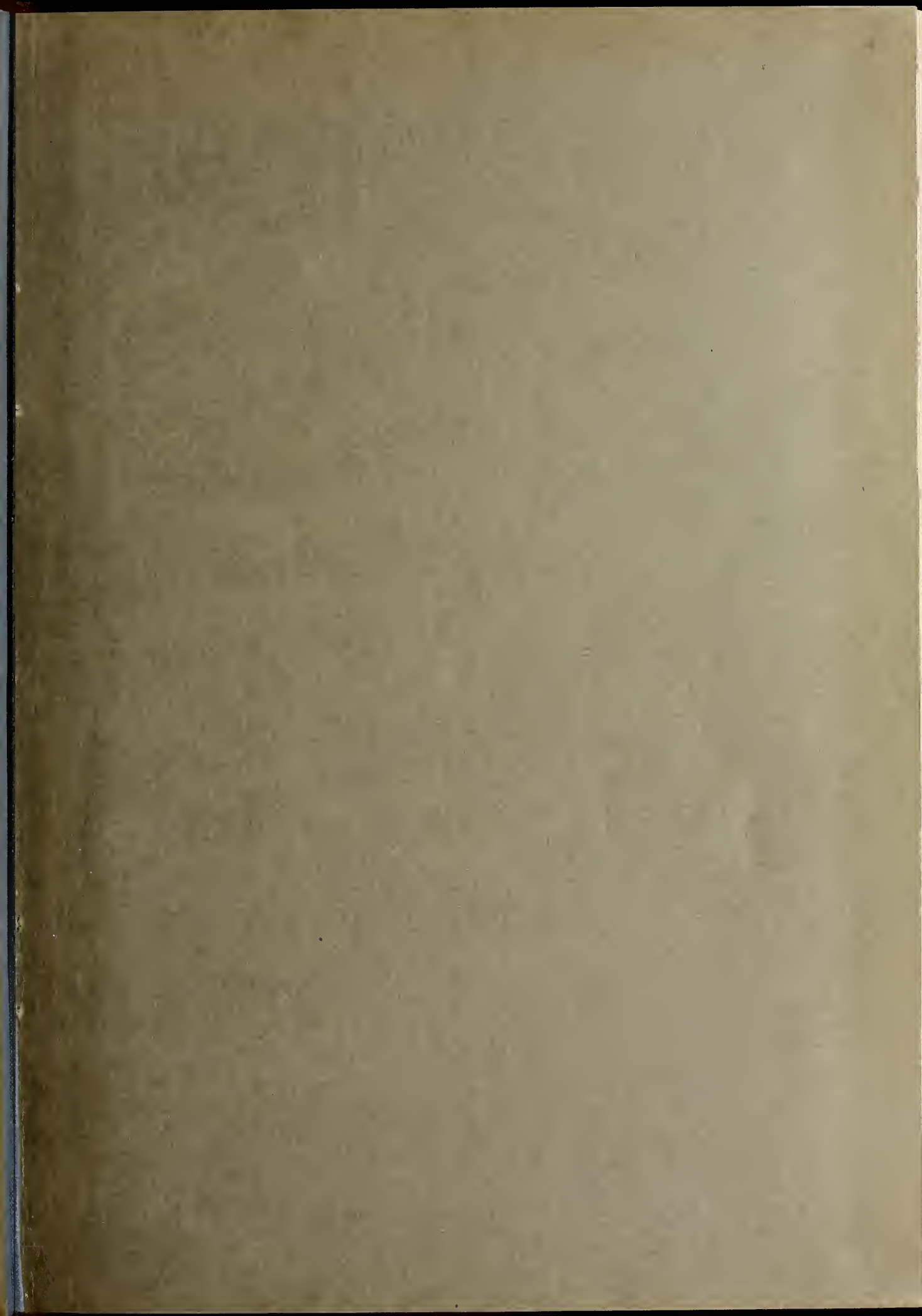


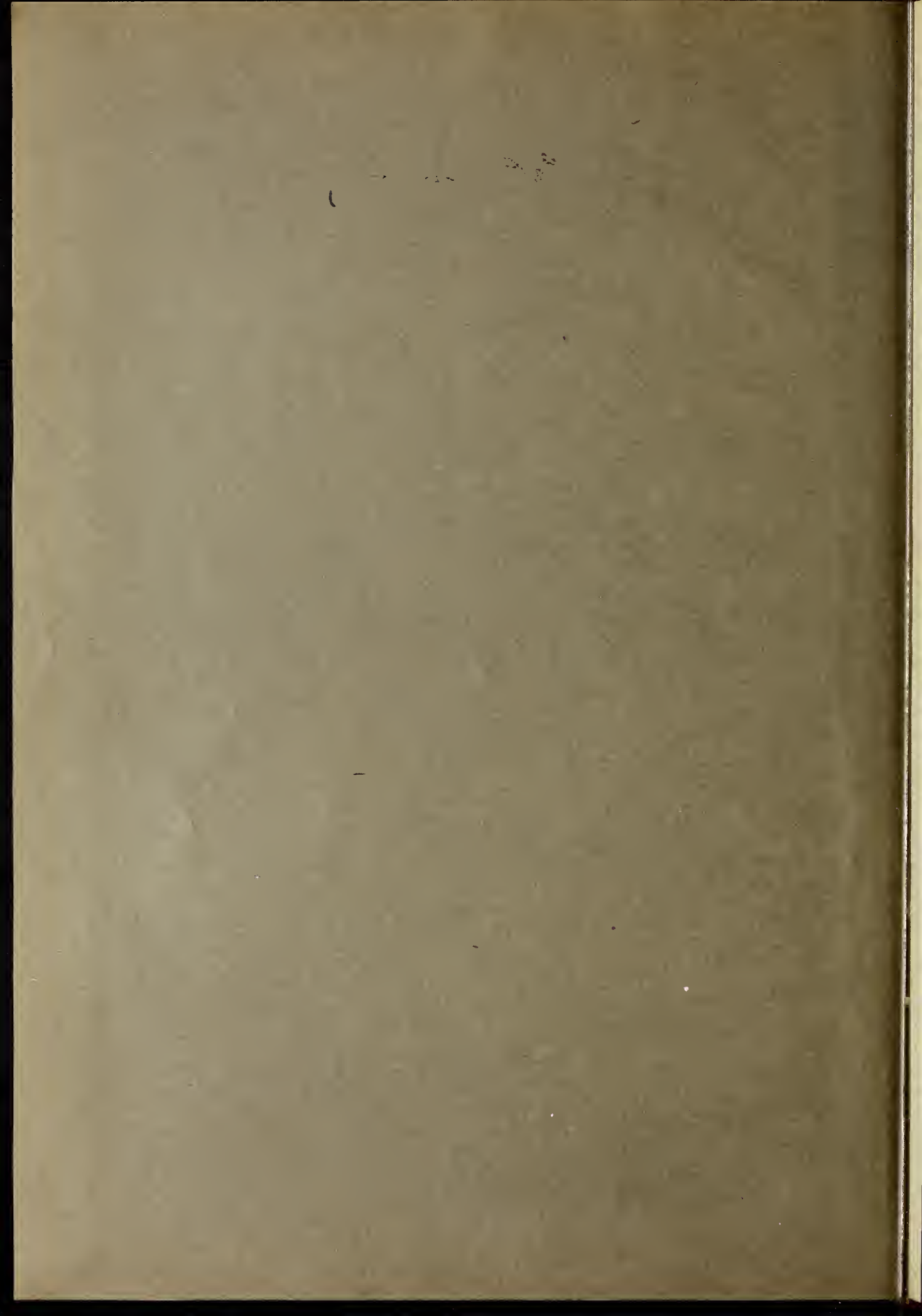
"Grace and Truth"

**A BIBLE STUDY MAGAZINE
FOR EARNEST MEN AND WOMEN EVERYWHERE**



VOLUME THIRTEEN





C. R. Harwood.

"GRACE AND TRUTH"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN
AND WOMEN EVERYWHERE

CLIFTON L. FOWLER, EDITOR



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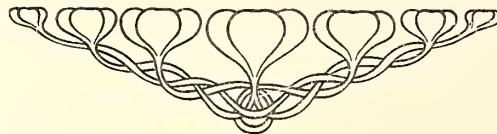
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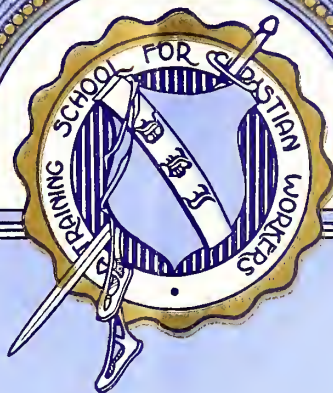
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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 19:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—1 Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; 1 Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; 1 Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; 1 Thess. 4:16-17.

HELL

The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—1 Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; 1 John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Prophecy

THE first promise made to our guilty parents in the garden of Eden, casting the first ray of hope into the appalling darkness of the fall, was a prophecy. The bloody sacrifice of Abel and the acceptable offerings of the patriarchs were presented through faith in the word of prophecy. The preaching of Enoch, the seventh from Adam, was nothing but prophecy according to the statement of the apostle Jude; and, doubtless, it was largely owing to his study of prophecy that he walked with God, and was not, for God took him. The Pentateuch is crowded with prophecy in type or in language. The service of the Tabernacle and the divinely appointed ritual of Israel are eloquent with the deep tones of prophecy. The historical books of the Old Testament are radiant with the light of prophecy. A very considerable proportion of the Psalms is entirely occupied with prophecy. The whole of the Scriptures from Isaiah to Malachi consists of prophecy. The ministry of John the Baptist was absorbed with prophecy. The discourses of our Lord are filled with prophecy. All of the leading epistles of the New Testament contain prophecy, and the last book of the Bible is prophecy throughout. Not only so, but the pledge of victory we are sure of achieving if called to meet the last enemy that is to be conquered, we owe to prophecy. All we have been taught of the resurrection of the Body we owe to prophecy. All we have learned of heaven we owe to prophecy. All our anticipations of enjoyment amid the unfading glories and thrilling raptures of the celestial city we owe to prophecy. All the promises of God's Word that remain to be fulfilled in our personal experience, and in the future of the Church, and in the history of the world are prophecy and nothing but prophecy. —James M. Brookes

THIS issue of "Grace and Truth" is very tardy. We are sad beyond expression that this should be the case and trust that every member of our family of readers will be gracious, lenient, and forgiving. We will be back on time as soon as possible. Our tardiness is caused by the terrible epidemic of scarlet fever through which we have passed, as well as other sickness in our Editorial staff.

Scarlet Fever

THE scarlet fever epidemic is over and all the regular classes of the school are meeting on schedule. We have known of several very serious cases in the city of Denver and some deaths. We wish to especially offer thanks to God for protecting during this terrible onslaught so that, although some of our cases were quite sick, we experienced no loss of life. We are particularly grateful for the many expressions of sympathy and for the many friends throughout the United States who were bearing us up to God in prayer. Radio Station W.M.B.I. (The Moody Bible Institute Station) broadcast their prayer requests for D. B. I. a number of times. God heard the cry of His children and protected in wonderful fashion. Our scarlet fever experiences, although a major calamity in the history of the school, were used of the loving Father to bring rich deepening of the Christian life to both faculty and student body. He doeth all things well.

Mexico

THE new president of Mexico denies being a Communist and resents that the news items in the various countries of the world keep referring to the new administration in Mexico as communistic. Meanwhile the American School, largest in Mexico, is forced to close its doors, and a member of the board declares that the school has been advised by the Department of Education, that in order to reopen and again operate, it must install two new departments, one for teaching Atheism and one for teaching Socialism.

It is presumable that one may draw his own private conclusions on the Communism question, without receiving a communique of denial from the President of Mexico.

*This God-given
lamp, the prophetic
Word, is still shining,
and we are to take
heed to it.—A. C. Gaebelein*

The Last Round Up

THE horrid down grade which is destroying the Christian life and testimony of the present hour is revealed in the news item copied from a country newspaper of Colorado:

Last Sunday evening was Cowboy night at the Methodist church. By actual count there were few less than two hundred business and ranch people packed into the church building.

Rev. T. B. McDivitt, himself dressed in cowboy garb and carrying a six shooter, gave his sermon on the last great round up of the world.

In place of hymns, the following songs were sung by the congregation, "Love's Old Sweet Song," "Old Black Joe," "Home On the Range," "The Dying Cowboy," "The Last Round Up."

Farmer Jones' five-piece orchestra furnished the music for the singing.

Miss Marion Stanley, of Gypsum, dressed as a cow girl and playing her own guitar accompaniment, sang two songs of the range.

Such cheap theatrical skits are not to be confused with the preaching of God's Word. God has not called His Church to any such clap-trap performance. Vaudeville and soul-winning are two different things. Well might the great Apostle call on believers, saying, "Be not conformed to this world."

The Cow's Tail

From a missionary's report from Ferozepur, India comes this quaint sermon on a cow's tail by one of the native preachers. The sermon was delivered in the Urdu language.

"BRETHREN, you must learn to grow, and you must find the proper place in which to grow. You must take a lesson from the cow's tail. It grows in a lonely spot, at the latter end of the cow, not on the head, or between the eyes, but behind, behind, behind, very much behind everything. And it grows, not big, and thick and proud, but long and shapely, and the more it grows, the closer it reaches the ground.

Some of us want to grow like a palm, or like the quick-growing plantain stem, tall, brittle, light, worthless. The cow's tail grows downward and outlasts two hundred plantain stalks. Let us endeavor to grow low, humble, Christlike.

When flies sit around, drive them away, whisk them a yard off with a vigorous jerk. Pride, looks, learning, caste! "O, I am a Brahman convert; he is a Sudra," you say of a fellow Christian. Mind that fly! Whisk him far away, and sweep off all creeping things.

Read the fortieth chapter of Leviticus in which God said, "Ye shall not defile yourselves with any manner of creeping thing." Ugh! how many creeping things do I see! half-heartedness, insincerity, love of jewelry, love of English food and dress and pay and position. Creeping things—vanity, irritability, restlessness under rebuke, fear of man, love of praise. Creeping things—scorpions, stinging beetles, crawlers. O, reach Jesus' feet, and then all the creepers will be swept away."

What Is Christianity?

CHRISTIANITY is getting acquainted with a Person, just one Person. And I care not where you may go or how comprehensive your elucidations or definitions of the Christian life may have become, you will presently discover that you may reduce all your wide learning to this simple expression: Christianity is getting acquainted with a Person, just one Person. And although you may investigate and assimilate ten thousand other ways of unfolding it, you will always come back to the same thing if you want to simplify your definition of Christianity. Christianity, the Christian religion is getting acquainted with the most marvelous and glorious Person that ever was found in earth, heaven, or hades. He is the Person of persons. He is the Life of life and the Light of light. He is the Redeemer of the world, the Saviour for you and me, the One with Whom we became, by miracle divine, identified, that He might bear our guilt in His own body on the Tree.

Yes, Christianity is becoming acquainted with a Person. And you will find Him so marvelous, you will find Him such a striking example of all that is good in personality, you will find Him so glorious in every expression of His being that your whole lifetime can be spent in getting acquainted with Him. And when you pass on into that other world, if there is still consciousness in the soul as there is so often when a Christian dies, you will be able to say as your soul passes victoriously out of the body into the presence of God, "I have been all my life getting acquainted with Him and only just now am I discovering that I have hardly touched the hem of His garment!" So vast, so

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The SECOND COMING of the LORD

by I. M. HALDEMAN

THE coming of Christ is the predominantly mentioned doctrine in the Word of God.

How is it then that faithful preachers, those who claim to love their Lord, neglect it, make it the "neglected theme," send it to the background, and rarely mention it except with an apology as to its uselessness; giving the impression indeed that he who does preach it is guilty of some offense, if not against decency and order, at least against wisdom and knowledge?

Not only is this doctrine the predominantly mentioned one of the Bible, it is, also, the one bound up with every other doctrine of the Word of God; so bound up that it cannot be neglected without disaster to the whole body of truth.

It is bound up in every fundamental doctrine.

It is bound up with the doctrine of the Resurrection.

Victory over death, the change from corruption to incorruption, from mortality to immortality, the resurrection, transfiguration, and translation of the Church, are wholly and alone at the coming of Christ.

It is bound up with the doctrine of divine Sonship in believers, even as it is written:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

It is bound up with the doctrine of the Deliverance of Creation from the bondage of corruption.

If you will put your ear to the breast of old mother earth you will hear her travail groans and cries as she seeks to bring forth a world into the light of peace, beyond the agony of human suffering and the stain of sin; if you listen, throughout her borders, in all the operation of her laws, you will hear the protest against that condition of existence where birth is followed by death, where hope is chased by despair, and where defeat, night, and silence end the scene. The Apostle represents this groaning and protesting creation like one on the "tip-toe of expectation," craning the neck and looking forward to that hour when she shall be delivered from her bondage, and be manifested into the "glorious liberty of the sons of God" at the coming of our Lord Jesus Christ.

It is bound up with the doctrine of the Deliverance of God and Christ over Satan.

Jesus Christ died that He might destroy "him that hath the power of death, that is, the Devil;" but this consummation devoutly to be wished for cannot take

place till the door in heaven opens, and the Lord Christ with His ascended Church shall come forth like an army with banners to lay hold on that old Serpent, which is the Devil, and Satan, and bind him for a thousand years.

It is bound up with the doctrine of the Recognition of the dead, as it is written:

"Then," in the day of the Lord's coming, "we shall know even as we are known." Wherefore the Apostle writes to the Thessalonians that they will be his crown and rejoicing, whether by resurrection or translation, in the presence of our Lord Jesus Christ at His coming.

It is bound up with every exhortation to Christian living.

Would the Apostle exhort Christians to attend on the service of the Lord's Day and not forsake the assembling of themselves together as the manner of some is? He does so by an appeal to the imminency of the Lord's coming.

Would he exhort to faithfulness in the breaking of bread? He does so by saying unto them: "Ye do show forth the Lord's death *till He come*." Thus making manifest that the ordinance is to be observed in the light of the Lord's coming, and that each time we gather at the table, whether we know it or not, we are proclaiming that the Second Coming is the *terminus ad quem* of Christian pilgrimage.

Does the Apostle exhort to Christian liberality? He does so by the coming of the Lord.

Would he aspire to holy living? He says: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

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DR. HALDEMAN has gone home to be with the Lord. It was a great privilege for "Grace and Truth" to have had this man of God as one of its contributors. The study here presented is an extract from his book "How to Study the Bible," price \$2.00. Permission to print was granted by Dr. Haldeman himself as well as by the Haldeman Publication Headquarters, 156 Fifth Ave., New York City.

THE BLASPHEMOUS TRINITY OF THE GREAT TRIBULATION

by THE EDITOR

THE Devil is a plagiarist. He is so destitute of originality that the very climax of Satan's efforts in the Great Tribulation will be given over to a wretched imitation of God's Kingdom; and this horrid mock-kingdom will be presided over by a man who has been referred to by some as Satan's masterpiece—the mock-Christ. The characteristics of this mock-Christ, or Antichrist, will be copied after the characteristics of the true Christ, but will be so twisted and warped and perverted as to make this future being a master mind of iniquity. In producing this horrid travesty on our Lord Jesus, the Christ of God, the Adversary will borrow all his ideas from God. In order to deceive the souls of men he will make hell's christ look like heaven's Christ, for Satan is a copy-cat. But in spite of his attractive appearance, the christ produced by the Devil will be the personification of deception, iniquity, and blasphemy.

Associated with this false christ of the future will be the False Prophet. These three, Satan, Antichrist, and the False Prophet will constitute the triumverate of corruption who will make up the *blasphemous trinity of the Great Tribulation*.

In order to see this important subject as it is brought before the mind of the student of God's Word we shall study it as it appears in the teachings of John, the teachings of Daniel, and the teachings of the apostle Paul.

We first study

THE BLASPHEMOUS TRINITY AS PRESENTED BY JOHN

IN SPITE of the fact, there are those who feel that the book of Revelation is a difficult book, there are certain outstanding characteristics about its presentation of truth which result in the mind receiving the clearest and most profound impressions. This fact is illustrated by chapter thirteen.

SIGNIFICANT of the day in which we live is the interest about the coming age, the awful time of sin, the Great Tribulation. The Editor presents, with his usual appeal and action, a Bible study describing this future dispensation. —H. J. Johnson

Although there are many details set forth in the chapter which could awaken controversy, there are certain facts which stand out so plainly that dispute is unlikely. The indisputable facts are:

1. There is a "beast" which arises from the "sea" (Rev. 13:1-10).
2. There is a "beast" which arises from the "earth"
3. There is a "dragon," and both beasts operate in his power (Rev. 13:2—Dragon gave him (first beast) his power. Rev. 13:12—

He (second beast) exercised all the power of the first beast).

And these three terrible characters, set before us so simply in Revelation thirteen, are the blasphemous trinity of the Great Tribulation. It becomes our task to identify these three wicked beings. We shall take the easiest one first. In essaying a task of this sort we must remind ourselves that the Bible is self-interpreting, and that the one true and reliable method of Bible study is to let Bible light be shed upon Bible problems. We seek first to identify the Dragon.

In verse two of chapter thirteen the Dragon gives his power, his throne, and great authority to the first beast. The Holy Spirit's identification of the Dragon is given in Revelation 12:9.

The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.

Such clear declaration does not lend itself to confusion. The Dragon is the Devil. The false teachers who have made an effort to give another significance to the Dragon are thrown into hopeless disorder. The Word of God has presented its testimony—the Dragon is the old serpent who is named the Devil and Satan. Contradiction is wasted effort.

When we turn to the identification of the First Beast we do not find a direct statement such as settled
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Though He employed many penmen, God alone is the Author of prophecy.
—C. I. Scofield

THE ANTICHRIST

by FRIEDLI HEINECKEN, SR.

WHO is the Antichrist? "Anti" means "against," and "Christ" means "the Anointed One," the rightful Ruler of the world. Hence the Antichrist is the counterfeit of the true Christ.

I must make a few introductory remarks before I can write about the coming of the Antichrist. Through our Lord Jesus Christ, the true Saviour, we are re-adopted as the children of God on the ground of his atoning sacrifice on the cross of Golgotha. He died for our sins and rose again for our righteousness, and after his coming in great power and glory, He will also restore the earth into the condition as God had planned it at the creation of the world (Acts 3:19-20; Psalm 72).

Preparatory to His coming, the Gospel is being preached among all nations as a witness unto them, so that they have an opportunity to be saved. Many accept Jesus Christ as their personal Saviour, but the great majority refuse to accept Him in this time, between the first Christian Pentecost and the advent of Jesus Christ in His glory. Those who accept Him are gathered into His Church, viz., the congregation of the true believers, the Bride of Christ who will sometime become His wife, i.e., the redeemed who are closest to His heart, at the marriage of the Lamb (Rev. 19:6-9).

WE ARE now living in *this* time which is called the "Gospel Age" or the "Dispensation of Grace." It will be followed by the "Judgment Age." You are aware from the observation of conditions around you that the world, as a whole, does not accept Jesus Christ as its Saviour. In the present age the true believers will always be a considerably smaller company. The real spiritual and physical transformation of the whole world will follow after Jesus Christ, the rightful Ruler of the universe, comes again to take possession of His own and establishes His eternal Kingdom; yes, we know from the apostle Paul and others that at last, before His coming, there will be a great falling away from the faith in the so-called "Christianized" world as we witness it all around us. Conditions will become worse and worse; we read of wars and rumors of war, of revolutions, depressions, and confusions, so that the non-Christian world, i.e., the unbelievers in the Christianized world, will cry for a dictator, for a "Super-

HERE is a helpful and thought-provoking Bible study from the pen of a retired Lutheran pastor. It is impossible to read such a discussion without decided pleasure and profit.

man," who by his talents and authority is able to bring the disorderly world into order again. These are the "signs of the time" which we as servants of the Lord should regard, being constantly prepared to receive Him. That is the right attitude which the Lord demands of His servants at all times (Luke 12:35-39).

Then the Lord will suddenly come in the clouds of heaven and establish His Bema there, invisible for the godless. He will call

His own who have fallen asleep in Jesus from their graves; and those who live on the earth and believe on Him will be changed in the twinkling of an eye, and together with the risen saints be caught up to meet the Lord in the air and be with Him forever (I Thess. 4:13-18). The thief breaking stealthily into the house takes something away, and later it is noticed by those who are in the house. Jesus comes like a thief in the night, taking away His own to the subsequent surprise to those that are left behind (I Cor. 15:51).

We confess in our creed every Sunday that He will come again to judge the quick (i.e., the living) and the dead. First the judgment of the living will take place. According to Daniel 9:27 the first period will last seven years, chiefly for the purpose of leading the ancient people of God, the children of Israel, to repentance.

I shall only give you a mere outline of these judgments. They are recorded in the Revelation of St. John, chapters six to nineteen. The judgment seals will be opened and terrible judgments be poured out upon the guilty earth; then the judgment trumpets will sound, causing other horrors on the earth, and at last the judgment vials will be poured out with still more awful results. In this time the Antichrist will reveal himself (Rev. 13). He will be an incarnation of Satan himself, who has not much time left and makes a last attempt to frustrate the redemption of the world. Many Jews will consider him to be the promised Messiah and make a covenant of seven years with him. He will help them to be definitely settled in Palestine, their temple will be rebuilt, and their sacrificial worship restored. But in the midst of these seven years, after

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FUNDAMENTAL FACTS OF THE FAITH

No. 1--INSPIRATION

by THE EDITOR

THAT question which captures the attention of the world today is this—"Is the Bible the inspired Word of God?" No matter what may be the views and problems of a man on other things, he is always answering that one question some way or another. The Bible and biblical ideas have found a place in world thinking to such an extent that the Bible is not to be compared with any other book. The public and political oratory which does not employ biblical quotation is the unusual. The borrowing of biblical ideas in the names of moving pictures has become a disgust to right thinking men. The employment of some Bible story or truth as the basis of a joke or a wise crack is the characteristic of the hour in which we live.

The newspapers are, continually, by one method or another, bringing forth biblical quotation or biblical allusion. These are sometimes with the view of exalting the Bible, but, alas, they are sometimes self-evidently intended to be to its disparagement.

The false religions of the world make many references to the Bible, always with a view to the breaking of its power.

Modernism, although questioning the Bible's genuineness and frequently denying its very integrity, continues to take its text from the Bible except when preaching on the latest novel, birth control, or advocating Communism.

The Bible and Christianity have become sufficiently vital in this world that some great nations

employ the language and precepts of Scripture in the official ceremonies of their State occasions. While at least one great European country has let the pendulum swing so far in the other direction as to make antagonism to the Bible and Christianity a plank of its political platform, so that in that country the Bibles are burned, the churches are destroyed, and Christians are persecuted, tortured, and martyred.

Thus it becomes evident that whether men are answering in the negative or in a satisfied and happy affirmative, the question, "Is the Bible the inspired Word of God?" is the big and throbbing question of the modern world today.

The most important, the most reliable, and the most authoritative answer to this question in existence today is the answer furnished by the Bible itself, hence, we first study

A. THE DECLARATIONS OF SCRIPTURE

THE Bible's testimony concerning its own inspiration is as clear as the noonday sun. The Bible declares in II Timothy 3:16-17:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

This startling and clear-cut passage, because of the boldness and positiveness of its statement that the Bible is inspired of God

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PRESIDENT CLIFTON L. FOWLER

"GRACE and Truth" inaugurates with the new year a new series of Bible Studies. The author of this new series is the Editor of "Grace and Truth." As a writer on spiritual themes, President Fowler is altogether unique. His one consuming purpose is to give forth expositions of the Scriptures, both as a teacher of the Word and as an author. Never have the spiritual gifts of this man of God shone forth more clearly than in the articles of this new series—a series bringing you the rich wisdom of a versatile writer on the subject he loves—the Word of the living God.

These articles have been especially prepared for "Grace and Truth," having been first used as radio messages. The title of the series is "The Fundamental Facts of the Faith," and the sub-title of this first article is "Inspiration." As you read, fresh inspiration and a new spiritual stimulus will be yours.

—H. J. Johnson

THE RAPTURE OF THE CHURCH

by THE EDITOR

IS THE Church looking for the fulfilment of prophecy? Is the Church expecting the Great Tribulation? These are not very inspiring anticipations for a longing Church. What about the Thessalonians? What was their attitude of soul which caused the apostle Paul to commend them? and what was the confusion which had entered their hearts which made it necessary for Paul to correct them?

That which Paul heartily commends is shown in I Thessalonians 1:9-10:

... ye turned to God from idols to serve the living and true God and to wait for His Son from heaven.

The Christian attitude is not to be looking for "signs"—that is the mental attitude which belongs peculiarly to the Jew (see I Cor. 1:22). The attitude which is evidently scriptural for this age, and consequently which brings pleasure to our Lord, is the attitude which Paul so fully endorses, the attitude of waiting for His Son from heaven. If the Church had anything so terrible as the Great Tribulation to pass through there would be some hint of it in these distinctly prophetic passages to the Thessalonian church. But on the contrary, when the Holy Spirit names "the tribulation" He does so in the teaching of the Saviour in Matthew twenty-four which is admittedly discussing the Jewish period of Tribulation when the abomination of desolation shall stand in the Holy Place.

When Israel is told of the Second Coming of the Lord, she is warned of the Tribulation which shall precede that coming. When the Church is told of the Second Coming, there is no intervening horror. The Church is waiting for His Son from heaven. Israel must anticipate the Tribulation, but the Church, instead of looking for seven years of unthinkable sorrow, is looking for the Lord Himself.

But, while the Thessalonians were "looking for His Son from heaven" they had gotten confused about "the day of the Lord." They had gotten the idea the "day of the Lord" was just at hand. The "day of the Lord" is the glorious return and revelation of the Lord Jesus at the close of the Tribulation and the opening of the Kingdom. With a fatherly tenderness and solicitude which is indeed beautiful, Paul corrects their incorrect notion.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto Him,

WHAT are the believers of this present age, the Church Age, waiting for? Is it the Rapture, the Tribulation, or the Day of the Lord? President Fowler clearly presents the apostle Paul's position; and Paul's position is God's position. If you, dear reader, have been filled with fear or confusion, let this not only clear your troubled soul, but be the means of starting a normal train of thought regarding the coming events of prophecy.

—H. J. Johnson

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand (II Thess. 2:1-2).

The correct translation of the last few words is, "as that the day of the Lord is just at hand."* Paul's words are almost startlingly definite. Paraphrased, they run like this: Ah, dear Thessalonians, don't let your minds be so distressed, don't be so troubled. I did not send you word that the day of the Lord is at hand. It is not at hand! I didn't write you a letter saying the day of the Lord is at hand. It is not at hand. In fact, it cannot come until after the Tribulation with its awful apostasy and the man of sin (see vs. 3). Nay, dear Thessalonians, I plead with you not to be thus shaken in mind. I plead with you, I beseech you by

THE COMING OF OUR LORD JESUS CHRIST AND OUR GATHERING TOGETHER UNTO HIM (vs. 1).

And there it stands in the words of divine inspiration. Paul not only teaches it, he puts the teaching in the form of a loving pastoral appeal. He seeks to relegate the day of the Lord and its attendant tribulation to the proper place in the minds of his converts, and then

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*The full weight of the influence of the majority of Bible authorities favors this vitally important change. Authorities favoring it are: Griesbach, Tregelles, Tischendorf, Lashmann, Rotherham, Dean Alford, Fenton, Goodspeed, Wordsworth, Moffat, Twentieth Century, J. N. Darby, Way, Weymouth, Conybeare and the Revised Version.

THAT GLORIOUS RAIN STORM

by EVANGELIST PAUL HUTCHENS

PAUL Hutchens, the author of "The Romance of Fire," the book of Christian fiction which is being so widely read, is also the author of this charming little story. You will like it, and be blessed.

A DECREPIT looking Ford, with a screeching of brakes and a clatter of engine, to the accompaniment of rattling fenders and bumpers, came to a grinding stop in front of the parsonage. A petite feminine figure, with movements of unusual celerity, came tumbling out of the front seat, and as though bearing a message of startling moment, went flying up the walk to the front steps.

Rev. Yeaver, youthful, hopeful, and enthusiastic, had been sitting at the parlor window watching with some disturbance of mind the lowering clouds which had been twisting and rolling for a half hour or so in the west. Great jagged lightning flashes like flaming swords, hurled themselves threateningly across the face of the sky, as though angered by the approach of those clouds and determined to drive them back into the realms from which they came. The accompanying thunderclaps followed each lightning flash with sudden and violent reverberations.

The look of anxiety which had completely overspread the young minister's face was due, not to any innate fear of electric storms, but to the fact that he was thinking of the evening service in the little frame church next door, and of the likelihood that he might have to preach his especially prepared sermon to a mere handful of people. This he knew would be the case if the rain should continue until night or if it were to come down in sufficient quantity to make the dirt roads impassable. Of course he might expect a number of people from the town, but he was dependent largely upon the country folk to make up his congregation, and there were only a very few of his members living on the paved highway.

His Sunday evening services had been unusually well attended, and he had been rejoicing in the fact that many unconverted persons were coming regularly. Just out of the seminary, this was of course his first pastorate. And although he had preached many a sermon and advised many persons on spiritual matters, he had never as yet given a public invitation at the

close of a meeting. It was his hope, and had been his daily and hourly prayer for a week now, that this Sunday night might be a time of reaping. His whole being had thrilled with the vision of men and women coming forward to accept Christ and perhaps later to become members of his church.

But as he sat there watching the oncoming storm his face had begun to take on a worried expression, and to reflect somewhat the countenance of those ominous clouds.

"Why does it have to storm today?" he mused, at the same time rebuking himself for the feeling of impatience that was brewing within and threatening to burst forth in verbal protest. "If God is the Ruler of nature, and if men's souls are of more value than the whole world, why should not He withhold this storm until after the meeting tonight? Then—well, let it rain, who would care?"

But his none too profitable meditations were broken in upon by this unexpected caller. He roused himself quickly and answered the firm but strangely feminine knock at the door.

No sooner was the door opened than he found himself *vis-a-vis* with a pair of sparkling brown eyes which seemed to say, "Please, sir, pardon me for this intrusion, but I need the help of a man at once." In reality that was just what the girl did say except that she revealed her need by explaining that she had a flat tire and would "like to use your telephone to call a garage for assistance . . ." She was interrupted by a blinding flash of light which flamed into the room from the switch at the telephone.

"Well that settles that," Rev. Yeaver found himself saying authoritatively but kindly. It is not safe to try to make a call now. But I think I can fix the tire myself. Just wait a moment."

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Only a little of life's way I see,
God sees the end:
Oh, take my hand and let me walk
with Thee,
Beloved Friend;
Then shall I learn Thy wisdom,
love, and power,
Then shall I prove Thy guidance
every hour. —Selected

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*

We feel that God indeed is blessing with the work in connection with the Berean American Mission, and has given us every encouragement to press on.

Mrs. Amie and Miss Amanda Johnson have been experiencing some very blessed times and encouraging results as they have been laboring in and around Minneapolis.

The work of starting any foreign mission, and getting people interested in it, is no mean task, but when we are assured of the fact that God is back of it, we have no hesitancy in stepping out by faith, even as Abraham did, and trusting the Lord to guide. "He is faithful that promised."

We are indeed very grateful to God's people who have both made openings in their own churches, as well as secured openings in other churches for Mrs. Amie and Miss Johnson, in order that the work of the Berean American Mission may be furthered, and that young people may be made to see their responsibility to a lost and dying world whom Jesus came to save.

In this connection special expression of gratitude is due Rev. Clarence E. Walsted, former student of the Denver Bible Institute, and Rev. A. H. Norum, head of the missionary department at Northwestern for engagements in the Twin Cities.

We are deeply grateful to Rev. "Bob" Moyer, Dean of Northwestern Bible School, for the hospitality which he extended to our missionaries at Northwestern. They reported a wonderful time of fellowship with him and other members of the faculty, and were grateful for the many opportunities for testimony which were accorded them before the large student body.

Rev. L. H. Norton is also endeavoring to secure engagements in Montana, and Rev. Leonard H. Prentice has assured Mrs. Amie of an opening in Cavalier, North Dakota toward the end of January.

Our Christian friends will be glad to know that although the Berean American Mission has only been in operation for a few months, already we have eight applications from people who have definitely felt burdened of God for the heathen in Africa.

Two of these applicants, Mrs. Amie and Miss Amanda Johnson, have already been accepted, and the others are under consideration.

It may be of interest to our readers to learn something concerning the other six applicants.

Two of them are taking the course in Northwestern Bible School of Minneapolis, and after hearing Mrs. Amie address the student body of Northwestern, both of these young people testified concerning their guidance to the Berean American Mission, feeling that this is exactly the type of Mission Board they have been praying for, for about three years. The testimony of the faculty of Northwestern Bible School is that these two applicants are the cream of the school, spiritually. What a testimony!

Another young man who is a graduate of Province Bible Institute, and now is taking the Missionary Medical Course at National Bible Institute, makes application for himself and his fiancée. She is at present taking the course at Province Bible Institute. The young man came to know about the Berean American Mission Board through two former students of the Denver Bible Institute, Mr. and Mrs. Hammond, now at National Bible Institute taking the Missionary Medical Course preparatory to service in South America.

The other two applicants, a young lady and a young man, are both well known to the board; the young lady having already completed the course at the Denver Bible Institute, and the young man hoping to complete it soon. Pray that God may make it possible for these dear young lives, and others, to soon go to the place of service God has for them.

It has been very encouraging to see how God has been laying the needs of this mission on the hearts of the people, and their response.

We are happy to report that some of the best known household necessities have been given to the mission by several of the leading pharmaceutical organizations in the United States with the promise of a further supply later.

Perhaps the Lord would have you to give toward this very needy work, either by cash, or by goods, including clothing or anything you think could be used on the field. Have you asked Him what He would have you do?

Out in the dark they are dying,
For them His life He gave;
Go, tell the lost of salvation,
Give them a chance to live.

Go, go, go, go,
Leave what He asks you to leave;
Pray for your part in the harvest,
Give what He asks you to give.

THEREFORE, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. (I Corinthians 15:58).

THE DAYS OF YOUTH

Conducted by Mrs. HAZEL JOHNSON and Miss ANNA BENTHIEN

SELFISH LOVE

"Mother, you know what?" called little Elsie as she came racing across the lawn.

"No, child, I don't know. What is it that is making my little girl so happy this morning?" asked Mrs. Grayson as she reached for her fair child.

"Mother, I have been talking to the lady in the big house down the street, and—Oh, mother, when I get big I am going to be a missionary and preach to the black people."

"Elsie!" exclaimed the startled mother. "You'll do nothing of the sort. When you get big you are going to stay home and take care of mother. I'll not have you trotting off to preach to any niggers. Elsie, you are not to go over to Mrs. Leonard's house again, ever. Do you hear, Elsie?"

"Yes, mother," said Elsie softly, "but—"

"But what, Elsie?" questioned her mother.

"But—oh, well, I'm little yet and when I get big it will be different."

"Sure it will, dear. You will forget all about those niggers and be happy to stay and work for mother and take care of her," said Mrs. Grayson, thinking that settled the matter.

But Elsie did not forget, and though she did not again speak to her mother of her longing and desire, yet within her own little heart she knew she would some day go. She did not go again to Mrs. Leonard's home. But many times she would see her on the street and have long talks with her. She loved to hear about Jesus and how His people were dying without anyone to tell them about how He died on the cross to save them from their sins.

Time went quickly and soon Elsie was in high school. After school in the afternoons she clerked in a store to help out with the expenses at home and to put herself through school. Always at night she was tired but happy and cheerful, joking with her two brothers, both of whom had good jobs. She was not ready yet to tell them that she thought of going into Christian work as soon as high school days were over.

A friend of hers was away attending a Bible school and her letters were so filled with enthusiastic reports of her work and devotion to the Lord that Elsie could hardly wait until she too could go to this same school.

In the last year of high school she wrote for an application blank. Prayerfully she filled it out and sent it in. When the letter of acceptance came, she prayed long and earnestly, for she knew now that she must tell her mother and brothers. What would they say? What would they do? Would she be brave enough to resist her mother's tears, her pleadings, and demands? She knew her brothers would scold; and John, who had a terrible temper, might do worse than that.

Next morning before leaving for school she said,

"Mother, here is something I received yesterday. It will speak for itself." Then she hurried out of the house.

She was in hopes the day would go slowly, dreading the time to go home. But school was out before she realized it, and she soon was facing the dreaded ordeal.

As she opened the front door all was quiet, and she didn't smell the usual odors that told of supper in preparation. Going into the kitchen she came upon her mother and two brothers. All gazed at her in disgust.

"Elsie Grayson, have you gone clear crazy?" suddenly shouted John, her elder brother.

"Good night! I didn't know I had a fanatic for a sister—going to a Bible school—I mean she thinks she is going," said Bill.

"I am going. I must. All my life I've wanted to, and I will, I will!" retorted Elsie.

"You won't, you won't," screamed her mother. "Never will you go while I am alive!"

Elsie stood quietly watching the trio before her. She loved her mother so much. She was torn at having to oppose her, and yet—she knew Jesus had called her and she must go.

"Mother, I have tried to be obedient, but my life is ahead of me. You are well and have the two boys to care for you," said Elsie as she looked pleadingly at them.

"That is all you care for me," said Mrs. Grayson as she fell into a fit of violent weeping.

"Mother," cried Elsie, "don't cry. I do love you so much."

"Love me! You don't know what love means. You'd go off and leave me for your old niggers in Africa. Here I've raised you and cared for you when you were sick, educated you, then to have you treat me this way. Love me? Neglect me!" And the mother ran from the room sobbing.

"Elsie, listen to me—young lady, you are not going," said John with a note of finality in his voice.

"John, I must and I am. I love you and Bill and mother, but my greater responsibility is to my Saviour—I am going to serve Him," said Elsie.

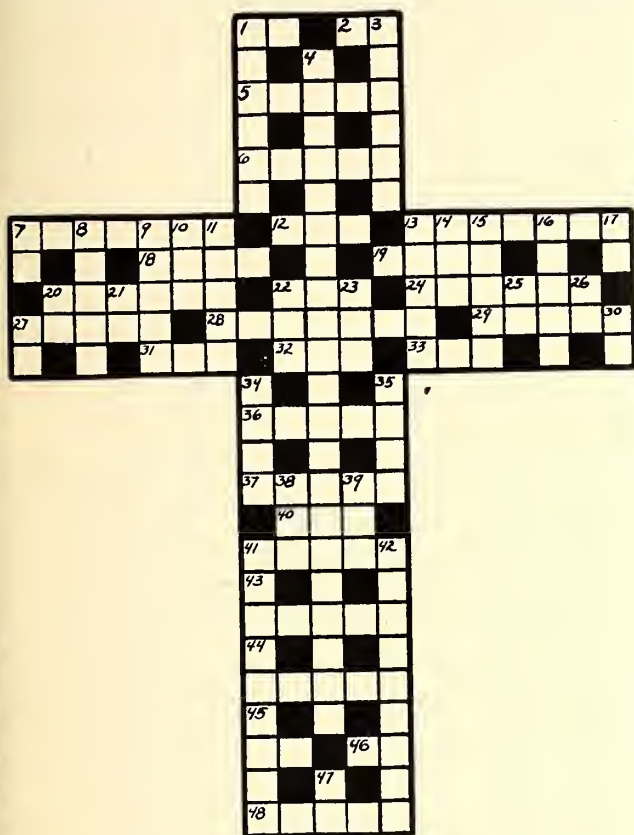
Quickly John had her by the arm and jerked her so fiercely that she cried out in pain. "Don't think that you can pull that kind of stuff with me, Elsie. You are just a kid yet and you are NOT going!"

Elsie was so surprised by her brother's cruelty and anger that she quickly left the room and ran to her own room where she locked the door and fell upon her knees in prayer.

Long she prayed, and earnest was her plea for strength. When she arose from her knees it was dark outside, but she had peace and light within, for she knew she had chosen rightly. She must go. How she dreaded hurting her mother, for she did love her dearly. She had to admit,

(Continued on page 29)

CROSS CROSSWORD PUZZLE



HORIZONTAL

1. Abbreviation for name given to saved ones.
2. A pronoun including everybody.
5. That which makes atonement for the soul.
6. A thing which Christians should never have.
7. Where Jesus was crucified.
12. Not even. See Num. 3:48.
13. Find it in John 19:6.
18. There will be none in heaven.
19. Dishan's son.
20. The fourth from the last word in Genesis 2:7.
22. To be found in Judges 16:9.
24. A product of Egypt.
27. Where Isaac dwelt.
28. Those for whom the Law was made.
29. That which is done by the oxen to the corn.
31. First half of a city in the wilderness. I Kings 9.
32. His wife turned to a pillar of salt.
33. Find it in John 5:24.
36. Something we all are.
37. Nobody ever did it to himself.
40. A pronoun.
41. We should do it for the Lord.
43. God stopped their mouths for Daniel.
44. A name in I Chronicles 2:31.
45. A preposition.
46. Abbreviation for a book in the Bible.
48. A crystalline white salt.

VERTICAL

1. A son of Cush.
3. Twenty-four are mentioned in Revelation.
4. The sweetest story ever told (six words).
7. Abbreviation for a book in the Bible.
8. What the Benjamite trusted in. Judges 20:34-40.
9. Where we should lay all filthiness. Jas. 1.
10. What Abraham saw caught in the thicket.
11. What should every Christian do?
13. The Christian should take it up daily.
14. What the demon-possessed man did when he saw Jesus.

15. What should characterize every group of Christians?
16. The man that is strong. Eph. 3:16.
17. Who must be born again?
20. To exist.
21. Abbreviation for a book in the Bible.
22. The first letters of three names given the Saviour in the Gospel of John.
23. It happened to Nebuchadnezzar and is mentioned four times in Daniel 4.
25. Find it five times in Romans 8:35.
26. Abbreviation for a book in the Bible.
27. After God says "come," what is His next command?
30. A thing which does not secure salvation.
34. Esau's mother-in-law.
35. What Saul did to David. I Samuel 18.
38. A thing which has a sting in it.
39. To a like degree (a contraction).
41. God's gift to man.
42. Condition of the lost.
47. Abbreviation for a book in the Bible.

S. M. C.

The beautiful ten dollar Scofield Bible has been awarded to Miss Ellen Gregory, of Michigan.

The following committee was appointed by President Clifton L. Fowler, the Editor of "Grace and Truth," to judge the letters:

Dean C. Reuben Lindquist
Rev. Elmer Seger
Rev. Ernest E. Lott
Miss Anna Benthien
Mrs. Hazel Johnson

This committee had a difficult time deciding who should be granted the prize. All the letters were splendid and all the examination grades high. We were very pleased with the results of this contest, and our souls were made glad as letter after letter told of the blessing you had received from memorizing the verses.

The Editor of "Grace and Truth" is sending all who participated in the examination a personal gift to show his appreciation of their having tried to win the Bible. He is especially delighted that boys and girls are memorizing God's Word. One pastor in the Northwestern part of the United States wrote that he thought the S. M. C. was doing a great work and he took great joy and delight in seeing the younger folks hiding the Scripture in their hearts. All who wrote in after having given the examination to one of our members, were enthusiastic in the work being done. One pastor said that the examination which he gave was the best Scripture memorization that had ever come under his observation.

For the second time we are offering a ten dollar Scofield Bible as a prize. In order to compete for this beautiful Bible each child must meet the following requirements:

1. Be under the age of sixteen.
2. Live in the home of a regular subscriber to "Grace and Truth."
3. Get two new subscribers for "Grace and Truth." (Can be sent in any time before January 1, 1936)
4. Memorize fifty-three Bible passages (one each week for a year).
5. Take examination on the fifty-three passages.
6. Write in a letter after taking the examination.

The motto for our club is the same as we had last year, Psalm 119:11. We are sure that all our 1934 Club members will again enter the contest, and you who took the examination this year and did not win the Bible will try again for this prize.

Let's make it a good year. Be enthusiastic about learning more of God's Word and the Lord will bring rich blessing to your life. Remember, it is God's Word, His message to you, that you are learning.

The verses for this month are:

Proverbs 16:20 II Corinthians 3:18
Proverbs 18:10 Galatians 3:11

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

WOMEN OF THE OLD AND NEW TESTAMENTS

It is marvelous to note continually what a perennial source-book of instruction and inspiration the Bible is! These two books give proof of this assertion. Dr. Abraham Kuyper, the eminent Dutch theologian, has pointed out here the chief characteristics of the women of the Bible, and has deduced from them many important lessons for people of all times. He begins with Eve, "the mother of us all," and regards her as a real historical personage. And what may we learn from the lives and qualities of Ada and Zillah, the wives of Lamech; of Sarah, Rebecca, Leah, Rachel, Judith, Dinah, Tamar, Jockebed, Miriam, Deborah, and the rest of the women of the Old Testament? Then there are those of the New Testament: Elizabeth, Mary, Anna, Salome, Mary of Bethany, Martha, etc.—twenty-nine in all. Well, under Dr. Kuyper's leadership you will learn the place in God's plan for all of these historical women.

"WOMEN OF THE OLD AND NEW TESTAMENTS" (two vols.), by Abraham Kuyper, D.D., LL.D. Zondervan Publishing House, 543 Eastern Ave., Grand Rapids, Mich. Prices: paper-bound, 50 cents each; cloth-bound, \$1.00 each.

THE UNCHANGING CHRIST AND OTHER SERMONS

You may depend upon it that sermons by Dr. H. A. Ironside will always be evangelical and spiritual and replete with the evangelistic note. The discourses contained in this volume were preached to audiences of between three and four thousand people in Moody Memorial Church, Chicago, and are here printed to give them a still wider audience in the reading world. They are bracing sermons. They constantly emphasize salvation by grace alone through faith in the atoning, risen, and ever-living Christ. But this faith, in order to prove itself genuine, must bring forth the fruitage of good works. The style is that of public discourse, for the sermons are printed as they were delivered.

"THE UNCHANGING CHRIST, AND OTHER SERMONS," by Pastor H. A. Ironside, Litt.D. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Mich. Price, \$1.00.

WORLD PROSPECTS: HOW IS IT ALL GOING TO END?

This book is a worthy successor of Dr. Gaebelein's recently issued work, "The Conflict of the Ages," which has attracted so much attention, even the secular press giving it a good deal of notice. The two works are complementary. The author says that men desire to look into the future because the stamp of immortality has

been placed upon them in their creation. Yet no man by his own wisdom knows what even a day may bring forth. Then how can the future be known? Only as God reveals it, for God only knows the future. But God has made such a revelation in the Bible. There we may know a good deal about coming events. The author believes firmly that the "restitution of all things" will come only through the return of Christ in visible, personal, and glorious form. Many things, however, will occur before that great event comes to pass. To learn what they will be you should read this book.

"WORLD PROSPECTS: HOW IS IT ALL GOING TO END?" by Arno C. Gaebelein, D.D. Publication Office, "Our Hope," 456 Fourth Ave., New York, N. Y. Price, \$1.00.

BIBLE LIGHT ON BIBLE PROBLEMS

The author frankly admits that she read with care all kinds of writings, seeking for help, but failed to find any; but when, at length, she opened and read the Bible, her problems were solved. This induced her to collect the passages of Scripture that were pertinent to everyday requirements for her own sake and the sake of others. The result was this helpful book. Here are suitable biblical selections for everyday laws, everyday needs, duties, faults, experiences, guidance, and peace. What a treasure-house of good things the Bible is! In this book these rich treasures are brought forth in a striking way.

"BIBLE LIGHT ON EVERYDAY PROBLEMS," by Marie L. Harrison. Published by Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, \$2.35.

THE GLORY IN THE GARRET

"The Glory" in this title stands for the converting grace and power of God, while "the Garret" means the slums of south London. The author holds that these slums are more squalid than are those of the notorious East End of London. A vivid description of these poverty-stricken quarters is given by Mr. Spencer, the author, who has spent nineteen years in giving the Gospel of salvation to the people of the said district. He has written as realistic a book as is "Twice-Born Men" or "God in the Slums." Many true stories are told of the transforming grace of God in the midst of the most degraded conditions. The self-sacrificing spirit of the Christian slum-workers shame those of us who live selfishly amid pleasant physical surroundings. Yes, "the Glory" can and does accomplish wonders in the "Garret."

"THE GLORY IN THE GARRET," by Walter Spencer. The Epworth Press, Pubs., 25-35 City Road, London, E. C. 1, England. Order of The Approved-Books Store, 1721 Spring Garden Street, Philadelphia, Pa. Price, \$1.40.

PRODUCTS OF PENTECOST

The gifted and earnest President of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, Dr. L. R. Scarborough, has given us here a most timely and important book. To our mind, the early chapters of the Acts of the Apostles have never had a more thoroughgoing and spiritual exposition than is given in this volume. Not only that, but the practical application to our times and to all times and conditions is set forth in a most vivid fashion. "The Holy Spirit was no stranger at Pentecost," says our author; yet what a marvelous contribution He made at that time to the divine plan of redeeming love, grace, and power! Reader, you will find this book pre-eminently worth while.

"PRODUCTS OF PENTECOST," by L. R. Scarborough, D.D., LL.D. Fleming H. Revell Company. 158 Fifth Ave., New York, N. Y. Price, \$1.25.

THE CALL TO SERVICE

By this "call" the author has special reference to the Lutheran Church of America. In an interesting way he traces the history of Lutheranism in this country, and describes the controversies among the various bodies, and the different efforts at bringing about union. Some of these mergers are outstanding. Among the successful efforts at organic union are the following: the Synodical Conference, the Norwegian Lutheran Church, the United Lutheran Church in America, and the American Lutheran Church. We believe that all historical scholars will be interested in this book, whether they are Lutherans or otherwise.

"THE CALL TO SERVICE," by Professor Charles O. Solberg. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. Price, 75 cents.

IMPLICATIONS OF PUBLIC CONFESSION

A useful little manual for people who have been baptized and have made public confession of Christ by uniting with the church. By the study of this book they will see what is implied in becoming church members, and this will make them intelligent Christians. They will thus know what they ought to believe and how they ought to conduct themselves as confessing Christians.

"IMPLICATIONS OF PUBLIC CONFESSION," by Abraham Kuyper, D.D. Zondervan Publishing House, Grand Rapids, Mich. Price, 50 cents.

THE TEACHING AND PREACHING THAT COUNT

A new book by Dr. James M. Gray's warm heart and keen intellect is a real event and boon. This new book contains vital messages of doctrinal, historical, devotional, and prophetic character from both the Old and the New Testaments. Dr. Gray penetrates deeply into the meaning of the Scriptures, which are for him the inexhaustible source of divine truth. He believes that the teaching and preaching that counts should have a true biblical basis and should set forth the doctrines and principles of the biblical system of truth and salvation; for what a man believes will have a deciding influence upon his life and destiny.

"THE TEACHING AND PREACHING THAT COUNT," by James M. Gray, D.D., LL.D. Fleming H. Revell Company, New York, N. Y. Price, \$1.50.

THE WOMAN WHO LAUGHED

The aptness of this title will be appreciated only after you read the sub-title, which is: "Henrietta Soltan, Who Laughed at Impossibilities and Cried: 'It shall be done!'" Well, that describes the heroine of this engaging biography. It is written in a bright and lively style that holds the attention of the reader throughout. Miss Soltan was engaged in Christian work for others from the time she was converted at ten to her death, when she was over ninety years of age. Hers was the kind of faith that

brought results of both a material and spiritual character. Many thrilling instances are related of the supplying of her need just in the nick of time in her work for the China Inland Mission. She was also a speaker of great spiritual power, and many persons were brought savingly to Christ through her influence.

"THE WOMAN WHO LAUGHED," by Mildred Cable and Francesca French. The China Inland Mission. 237 West School Lane, Philadelphia, Pa. Price, \$1.00.

LOVE IS STRONGER THAN DEATH

As a monograph on human love as a type of divine love, this book is to be highly commended. It contains messages from the lives of a number of Bible characters, especially those who were united in true love, which often proves to be stronger than death. Here are sweetly depicted the love of Isaac and Rebecca, Jacob and Rachel, Hosea and Gomer, David and Jonathan, the father of the prodigal son, and others.

"LOVE IS STRONGER THAN DEATH," by Rev. H. Lindemann, Ph.D. Zondervan Publishing Company, Grand Rapids, Mich. Price, \$1.00.

STUDY YOUR BIBLE

In order to heed this injunction, it would be well to get the book, and see how your study of the Bible is to be carried out. The author deals with the book of Genesis as an example or a model of his method. The book is divided into thirty lessons. Expositions of the biblical selections are given, questions are asked, optional exercises are suggested, and hymns for study and singing are named. The author's exegesis of the early chapters of Genesis interests us very much. He is inclined to believe that the creative days of the first chapter of Genesis are literal days, but he does not want to dogmatize on that mooted question. He makes no effort to explain the making of woman from the substance of man. But his book is worth while as a spur to Bible study.

"STUDY YOUR BIBLE," by Edward J. Young. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Prices: paper-bound, 50 cents; cloth-bound 75 cents.

POPULAR SYMBOLICS

For the benefit of the lay reader, we will define the term "Symbolics." It means the doctrinal and confessional teaching of any group of people. The sub-title of this massive volume informs us that it sets forth "the doctrines of the churches of Christendom and other religious bodies in the light of Scripture." The first part is occupied with the teachings of the Lutheran church, and this is done so thoroughly that it virtually amounts to a system of Lutheran Dogmatics. The authors indicate clearly that the Lutheran church holds staunchly to the Bible as the only infallible rule and standard of faith and life whereby all doctrines and teachers are to be tested. The Missouri Lutheran view of election and conversion is stoutly upheld, and its difference from Calvinism is sharply drawn. After the Lutheran doctrines have been dealt with, the authors set forth the doctrines of the Roman Catholic, the Greek Catholic, and Old Catholic Churches, the Reformed bodies, and the anti-Trinitarian groups. They also analyze the holdings of modern anti-Christian tendencies, such as materialism, agnosticism, humanism, pantheism, positivism, etc. The book is packed with valuable information, and for that reason it should be studied by people of all religious persuasions and of no religious views. In their treatment of other than Lutheran bodies and cults, the authors have aimed to be fair, and for that reason all the statements are carefully documented. An extensive bibliography and a full index give a scholarly finish to the volume.

"POPULAR SYMBOLICS," by Professors Th. Engelder, W. Arndt, Th. Graebner, and F. E. Maver. Concordia Publishing House, 1558 S. Jefferson Ave., St. Louis, Mo. Price, \$3.50.

BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

A HAPPY NEW YEAR!

- I. OF REAL BELIEF
"HAPPY is she that believed"—Luke 1:45
- II. OF COMPLETE FORGIVENESS
"HAPPY are they whose iniquities are forgiven and whose sins are covered"—Rom. 7:8
- III. OF FIERY TRIALS
". . . . HAPPY are they which are persecuted"—Matt. 5:1-11
- IV. OF DAILY MEDITATION
"HAPPY are they that hear the Word of God and keep it"—Luke 11:28
- V. OF ANTICIPATION OF THE SECOND COMING
"Looking for that HAPPY hope, and the glorious appearing of the great God and our Saviour Jesus Christ"—Titus 2:13
- VI. OF ANTICIPATION OF THE BODILY RESURRECTION
"HAPPY and holy is he that hath part in the first resurrection"—Rev. 20:6
- VII. OF ANTICIPATION OF THE ETERNAL HEAVENLY HOME
"HAPPY are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates of the city"—Rev. 22:14 R.V.

—J. H. B.

SALVATION

- I. SALVATION WAS MADE NECESSARY BY ONE MAN
Rom. 5:12, 15, 17, 19
I Cor. 15:22a
- II. SALVATION WAS PROVIDED FOR ALL MEN
John 3:16
Heb. 2:9
Isa. 53:6
- III. SALVATION WAS ACCOMPLISHED BY ONE MAN
Rom. 5:15, 17, 19
I Cor. 15:22b
Heb. 9:26, 28
I Pet. 2:24
- IV. SALVATION IS ACCEPTED BY SOME MEN
Luke 14:18
Matt. 7:14

—C. L. F.

"COMPEL THEM TO COME IN"

Luke 14:23

- I. BECAUSE THE PROVISIONS ARE SO RICH AND PRECIOUS
"A certain man made a great supper"—vs. 16
Heb. 5:9
- II. BECAUSE THE INVITATION IS SO FREE
"And He bade many"—vs. 16
John 6:37
- III. BECAUSE SOME HAVE ALREADY DECLINED
"And they all with one consent began to make excuse"—vs. 18
Matt. 7:13
- IV. BECAUSE THE ACCOMMODATION IS MOST AMPLE
"Yet there is room"—vs. 22
Heb. 2:9

—E. M.

LOYALTY

I Cor. 15:58

- I. A MAN WHO DID NOT COME BACK
Demas
II Tim. 4:10
- II. A MAN WHO DID COME BACK
Peter
John 21:17
- III. A MAN WHO DIDN'T NEED TO COME BACK
Paul
II Tim. 4:6-8

—E. E. L.

"EVERY MAN"

- I. GOD MADE PROVISION FOR "EVERY MAN"
I Tim. 2:6
Isa. 49:5-7
- II. GOD GAVE LIGHT FOR "EVERY MAN"
John 1:9
- III. GOD DRAWS "EVERY MAN"
John 12:32
- IV. JESUS TASTED DEATH FOR "EVERY MAN"
Heb. 2:9
- V. JESUS IS THE PROPITIATION FOR "EVERY MAN"
I John 2:2
- VI. GOD IS SUSPENDING JUDGMENT FOR "EVERY MAN"
II Cor. 5:19
- VII. GOD LOVES "EVERY MAN"
John 3:16

—C. L. F.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT
Children's Talks by MISS ANNA BENTHIEN

First Quarter, Lesson 9

Sunday, March 3, 1935

PETER UNMASKS FALSEHOOD AND HYPOCRISY

Lesson Text: Acts 5:1-42; 8:4-25
Devotional Reading: Psalms 139:17-24

Golden Text:

"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another" (Ephesians 4:25).

The story of Ananias and Sapphira is a story of the Communism of the early church. Communism is one of the features of the early church which belongs distinctly to the transitional period, and consequently has been done away. In Acts 2:43 to 45, three of the features of the early church are specifically named. The Holy Spirit has grouped these three features—wonders, signs, and communism—together because they were in that group of special manifestations which were to cease with the end of the transitional period. (This truth was discussed in "Grace and Truth" in the September 1934 issue, page 290). We will consider the lesson under two headings: (1) The Story of Ananias and Sapphira (Acts 5:1-42); (2) The Story of Simon Magus (Acts 8:4-25).

I. THE STORY OF ANANIAS AND SAPPHIRA

The story of Ananias and Sapphira stands out clearly in the mind of every man, woman, and child who has ever given even a little time to the reading of the Bible. This man Ananias and his wife Sapphira lived in the early days of the church. The communistic practice which was then in vogue, but which was to disappear with the disappearance of the Transitional period, was the thing which led to their sin and their resultant death. Ananias and Sapphira sold a possession which had been theirs, and then, chafing a little under the communistic idea, they decided to keep back part of the price. Ananias came alone to the apostle Peter to deliver what they had decided would be enough to turn over to the church. He brought the amount and laid it at the Apostle's feet. But the Holy Spirit dealt so definitely with Peter that he quickly understood what had happened. He said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3). Peter by clear statement in verse 4 seeks to show Ananias the folly of his falsehood. He says, "While it remained, was it not thine own?" In other words, "Before you sold the property it was yours, wasn't it? You did not have to lie about it." And then he goes on with another inquiry, "And after it was sold, was it not in thine own power?" "In other words, Ananias, you did not have to lie about this." He is even putting out the clear implication that the communistic practice of the early church was not compulsory. All Ananias needed to do was to step up to Peter and say, "Sapphira and I have decided not to turn in the entire amount. This is the amount that we have decided we could give." Then Peter puts the question

plainly, "Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." And then fell the awful stroke of judgment which was so unexpected but which is a revelation of God's attitude toward lying.

This remarkable practice of God throughout Scripture of revealing by a sample incident what His attitude is toward sin occurs not only here but over and over again through the Bible. This incident is especially given to us that we might discover God's attitude toward lying. So deep, so full, so far-reaching is the hatred against falsehood in the heart of the eternal God, and so horribly wicked in His sight is the sin of falsification that death and only death is the punishment which the sin of lying fully merits. Ananias and Sapphira's case merely becomes a type case, a sample of the judgment which lying deserves, and a sample of the attitude of God for all falsification. But God does not deal that way with all liars immediately upon their having committed the sin either in the Scripture or in the ordinary events of life. If God had struck every liar dead as soon as he had spoken the lie, the population of the earth would be rather reduced at the present time.

As soon as Ananias fell dead under the judging hand of God, the young men who were near by arose and carried him out and buried him. About three hours later Sapphira came in and to Peter's interrogation she lied a clear-cut lie in full agreement with that which her husband had uttered. Peter said unto her, "How is it that ye have agreed together to tempt the Spirit of the Lord?" And then she fell down straightway at his feet and yielded up the ghost and she was carried out and buried by her husband" (Acts 5:9-10).

The result on the early church was very salutary. "Great fear came upon all the church, and upon as many as heard these things" (Acts 5:11). The present day assurance of modern psychologists that fear is always a degrading emotion is not borne out in the Scripture. The fear of God is an exceedingly wholesome thing. May God give us more of it.

Throughout the Word of God the testimony of the Holy Spirit on the subject of lying, false witness, and prevarication is an unfailing unit. There are many Scriptures bearing witness upon the subject, some of which are Exodus 23:1; Psalm 63:11; John 8:44; Revelation 21:8; I Timothy 4:2; Ephesians 4:25; Jeremiah 50:36; Proverbs 26:18-28; 19:5; 19:22; 14:25; 11:9; Psalms 58:3; 116:11. From beginning to end the Scripture never loses an opportunity to voice God's Holy attitude of repugnance against everything that savors of deceit or deception or

THE D. B. I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH THE PROGRESS OF THE PENNY-A-DAY CAMPAIGN TO SET D. B. I. FREE FROM THE BONDAGE OF DEBT.

A NEW YEAR

IT IS with thanksgiving in our hearts to God that we enter the New Year. As we pause to look back over the twelve months of the year just past, we are made to praise Him "Whose mercy endureth forever." The continued faithfulness of our Heavenly Father, manifested on our behalf through some of the keenest difficulties and financial testings that our school has ever experienced, is indeed cause for thanksgiving and rejoicing. Truly our God is a God Who cares for His own, and Who never permits us to be tested above that we are able to bear, but always provides with the testing a way of escape, thus enabling us to bear it. It is with gratitude to God that we look forward to the New Year with its wonderful opportunities and privileges of witnessing for our blessed Saviour. In the words of the apostle Paul, "We press toward the mark for the prize of the high calling of God in Christ Jesus," confident that He Who has so graciously dealt in our behalf under such difficult circumstances, will continue His blessing in the days to come.

A NEW GOAL

JUST a little over twelve months ago the *Penny-a-Day* campaign was launched. The goal for the two year period was set at 6000 pledges. From the standpoint of numbers, the campaign has not been the success that we had hoped for. But from the standpoint of God's blessing upon the amount paid in on pledges during the season of 1934, the results are evident. By

means of the funds secured through the *Penny-a-Day*, the school has been permitted under God to carry on. This, under such trying circumstances, is indeed cause for thanksgiving. In view of the fact that so many of God's people are so sorely pressed in these days of financial pressure, and knowing that many of God's stewards, interested in the testimony of the Denver Bible Institute, have signed and paid *Penny-a-Day* pledges at great cost and personal sacrifice, the members of the Board of Directors, realizing that it would be impossible to attain the goal of 6000 pledges in the time yet remaining, voted to set a new goal for 2000 pledges by December 31, 1935. To date 1014 pledges have been signed, leaving only 986 to be pledged and paid before December 31, 1935.

A NEW OPPORTUNITY

WITH the New Year ahead and with a new goal set before us, a new opportunity is presented to those of God's people who are vitally concerned in the testimony of the Denver Bible Institute. While the greater portion of our indebtedness still remains unpaid, we are confident that if all who love the truth for which D. B. I. stands will get under the load in a new way, we will not only attain our new goal of 2000 pledges by December 31, 1935, but we will also be permitted to press on until such time as God does make abundant provision, sufficient to clear away the entire debt. In the meantime let us grasp this new opportunity, doing what we can to keep the testimony going, at the same time praying for God's complete deliverance.

I press toward the mark for the prize of the high calling of God in Christ Jesus. --Phil. 3:14

Start the New Year Right

BECOME A SYSTEMATIC SUPPORTER OF A FUNDAMENTAL TESTIMONY FOR TRUTH. THE D. B. I. PENNY-A-DAY CAMPAIGN PRESENTS THIS OPPORTUNITY. WITH 986 PLEDGES YET TO GO BEFORE DECEMBER, 31, 1935 IT WILL REQUIRE APPROXIMATELY 100 PLEDGES PER MONTH TO COMPLETE OUR NEW GOAL. CLIP THE PLEDGE CARD BELOW, SIGN, AND SEND IT IN AT ONCE. WE WILL BE GLAD TO FURNISH ADDITIONAL PLEDGE CARDS UPON REQUEST TO ALL WHO DESIRE TO INTEREST THEIR FRIENDS IN PUTTING OVER THIS CAMPAIGN.

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SIGN,
AND
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TO THE
D. B. I.
OFFICE
AT
ONCE.

PENNY-A-DAY PLEDGE

"Save your pennies and save the school"

Desiring with all my heart to keep the Denver Bible Institute from being forced to close her doors, I gladly join the effort being made by her friends to pay off her debt and thus preserve her usefulness and her testimony. I hereby promise to pay to the Denver Bible Institute

A PENNY A DAY

for the two years from Jan. 1, 1934 to Dec. 31, 1935 (the total amount of the pledge being seven dollars and thirty cents—\$7.30). Furthermore, I promise to meet my prayer responsibility to D.B.I. in this hour of crisis, and to do all in my power to get at least two other persons to sign this pledge and join the Penny-a-day Campaign.

Unit No.

Signed.....

Address.....

(Do not write here)

"God loveth a cheerful giver."

Every pedge (unit) is for the same amount (\$7.30). Every pledge begins on the same day (Jan. 1, 1934). Payments on pledges should be paid when possible, every thirty days. All Penny-a-day pledges are to pay the debt and should not be confused with the current expense. The current expense does

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false witness. God is a God of truth. His Bible reveals Him as the endless arch-Enemy of lying.

II. THE STORY OF SIMON MAGUS

The deacons had been holding an evangelistic campaign in the city of Samaria. Their campaign had been unusually blessed of God. It was marked by many manifestations which belong distinctively and exclusively to the transition period which is covered by the book of Acts. Unclean spirits were exorcised. The palsied and the lame were miraculously healed. Those signs and wonders which belong distinctly to a time when the Kingdom is being preached from the Jewish standpoint were taking place from day to day.

By going to these passages in Acts, and similar passages in the Gospels, the Pentecostals persuade themselves that we should be beholding signs and wonders, healings and tongues, and so forth in the church of Jesus Christ today. But the Holy Spirit has so clearly indicated that these things are done away during these years of the full-orbed section of the dispensation of the Body, that to take the position that divine healing belongs in this age now is only evidence of careless Bible study. It sometimes appears that the children of God have completely forgotten that the Holy Spirit said to us through Paul, "Rightly dividing the Word of Truth" (II Tim. 2:15).

And as the mighty power of God was thus manifested in Philip's evangelistic campaign, a man named Simon Magus, or as he is often called, Simon the sorcerer, stepped into the picture. He had taken great delight in fooling and bewitching the people of Samaria, giving out that he was a great character. In fact, by his necromancy and his clairvoyance he had succeeded in gathering to himself quite a good sized following. So that it was very common for the people to be saying among themselves, "This man is the great power of God" (Acts 8:9-10). But they were greatly fooled, for Simon Magus was a charlatan. But after he had watched Philip in his evangelistic campaign for some time he himself professed conversion and believed. He was baptized and continued with Philip and wondered much at the mighty deeds which Philip could perform, for he beheld the miracles and signs which were done.

Soon the news travelled back to Jerusalem that Philip was having quite a success in his evangelistic campaign at Samaria and a couple of the home preachers, the apostle Peter and the apostle John, were sent up to Samaria to see if they could be of any help and blessing

in the meeting. When they arrived at Samaria they soon discovered that although there had been considerable response to the invitation as given by Philip, yet there had been no baptism of the Holy Spirit as yet. And so there was special prayer made and they laid their hands on the converts and they received the Holy Spirit. When this man Simon the sorcerer, who had bewitched the people of Samaria, saw that through the laying on of the hands of the apostles the Holy Spirit was given, he immediately desired to be able to do that thing himself. And so he offered Peter and John a fee and said unto them, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost" (Acts 8:19). Such a wretched and wicked commercialization of the things of God instantly caused Peter to speak out in righteous indignation, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (Acts 8:20-21).

Just as definitely as Peter had detected the falsehood in the utterance of Ananias and later in the utterance of Sapphira, just so definitely he detected the hypocrisy in the heart of Simon the sorcerer. Peter's quick reply and denunciation of his evil thought, and also Peter's words of exhortation, evidently had fine response in the heart of Simon for he answered and said, "Pray ye the Lord for me, that none of these things which ye have spoken come upon me" (Acts 8:24).

This incident which is a revelation of God's changeless attitude of aversion to anything that borders on hypocrisy shows us in the strongest fashion from the New Testament standpoint how God is still desiring truth in the inward part. The general teaching of the Scripture on hypocrisy will be found in such passages as Luke 12:1-2; 16:13-15; Romans 1:18; II Corinthians 4:2; Galatians 6:3. In Matthew 23, throughout a goodly portion of the passage, our blessed Saviour is showing His attitude toward anything that savors of hypocrisy.

There is a lesson which is common to both of these incidents. It is the lesson of the exceeding sinfulness of covetousness, desiring to have money, to control money, to spend money, to be rich. Much is said in the Scripture on the subject of covetousness, but a few passages must suffice. Psalm 10:3; Matthew 6:19-21; 16:26; I John 2:15; Hebrews 13:5; I Peter 5:2; Ephesians 5:3; Romans 13:9; Proverbs 23:4-5; 15:27. As surely as God is speaking through his Holy Word, it does not take the careful reader of the Book long to discover that the love of money is the root of all evil (I Tim. 6:10).

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

There lived at Lockport, N. Y., a member of Congress who had in his home a Christian servant girl who, by her industry and integrity, won the esteem of the entire family. By and by she married a shiftless, drunken carpenter, and was soon supporting him by her own labors. Her former employer decided to build her a house, and, to encourage her husband, gave him the job, without revealing his purpose. The Senator left for Washington, and the carpenter spun out his work through the fall, winter, and spring, cheating his employer in every way he possibly could. In both materials and workmanship the house was a botch job from foundation up. When the Senator returned in early summer, the builder informed him that the house was finished, and boastfully added: "There isn't a better house on Pioneer Hill than that of yours." "Very well," said his employer, "then you go home and tell your wife to move into it immediately. And here is the deed to her for the property." The man was dazed. Instead of cheating his employer, he had been cheating himself. And as the defects of the house became more and more apparent, he was repeatedly heard to say: "Oh, if I had known it was my own house I was building!" Here is the tragedy of it—to put unsound materials and poor work into our character-house is to cheat ourselves.

—"School and Life"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is God's attitude toward falsehood and hypocrisy? (Deut. 5:20; Ps. 5:6; 34:13; 55:23; 63:11; Prov. 6:16-17; 12:22; 19:9; Zech. 8:17; Mal. 3:5; Matt. 19:18)
2. Who causes men to lie? (John 8:44; Acts 5:3)
3. Against whom is a lie directed? (Ps. 109:2; 119:69)
4. How does a lie usually implicate and harm another? (Prov. 11:9; 25:18; 26:18-19, 24; Eph. 4:25)
5. Should lying and deceit be found in the life of a believer? (Prov. 13:5; 14:5; Eph. 4:25; Col. 3:9)
6. What are some things that Christians should fear? (Neh. 5:9; Prov. 14:16; Matt. 10:28; Luke 12:5; Rom. 11:20)
7. Whom should men fear? (Exod. 18:21; Deut. 10:20; 28:58; Josh. 4:24; Ps. 96:4; Eph. 5:21)
8. Will God reward those who fear Him? (Ps. 15:4; 34:7, 9; 103:11, 13, 17; 111:5; 119:63; 145:19; 147:11; Prov. 13:13; Eccl. 7:18; Luke 1:50)
9. What particular sin was manifest in Simon's conduct? (Ps. 10:3; 119:36; Jer. 22:17; Matt. 16:26; Rom. 1:29; Heb. 13:5)
10. Do we have men of Simon's type today? (II Tim. 3:1-9; Titus 1:16)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The Golden Text for today's lesson is one which every boy and girl should memorize, for when you are tempted to lie, this verse from God's Word will remind you that God wants you to speak the truth always. The

verse reads as follows: "Wherefore putting away lying, speak every man truth with his neighbor" (Eph. 4:25).

There was a man named Ananias who, with Sapphira his wife, lied to Peter about some land which they sold. This man and his wife decided together that they would lie about the amount when telling the apostles how much they received for it. But Peter knew that they were withholding from the Lord, and rebuked them for their sin. Peter said, "Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God" (Acts 5:4). These two people may have been able to cover up the lie with man, but not with God. He knows the very thoughts of our lives.

When you lie about anything, no matter how small it may be, you are forming the habit of lying, and every time you lie, the habit becomes stronger and stronger, until you are unable to break the habit. Now if you form the habit of always telling the truth, the habit will grow, and you will want to tell the truth instead of wanting to lie. But remember this one thing, that in yourself you can never form a good habit which will last, but as you see that lying is sin, and look to the Lord to help you to form the habit of telling the truth, you will find it worth while.

Lying is sin, and it was your sin and mine which was laid upon the Lord Jesus at Calvary. Do you want to dishonor the Lord Jesus Who died for you, by letting the sin of lying continue to be in your life? "Speak the truth" is God's word to all of us. Let us do as He bids.

Yours in His love and grace,
Aunt Anna

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First Quarter, Lesson 10

Sunday, March 10, 1935

PETER PREACHES TO GENTILES

Lesson Text: Acts 10:1-11:18

Devotional Reading: Psalm 67:1-7

Golden Text:

"Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts 10:34b-35).

We will consider this lesson under four headings: (1) The Vision of Cornelius (Acts 10:1-8); (2) The Vision of Peter (Acts 10:9-33); (3) The Preaching of the Kingdom (Acts 10:34-48); (4) The Promise of the Willing Ones (Acts 11:1-18).

I. THE VISION OF CORNELIUS

Cornelius was a Roman. He was located at what was looked upon as the Roman capital of Palestine. He was a Centurion in charge of the band known as the Italian band. The remarkable and outstanding feature concerning him is set before us in verse two: he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." He was the type of man that is once in a while found among the heathen. He was not saved. He was of a deeply religious nature, remarkably generous, and exceedingly prayerful. But he had never heard the story of the One Who died on Calvary, bearing our sins in His own body. One day as he was praying, he beheld a vision. The vision was of an angel from God which came to him and told him that although he had not accepted Jesus Christ as his personal Saviour, yet God was not blind to his alms nor were His ears deaf to his prayers. God had discovered in the heart of Cornelius the evidence of willingness. The angel then gave to Cornelius specific direction. He said, "Send men to Joppa, and call for one Simon, whose surname is Peter." And he gave Peter's address and told Cornelius that Peter would tell him what he ought to do. Cornelius did not hesitate. He immediately dispatched the messengers to Joppa and to Simon.

The story of Cornelius carries one distinctly outstanding lesson. It is that the heart of God is always glad to find the spirit of devotion in any man, and that when God does find such a man with eagerness and willingness toward the things of God, He will see to it that that man is put in touch with those who will tell him the story of eternal life through faith in Jesus Christ.

II. THE VISION OF PETER

The next day Cornelius' messengers are on the way to the place where Peter is abiding. As they draw near to the city where Peter is, Peter's prayer time comes. He does not know that only a short distance away walking toward the house where he is dwelling are two messengers coming from a heathen who has been drawing near to God, but who does not know the story of Jesus. As Peter prayed God gave to him a vision also. He saw heaven opened and a certain vessel descending unto him, like a great sheet. It was caught up at the four corners and let down in such a manner as to hold a great mass of four-footed beasts of the earth—wild beasts, creeping things, fowls of the air (Acts 10:11-12). And then there came a voice to him saying, "Rise, Peter; kill, and eat" (Acts 10:13).

No command could have been more astonishing, for Peter was a devout Jew, and Jews were greatly restricted in the foods which they were permitted to eat. Since the vessel which had been let down from heaven contained all manner of four-footed beasts of the earth, that meant that a very large number of them would be in the list of the animals which were unclean and which consequently no faithful Jew would ever eat. In addition to the fact that the various kinds of beasts indicated that which was unclean to Peter, it must not be forgotten that symbolically the beasts and creeping things and birds of the air stand connected in the Scripture with the Gentile nations. Since the Gentiles were looked upon by the Jews as being

unclean nationally this would only enforce the meaning of the beasts to the mind of Peter from the standpoint of food.

Peter's answer is perfectly astonishing. His words show that he recognizes Who told him to kill and eat—that is, the Lord. But strangely enough he is bound so firmly to his early teaching that even under the instruction of God he will not break from it. So in verse fourteen Peter says, "Not so, Lord; for I have never eaten anything that is common or unclean." Peter's reply amounts to a virtual accusation to God, that God Himself has been seeking to draw Peter into sin. And then the voice of the Lord spake unto him the second time and said, "What God hath cleansed, that call thou not common" (verse 15). And this amazing thing occurred three times.

No student of the Word of God can read the narration of this incident without instantly remembering that Peter denied his Lord three times, and then that Peter's restoration was attended by the threefold commission of the Lord to feed His lambs. And now when Peter is given this amazing vision from heaven he is commanded by the Lord three times to kill and eat, and three times Peter responds, "Not so, Lord, for I have never eaten anything that is common or unclean." Three times God impresses upon his soul the truth which every one of us need to see and understand, "Whatsoever God hath cleansed, that call not thou common."

When this astonishing piece of dialogue between God and Peter had occurred three times, the vessel was caught up into heaven and the messengers of Cornelius began rapping at the door. So that while Peter was in deepest meditation over this startling vision which God had vouchsafed him, the word was brought to him by the Spirit, "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them" (Acts 10:19-20). So Peter immediately went down to the door and met the messengers of Cornelius, took them into the home and lodged them overnight. The next day in obedience to the command of the Holy Spirit, he went directly to the home of Cornelius with his representatives.

Thus within a period of three days God brought together by means of two visions these two men who would otherwise have been widely separated—Cornelius the Roman Centurion and Peter the Christian Apostle. Upon their meeting, Peter immediately reminds Cornelius that he is a Jew and that in coming into the house of a Gentile he is going contrary to Jewish custom, but that God has dealt with him and that he is glad to stand before him and to give the message (Acts 10:21-33).

III. THE PREACHING OF THE KINGDOM

And then as Peter stood before Cornelius and his family he preached the message of Jesus and His love: how God anointed our Lord Jesus with the Holy Spirit and with power, and that he went about doing good, and healing all that were oppressed by the Devil, for God was with Him (Acts 10:38). He touched on the fact that they were witnesses of the truth of these things. He touched on the crucifixion, and he threw the highlights on the mighty victory of the resurrection. But the climax of his message was when he brought Cornelius and those about him face to face with the fact that this resurrected One was none other than God's coming Judge, the One Who is to judge the quick and the dead. This clear-cut preaching was attended by a quick manifestation of the Holy Spirit very similar to that which descended upon the crowd of Jews that heard Peter preach on the Day of Pentecost. The Holy Spirit fell on them which heard the Word. And just as on the Day of Pentecost, the Gentiles began to speak in tongues (Acts 10:39-46).

To the student of the Word of God there is no question as to the character and nature of this amazing scene. Every outstanding feature of it stands connected with Kingdom truth and not with Church truth. The visible manifestation of the descent of the Holy Spirit is distinctly a Kingdom thing as is indicated by Peter's quotation from Joel on the Day of Pentecost when he said, "This is that." And the prophecy from which he was quoting

was a Kingdom prophecy and not a Church prophecy. The gift of tongues is one of the signs gifts, and the teaching of Paul is too plain for any Bible student to gainsay for one moment that the gift of tongues is to be done away, because it stands connected with Kingdom manifestations. Furthermore, although the Gentiles were listening to the truth, God was employing a Jewish preacher. This is characteristic of Kingdom proclamation. In addition to these facts, those who were listening to this truth, and the one who was proclaiming the truth, had been brought together by visions, and all of such gifts as tongues, visions, healings, and so forth have been caused by the Holy Spirit to stand connected with Kingdom proclamation instead of Church proclamation. Beside all these things the actual message of Peter presents as its climax our Lord and Saviour, Jesus Christ, reigning in the Kingdom, for it is in the Kingdom predicted by the prophets that Jesus shall be set forth as Judge. It is indeed surprising that this portion of Scripture has ever been misplaced dispensationally, or misunderstood by those who have sought to interpret it.

IV. THE PROMISE TO THE WILLING ONES

The interesting story which is embraced in the Scriptures given to us by the Lesson Committee for today sets before us one of the most refreshing and convincing examples in all the Scripture of how God deals with a willing one. The Centurion, Cornelius, was the willing one. His alms, his prayers, his whole spirit of devotion toward God demonstrated the willingness of his heart. God has a promise out for such willing ones. The promise is in John 7:17. The Worrell translation of this passage is especially acceptable. "If any one will choose to do His will, he shall know of the teaching." It was the Saviour Himself Who voiced this amazing promise, and God never fails to keep His word. He found in Cornelius a willing one, so by sending an angel vision to Cornelius and by sending a vision let down out of heaven to Peter in which He reveals that no man is common or unclean, God brings the two men together, and the willing man hears the message. The Scripture afterward tells us that "faith cometh by hearing." So God sees to it that Cornelius, in spite of the fact that he is in the midst of heathen surroundings, is brought under the sound of the glorious message of Jesus and His love.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

The Faculty of Königsberg refused Stephen Schulz (1724-1776) on his application for missionary work among the Jews; whereupon he wrote them a letter: "I owe you obedience as fathers. If, therefore, you command that I decline the call to missionary work among the Jews, I can decline it with a clear conscience. However, I must say this: Should God ask me on the day of Judgment:

'Have I not given thee from infancy a desire to show the Jews the way of salvation?' I would have to answer, 'Yea, Lord.'

'Have I not proved three years ago, during the trial trip, that I have given thee ability to labor?' I would say, 'Yea, Lord.'

'Have I not shown that the harvest among the Jews is great, but the laborers are few?' I would say again, 'Yea, Lord.'

'Have I not taught thee on that trial trip that the way was opened among the Jews for thee, and that in further travels and with greater experience thou couldst have still better access to them?' Again I would answer, 'Yea, Lord.'

'And when at last the Lord should ask me, 'Why didst thou not follow the call when it came?' I would leave the answer to the honorable Theological Faculty.'

The Faculty sent Schulz to the Jews. How could they do otherwise? He became a second Paul in respect of travel and suffering, compassing thousands of miles. The call, once heard, is the call of God; and when fortified by such confirmations as Schulz could adduce, it is the irresistible summons of the Most High.

—From "The Dawn"

This is in reverse as to Jews and Gentiles, but makes a good illustration: though it would seem to us Schulz took obedience to human ecclesiastical powers too seriously as compared to the call of God.—Dep't Editor.

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is God partial in His dealing with mankind? (Deut. 10:17; II Chron. 19:7; Job 34:19; Rom. 2:11; 3:22-23; Gal. 2:6; Eph. 6:9; Col. 3:25; I Pet. 1:17)
2. Who are acceptable before God? (Rom. 12:1-2; 14:18; Eph. 5:1-10; I Pet. 2:5)
3. What is the principle set forth in Scripture manifested in the life of Cornelius? (Exod. 35:5, 21-22; I Chron. 29:5; Isa. 1:19; II Cor. 8:12)
4. What does God guarantee to a willing soul? (John 7:17)
5. Is God dealing with the lives of all mankind? (Jer. 31:3; Hosea 11:1-4; John 6:44; 12:32-33)
6. Why did Peter at first hesitate to accept the meaning of the vision of the knit sheet? (Lev. 11:4, 20, 22-23, 26; Deut. 14:1-23)
7. What was it in the response of Peter that God desires in every believer? (Exod. 19:5; Deut. 13:4; I Sam. 15:22; Jer. 7:23; Acts 5:29)
8. Has the distinction between Jew and Gentile been set aside? (Rom. 1:16; 10:12; Acts 10:34-35; Gal. 3:28; Col. 3:11)
9. How was this line of demarcation between Jew and Gentile set aside? (Eph. 2:13-22)
10. What are some of the sign miracles which stand connected with Israel and with the Kingdom message? (Mark 16:17-20; Acts 2:22)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Peter's work for the Lord was among the Jewish people, while the apostle Paul preached to the Gentiles. But there came a time when the Lord saw a Gentile who needed the message of the Lord Jesus, and sent Peter to bring that message.

This Gentile of whom I speak was Cornelius. In the tenth chapter of Acts, we are told that Cornelius was a man who feared God, and who prayed (Acts 10:12). God spoke to Cornelius through a vision and told him to send for Peter, who in turn would tell him about the Lord Jesus. He told him where to find Peter, and just what he would be doing. Cornelius obeyed God's call and sent his servants after Peter. In the meantime, God speaks to Peter, telling him of the task He has for him to do, but Peter is not willing to go to the Gentiles. The servants of Cornelius arrive and report to Peter that their master had dealings with God, and God sent them after Peter. Peter listens to their words, and becomes willing to do God's bidding.

When Peter arrives at the house of Cornelius, Cornelius tells him all that has happened, how that he prayed,

First Quarter, Lesson 11

PETER DELIVERED FROM PRISON

Lesson Text: Acts 12:1-19
Devotional Reading: Ps. 34:1-8

Golden Text:

"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him" (Acts 12:5).

Today's lesson is taken from the twelfth chapter of Acts, one of those chapters containing an outstanding

PAUL HUTCHENS'

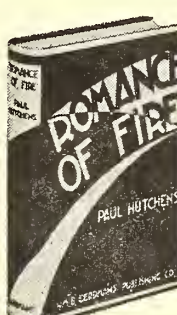
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and God spoke to him telling him that He heard his prayer. Peter, knowing that God's way is always best, and that He is no respecter of persons, was willing to be used of God to be a blessing to this Gentile. Peter begins to preach unto him, Jesus, and Cornelius is a willing soul and accepts the Lord Jesus Christ as his Saviour.

God can use each one of us in telling someone of the Lord Jesus if we are but willing to do what He wants us to do. What a blessing must have come to Peter in seeing this soul come to Jesus; and what a blessing came to Cornelius in knowing Jesus as his Saviour. May He always find us willing to talk for Him whenever an opportunity comes our way.

Yours in the joy of knowing Him as Saviour,
Aunt Anna

Sunday, March 17, 1935

miracle, a sign, a wonder, hence one of the chapters in Acts in which the transitional element is exceedingly clear. We will discuss today's lesson under three headings: (1) The Believing Jews Suffer Persecution (Acts 12:1-2); (2) The Unbelieving Jews Participate in the Persecution (Acts 12:3, 11); (3) The Ministering Jew Experiences Deliverance (Acts 12:13-17).

I. THE BELIEVING JEWS SUFFER PERSECUTION

The persecution which comes before us in this lesson is the last one of which we have any record in which the Jewish nation officially attacks the newly started Christian church. This attack against the Christian church from Jewish quarters is under the leadership of Herod Agrippa I, and what a leader Herod Agrippa was! By political machinations he made every effort in the world to curry the favor of the Jewish people. In this aim history reveals that he was successful. He sedulously followed Jewish laws, customs, and sacrifices. Josephus himself speaks of him as a consummate legalist. But strangely enough this ruler who handled himself like a Pharisee was an Edomite by heritage, a Roman voluptuary by political associations, and a Greek epicure by choice. During his life time he had experienced the most abject poverty but had risen to the dizzy heights of royal power and wealth. This is the man whose leadership the Jews accepted because he was willing to attack the Church of Jesus Christ. But in those days the Church of Jesus Christ was made up of almost nothing but Jews. Consequently, to attack the Church was to attack the Jews. Verse two tells us of the killing of James, the brother of John, with the sword. This noble martyr of the early Church was a Jew. In addition to his death, verse one lets us know that other members of the Christian community were suffering from the abuse and persecution of this wicked king.

Persecution for the testimony of Christ is always a blessing. The Church is always stronger when the antagonists of the Church are attacking it most vigorously. It has been rightly said, "The blood of the martyrs is the seed of the Church." The Saviour said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12). And when persecution fell to the lot of the Thessalonian church, Paul commended them highly, saying, "We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure" (II Thess. 1:4). And Paul encourages the Roman church by saying, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). And in speaking of his own personal experience, he declared, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:10).

The present-day outspoken enemy of the Church of Jesus Christ is Communism. With Communism pushing forward in Russia and carrying on a brutal persecution of the Church, which has included the martyrdom of many thousands of Christians, and the so-called civilized nations of the world have maintained an apathetic silence, not making one protest, the believers in Christ Jesus who are living in the United States need not be surprised if suddenly, almost without warning, a communistic movement against the Church breaks out in America and over night believers in Christ Jesus from one end of the nation to the other will be assailed for their faith, dragged from their families, brutally dealt with because they have accepted Jesus as a personal Saviour, and in many instances martyred. What could occur and has occurred in so mighty a nation as Russia could occur and may occur in such a nation as the United States.

II. THE UNBELIEVING JEWS PARTICIPATE IN THE PERSECUTION

The way in which these Jews participated in the persecution is clearly stated in verse three. And because he (that is Herod) saw it pleased the Jews, he proceeded further to take Peter also." Herod had political ambitions. He was a sycophant. He was currying the favor of his Jewish subjects. He discovered that they liked to see him attack the Church of Jesus Christ, and though the thing he was doing was superlatively evil, so long as it

pleased his political adherents, do it he would. He seized Peter during the Passover Feast with the purpose of martyring him as well as James, the record of whose death is given us in verse two.

Verse eleven also tells us how the unbelieving Jews were participating in this persecution headed by Herod. "And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from the expectation of the people of the Jews." When the deliverance occurred, the details of which we will study under our third point, Peter instantly thought of the fact that the expectancy of the blood-thirsty Jews would now be disappointed. He realized that his miraculous escape from the clutches of the unscrupulous Herod was also an escape from the unreasoning, religious hatred of those Jews who despised the truth as it was in Jesus Christ.

And thus we see one of the strangest features of the early days of the Church. The Church in its beginning split the people of Israel into two parties—the Church party and the anti-Church party, the believing party and the unbelieving party. The Church party was filled with love for the unbelieving party, prayed for them continually, and yearned for their conversion. The unbelieving party was filled with hate for those who had accepted the Saviour and were willing to compass heaven and earth and sea in order to bring about suffering and misery and persecution. Thus in the first two points of our Sunday-school lesson for today we find that the believing Jews are being hounded to death and that those who are doing the hounding, or at least who are instigating it by their approval of Herod's action, are their own brethren according to the flesh—the unbelieving Jews.

III. THE MINISTERING JEW EXPERIENCES DELIVERANCE

By the expression "ministering Jew" we are referring to Peter himself. Peter, a full-blooded Jew who has been raised up of God as an apostle to Israel, has been seized by the tyrant Herod and ruthlessly thrust into jail. He had been delivered to four quaternions of soldiers to keep him, intending after the Passover to bring him forth to the people (Acts 12:4).

While Peter languished in jail, the members of the Church (those who have believed in Jesus Christ, that is to say, the believing group of Jews) made prayer without ceasing unto God for him. It was during the opening days of the transitional period. The full-orbed section of the Church had not broken upon the dispensation, consequently, the believers were justified in expecting a miracle. It was the proper moment in this dispensation for them to be looking for signs and wonders, and God did not fail them. As they prayed the angel of the Lord came to Peter in the prison; the light shined about him and he smote Peter on the side, and raised him up saying, "Arise up quickly." And Peter's chains fell off from his hands. And the angel said unto him, "Gird thyself, and bind on thy sandals. And so he did" (Acts 12:7-8). And the angel started leading Peter out. He led him past the guard, he led him up to the great iron gate of the prison. The gate swung itself wide open before them. He led him forth into the street and when he was thoroughly liberated the angel left him. It was a mighty proof that God answers prayer. It was also a clear indication of Kingdom miracles that were still being manifested during the opening days of the transitional period as it is depicted in the book of Acts. Furthermore, it was a delightfully clear picture of how God will take care of His ministers in that coming day of persecution and tribulation which is going to fall upon the earth: how He will protect them when dangers from satanically inspired enemies beset them on every hand, how He will break open prison doors to release them, sending them forth to continue their ministry. And thus we see Peter miraculously protected, divinely cared for, and although others are being martyred about him, and many others are suffering, he goes forth unscathed to tell the story of Jesus and His love.

This outstanding event in the history of the early Church, like so many of the events in the Gospels and the Book of Acts, is a typical presentation of a condition which

shall come to pass in the Great Tribulation. In the Tribulation period, we find in the Revelation and in the Gospels the definite indication that the nation of Israel will break up into three great groups. There will be the believing group which we think of as the nation at large. There will be the unbelieving group of Jews who will line up with the Gentile kings of the day; and then there will be that group which is known as the hundred forty-four thousand, or the Elect Remnant, who will be the preachers of the Great Tribulation. References to, and more or less extended discussion of the threefold division of Israel in the Great Tribulation will be found in articles on the "Judgment of the Living Nations" (March 1934 issue of "Grace and Truth," page 80) and the "Vine and the Branches" (September 1934 issue of "Grace and Truth," page 272).

When Peter found himself set free by the hand of the angel, he went immediately to the house of Mary, the mother of John, whose surname was Mark, where he knew the believers were gathered together praying. When he knocked, a little girl named Rhoda came quickly to the door, and when she heard Peter's voice she was so astonished that she did not open the gate, but rushed in her gladness back into the company to tell them how that Peter stood just outside. Although they had cried aloud to God to liberate Peter, they could scarce believe the report of Rhoda. But Peter continued knocking. Quickly they opened the door, saw him, and were astonished. So God wrought a mighty miracle which was a picture of what He shall do over and over again for the ministers of the Gospel during the Great Tribulation. By means of the miracle He brought great rejoicing into the hearts of the believers, gladness to Peter who pressed on immediately with his ministry, and utter perplexity and astonishment to the enemies of the cause of Christ.

And in this day and age God's power and protection is just the same. It is true that He does not choose, at this time, to manifest Himself by means of signs and wonders, but the operation of His power, though less spectacular, is no less efficient. The believer of today can say with Paul, "If God be for us, who can be against us?" (Rom. 8:31).

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A station of the China Inland Mission was peculiarly blessed of God. Inquirers were more numerous and more easily turned from dumb idols to serve the living God than at other stations. The difference was a theme of conversation and wonder. In England Dr. J. Hudson Taylor was warmly greeted at a certain place by a stranger who showed great interest in his mission work. He was so particular and intelligent in his questions concerning one missionary and the locality in which he labored, seemed so well acquainted with his helpers, inquirers, and the difficulties of that particular station, that Dr. Taylor's curiosity was aroused to find out the reason of this intimate knowledge. He now learned that this stranger and the successful missionary had covenanted together as co-workers. The missionary kept his home brother informed of all the phases of his labor. He gave him the names of inquirers, stations, hopeful characters, and difficulties, and all these the home worker was wont to spread out before God in prevailing prayer.

There is no ministry so effective and helpful as the intercession of prayer. Think of some of the results as brought out in the book of Acts:

1. Prayer brought the power of Pentecost (Acts 1:4).
2. Prayer brought renewed grace to the disciples in need (Acts 4:31).
3. Prayer brought discretion and direction to the early church in missionary work (Acts 13:3).
4. Prayer sustained Paul and Silas in suffering and persecution, and made them a blessing to others (Acts 16:25).
5. Prayer brought Peter out of prison by means of angelic ministry (Acts 12:5).

6. Prayer brought consolation to the church in Ephesus when Paul left it (Acts 20:36).

7. Prayer brought help to Saul of Tarsus in his need (Acts 9:11).

—Dr. F. E. Marsh, in "Prophetic News"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Why was Peter placed in prison? (Acts 12:1-5)
2. Why did the early Christian church suffer persecution? (John 15:20; II Tim. 3:12)
3. Did the early disciples experience suffering and persecution for Christ's sake? (Mark 10:29-30; Luke 21:12; Acts 14:22)
4. Will the Christian of today suffer persecution? (Isa. 48:10; Rom. 8:17, 18; Phil. 1:29; 3:8; II Thess. 1:4; II Tim. 2:12; I Pet. 2:20-21; 3:14; 4:16; 5:10)
5. What Scriptures are confirmed in the persecution which the Jewish nation imposed upon their kinsmen who had accepted Christ? (Micah 7:6; Matt. 10:36)
6. What does the entrance of truth oftentimes produce among individual friends, families, and nations? (Matt. 10:34-35; Heb. 4:12)
7. Did not Herod's motive involving Peter compare with Pilate's action in releasing Christ? (Mark 15:15)
8. Does not the Scripture confirm the fact that for a common cause enemies will become friends? (Luke 23:6-12)
9. How did Peter's friends participate in his release? (Acts 12:5)
10. Is there any limit to what God will do in answer to prayer? (Jer. 33:3; John 14:14; 15:7; Rom. 8:26; Eph. 3:20; Phil. 4:6; Heb. 4:16; Jas. 4:2; I John 5:14-15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Do you believe that God hears and answers prayer? Maybe you are saying, "I have prayed and my prayer was not answered." That does not prove that God does not answer prayer, for sometimes He says "no" to what we ask as well as "yes." Many times your mother has to say "no" to a request of yours, but not because she does not love you, but because she knows the thing you are asking for is not the best for you. Our Heavenly Father delights to answer our prayers.

In Acts twelve there is a most wonderful answer to prayer given. During the time of King Herod the Christian people suffered much. King Herod had no use for the Christians, and sought in every way to do away with them. The apostle James had just been killed with the sword, and when King Herod saw that it pleased the Jews, he decided to do away with Peter also. Peter was taken by Herod's men and put in prison. Two soldiers were placed to guard him, in order that he could not get away. But Christian people were praying for Peter, and God answered their prayers. Although Peter was especially guarded, and had little chance of getting away, God worked a miracle, and sent an angel to loose the chains which bound him, and then to take him out of the prison and out of the city in safety. When Peter saw what God had done he said, "Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod" (Acts 12:11). Peter knew that God had answered prayer.

Although God does not send His angels to do for us as they did for Peter, yet in just such a wonderful way does He bring deliverance in answer to prayer. We call unto Him and He answers. There are so many prayer promises in His Word, and we can claim them every one. "Call unto Me and I will answer thee and shew thee great and mighty things which thou knowest not." This is His promise. He wants us to call, and when we do, He will answer, for He cannot fail His promise.

Yours in the One Who answers prayer,

Aunt Anna

PETER DESCRIBES THE CHRISTIAN LIFE

Lesson Text: I Peter 3:8-18
Devotional Reading: II Peter 1:1-8

Golden Text:

"Sanctify the Lord God in your hearts" (I Peter 3:15).

At least eight virtues of the Christian life are given prominence in this brief but important lesson from the writings of the apostle Peter. (1) Christian Unity (I Peter 3:8); (2) Christian Love and Sympathy (I Peter 3:8); (3) Christian Non-resistance (I Peter 3:9); (4) Christian Unselfishness (I Peter 3:9); (5) Christian Speech (I Peter 3:10); (6) Christian Enjoyment of God (I Peter 3:11-15); (7) Christian Meekness (I Peter 3:15); (8) Christian Conscientiousness (I Peter 3:16-18).

I. CHRISTIAN UNITY

The first feature of the Christian life which the apostle Peter accents is the unity of all those who believe in Him. "Finally, be ye all of one mind" (I Peter 3:8). In every department of human endeavor, whether political, fraternal, social, or religious, the unity of those engaged in the effort is absolutely essential. In the Word of God the Holy Spirit does not fail to give the proper accent to this great and important truth—the need of Christian unity. In the book of Psalms we are told, "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1). The secret of the startling success of the early church is given in such an expression, "And the multitude of them that believed were of one heart and of one soul" (Acts 4:32). In Ephesians 4:3 the Holy Spirit not only endorses and favors Christian unity, but instructs the believer to put forth efforts to maintain it, "endeavoring to keep the unity of the Spirit in the bond of peace" (Phil. 1:27; 3:15, 16; I Thess. 5:13; Rom. 15:5, 6; 12:16).

II. CHRISTIAN LOVE AND SYMPATHY

Peter's words are: "Having compassion one of another; love as brethren, be pitiful, be courteous" (I Peter 3:8). How few Christians seem to realize the never-failing need for love and sympathy one toward another. It is in Proverbs 12:25 that the Holy Spirit says to us, "Heaviness in the heart of man maketh it stoop: but a good word maketh it glad." It is a truism that needs to be oft repeated that on every hand there are souls that are languishing for a little bit of love. Again in Proverbs the Holy Spirit says to us, "He that covereth a transgression seeketh love" (Proverbs 17:9). "A friend loveth at all times, and a brother is born for adversity" (Prov. 17:17). How illuminating it is that when the apostle Paul prayed for Philippian believers he said, "I pray that your love may abound yet more and more in knowledge and in all judgment" (Phil. 1:9). He was observing one of the colossal needs in the lives of men. And every Christian knows and enjoys the wonderful teaching of I Corinthians 13:1-7, where the Holy Spirit throws the high lights on Christian love. And there is a note which touches the heart of all who read it in the letter written by the apostle Paul toward the very end of his ministry and addressed to Titus when he said, "Greet them that love us in the faith" (Titus 3:15).

III. CHRISTIAN NON-RESISTANCE

Peter's handling of this phase of the Christian life is very pointed: "Not rendering evil for evil, or railing for railing" (I Peter 3:9). Paul brings out the same truth in his Thessalonian letter when he says, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (I Thess. 5:15). It is unique to observe how full is the agreement of Scripture on these truths, for way back in Proverbs 20:22 stands the statement, "Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee." And when our Lord Jesus was here upon the earth He said to "resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:39, 44). The beauty of Paul's example on this point is presented to us in I Corinthians 4:12, 13, "Being reviled, we bless, being persecuted, we suffer it: being defamed, we entreat." This is the Bible standard for the life of the individual Christian on the subject of non-resistance.

IV. CHRISTIAN UNSELFISHNESS

This Christian virtue is placed by the apostle Peter over against non-resistance. Instead of resisting when we are evilly dealt with, he says we are to bless. Forgetful of self, we are to live for others. His language is "But contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (I Peter 3:9). It is God's purpose for the believer in Christ Jesus that he shall go through life scattering blessing whether he is blessed or not; and God's plan is that after this life, when the believer comes face to face with his blessed Saviour, he will receive his blessing at that time. Consequently, the apostle Paul says to us that "we walk by faith, not by sight" (II Cor. 5:7). This complete forgetfulness of self which causes the Christian to live for the Lord and for others is certainly the need of the hour in which we live. We see it exemplified in Acts 21:13 where Paul says, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Here is forgetfulness of self in order to bring honor to Him. It is this kind of self-denial and unselfishness which brings men to the place where they can say with the apostle Paul "I am crucified with Christ" (Gal. 2:20). But God also calls us to utter unselfishness with our fellow man as is taught in I Corinthians 10:24 where the Spirit says unto us, "Let no man seek his own, but every man another's wealth." And Galatians 6:2 which says, "Bear ye one another's burdens, and so fulfil the law of Christ." One of the heart-breaking condemnations which God brings upon the end of the age in which we live is in II Timothy 3:2-3 where we are told, "Men shall be lovers of their own selves . . . without natural affection."

V. CHRISTIAN SPEECH

Peter's discussion on this important point is found in verse ten: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." It is difficult indeed to realize the vast amount of harm that has been done by evil speaking. Proverbs 19:1 says, "Better is the poor that walketh in his integrity, than he that is perverse in his lips and is a fool." And again in Proverbs, "The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook. A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof" (Prov. 18:4, 20-21). Since death and life are in the power of the tongue, how it does behoove the man who loves the Lord Jesus, who yearns to honor Him and bring blessing as he moves through life, to watch over the tongue and to make sure that he scatters life and not death by the utterances of his lips. It is very easy for a Christian to forget that the Holy Spirit has said unto us that "a man of understanding holdeth his peace. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter" (Prov. 1:12, 13). The words of the Saviour on this subject are full of suggestiveness: "For out of the abundance of the heart the mouth speaketh" (Matt. 12:34). And toward the end of the New Testament the Holy Spirit moved the apostle James to write: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom" (James 3:2, 13).

VI. CHRISTIAN ENJOYMENT OF GOD

The apostle Peter touches on this truth in a unique way. He says, "Let him (referring to the Christian) eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Peter 3:11, 12). It must, of course, be recognized at once that the Apostle is not speaking of the question of salvation, for salvation is "not of works, lest any man should boast" (Eph. 2:9). But the Apostle is presenting to us the whole subject of communion and fellowship with God. The expression "the face of the Lord is against," as used in the Scripture, does not mean lack of salvation, but lack of communion and enjoyment of the fellowship which God has for His people. The Scriptures are very clear as to the enjoyment and delight which believers may have in their touch with God, their fellowship with Him, their entering into the sweetness of communion with Him. It is spoken of in such passages as Ephesians 3:12 where it says, "In Whom we have boldness and access with confidence by the faith of Him." Or in Hebrews 10:22, "Let us draw near with a true heart in full assurance of faith." In Philippians 2:1 the Apostle speaks of the consolation in Christ and the fellowship of the Spirit. And in 1 Corinthians 1:9, "God is faithful, by Whom ye were called unto the fellowship of His Son, Jesus Christ our Lord."

VII. CHRISTIAN MEEKNESS

The apostle Peter brings this virtue before us in the words of verses fourteen and fifteen: "But and if ye suffer for righteousness' sake, happy are ye." Surely this is a beautiful description of the meek man—the man who suffers for righteousness' sake. He knows what it is to be forbearing and longsuffering. "And be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." In 1 Timothy 6:11 we are commanded to follow after patience and meekness. In 1 Thessalonians 4:11 the believer is told to study to be quiet and to do his own business. In Philippians 2:14-15 the command is, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke." In 1 Corinthians 7:15 "God hath called us to peace." And in Galatians 5:22 and 23 the list of the fruits of the Spirit would not be complete without the Word of God declaring to us that meekness must be included. The passage is: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Verse twenty-six emphasizes the truth from a slightly different angle: "Let us not be desirous of vainglory, provoking one another, envying one another."

VIII. CHRISTIAN CONSCIENTIOUSNESS

As one of the features of the Christian life which must not be underestimated, the apostle Peter accents a good conscience. To the man who desires to honor God nothing is of greater import to him than that his conscience should be fresh and clean before the living God. Romans 14:22 says, "Happy is he that condemneth not himself in that thing which he alloweth." And thus Peter presents a glorious setting forth of the standard which God would have in the Christian's life. The standard is so high that one only has to study it a few minutes to recognize that the natural man, that is the man who is by nature the child of wrath (Eph. 2:3), is incapable of attaining such a blessed, wonderful, and glorious standing. And then God shows the way out. In Philippians 4:13 the Spirit of God says to us, "I can do all things through Christ which strengtheneth me." By the strength of Christ that which is presented by Peter in these wonderful exhibitions of what the Christian should be become, not an impossibility, but a glorious possibility, so that we may grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ, and become the kind of men and women that He would have us be.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

More than seventy years ago a brilliant young man, a graduate of one of the great universities, one of the most gifted and accomplished men this country ever produced, then a young man of eighteen, went to hear Lyman Beecher, who was in the zenith of his power. The latter preached a remarkable sermon on the Lordship of Jesus Christ, and His right to absolute obedience. Such was the effect of that sermon that the young man went home, flung himself literally on the floor of his bedroom and said, "Jesus Christ, I take Thee as my Lord; I acknowledge from this hour Thy right to rule over me." Before he died he left his testimony that from that time forward he had never seen a thing to be wrong without having an aversion to it, and he had never seen a thing to be right without having an attraction to it. That young man was Wendell Phillips, of Boston, one of the greatest orators of America, a man who did more than any other man to strike off the fetters of four million slaves.

—From "The Wesleyan Methodist"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is Christian unity vital for Christian fellowship? (Ps. 133:1; Amos 3:3; Phil. 2:1-4; 1 Pet. 3:8)
2. Upon whom does Christian unity depend? (Rom. 15:5; Eph. 4:3, 13; Phil. 1:27)
3. What was one of the last admonitions Christ gave to His disciples? (John 13:34-35; 15:12-13, 17; Eph. 5:2; 1 John 3:23)
4. Where does the apostle Paul classify "love"? (Rom. 12:10; 1 Cor. 13; 14:1; 16:14; II Cor. 8:9; Phil. 1:9; 1 Thess. 1:3; 1 Tim. 1:5; 4:12; Heb. 10:24)
5. Should the Christian retaliate when persecuted? (Luke 6:28, 29; 1 Pet. 2:23; 3:9)
6. How should the Christian deal with those who seek to do him harm? (Matt. 5:9-11; Rom. 12:14, 20-21; Eph. 4:32)
7. What is the prerequisite to following the Lord Jesus Christ? (Matt. 10:39; 16:24; Mark 8:34; 1 Cor. 6:20; 10:33)
8. Should the Christian guard his speech? (Matt. 5:37; Eph. 4:22, 29; 5:4; Col. 4:6; 1 Tim. 4:12; Titus 3:2; James 3:13; 1 Pet. 2:1-2; 3:16)
9. How can evil speaking affect the lives of others? (Prov. 15:1; 18:6, 21; Eph. 4:29, 31; Jas. 3:5-10; 4:11)
10. What part does the conscience play in the Christian's life and service? (John 8:9; Acts 2:37; 23:1; 24:16; Rom. 2:12, 15; 9:1; 13:5; II Cor. 4:2; 1 Tim. 1:5, 19; 1 Pet. 3:16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

To be a Christian is to be a believer in the Lord Jesus Christ; but living the Christian life is quite another thing. Living the Christian life depends upon your willingness to be more like Christ. There are many who are Christians by name, and are satisfied just in being saved, but they go on living just as they did before. The Lord does save us, but He wants us to learn to live our lives for Him. He wants us to live like Christians so that others may see Jesus in us. When a Christian begins to live a Christian life, others see that we have something more than this world offers, and they too will seek the Saviour. Living the Christian life makes life worth while. There is nothing that can satisfy the soul but Jesus. When you know Him as your Saviour you become satisfied about the sin question. When you know Him as the Master of your life from day to day, you can be satisfied with the life that you live. If you live for self, you are not satisfied. If you live for others, you are not fully satis-

fied, but when you live for Jesus, you are more than satisfied.

Those who have accepted Jesus as their Saviour have found their souls satisfied with Him, and from day to day they are satisfied because they look to Him for joy, instead of looking around. Some day the Lord Himself

shall take us all home to be with Him, and then shall we be fully satisfied, for we shall be with Him forever. May the Lord continue to make us dissatisfied with everything this world offers, and cause us to be satisfied with Himself alone.

Yours in His joy and peace.
Aunt Anna

First Quarter, Lesson 13

Sunday, March 31, 1935

REVIEW: THE LIFE AND LETTERS OF PETER

Lesson Text: I Peter 5:6-11; II Peter 3:14-18
Golden Text: II Peter 3:18

Golden Text:

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

I

PETER'S CONVERSION AND CALL

Lesson Text: John 1:29-42; Mark 1:14-39
Golden Text: Mark 1:17

II

PETER'S GREAT CONFESSION

Lesson Text: Matthew 16:13-28; Luke 9:18-36;
I Peter 2:5-6
Golden Text: Matthew 16:16

III

PETER'S LESSON IN HUMBLE SERVICE

Lesson Text: John 13:1-17; I Peter 5:5
Golden Text: I Peter 5:5

IV

PETER'S DENIAL

Lesson Text: Mark 14:12-72
Golden Text: I Corinthians 10:12

V

PETER'S RESTORATION

Lesson Text: Mark 16:7; John 21:1-23
Golden Text: John 21:17

VI

PETER PREACHES AT PENTECOST

Lesson Text: Acts 2
Golden Text: Acts 2:38

VII

PETER TEACHES GOOD CITIZENSHIP (Temperance Lesson)

Lesson Text: I Peter 2:11-17; 4:1-5
Golden Text: Romans 13:10

VIII

PETER HEALS A LAME MAN

Lesson Text: Acts 3:1-10; 4:8-12
Golden Text: Acts 3:6

IX

PETER UNMASKS FALSEHOOD AND HYPOCRISY

Lesson Text: Acts 5:1-42; 8:4-25
Golden Text: Ephesians 4:25

X

PETER PREACHES TO GENTILES

Lesson Text: Acts 10:1-11:18; 15:6-11
Golden Text: Acts 10:34b, 35

XI

PETER DELIVERED FROM PRISON

Lesson Text: Acts 12:1-19
Golden Text: Acts 12:5b

XII

PETER DESCRIBES THE CHRISTIAN LIFE

Lesson Text: I Peter 3:8-18
Golden Text: I Peter 3:15

CHARACTER STUDY REVIEW

This review is to bring before the class the outstanding features of the character of the apostle Peter, its weakness, its vacillation, its intensity, its earnestness, its utter devotion to Jesus in spite of innate tendencies, its longings, its defeats, but its final glorious victory through the strength of Christ. A very valuable and encouraging review for impetuous young people who are passing through severe temptations. The method may be to assign a lesson to each member of the class for three minute discussion, or this review may be very acceptably handled by the teacher throughout the class period.

THE PERSON OF CHRIST REVIEW

Here is a review in which Peter will be very prominent, but not so decidedly outstanding as our Lord Jesus Himself. The thought in this review is to discover what is taught about the person, work, or ministry of our blessed Lord. Assign each member of the class to at least one lesson of the quarter, asking them to report what that lesson teaches concerning the Saviour. When all the wondrous facts are in, the teacher closes by making the personal application and appeal.

PERSONAL CHRISTIAN LIFE REVIEW

In this review each lesson is searched for its particular lesson on the practical side of Christian living. As in the other reviews a lesson is assigned to a class member until all the lessons are given out. Then the teacher asks them all to study the particular lesson which they are to report on with this question in mind, "What do I find in this lesson which is of special help to my life?" The teacher closes the review by a carefully presented summary of the reports.

DISPENSATIONAL REVIEW

For a class particularly interested in the great facts of Scripture which stand connected with dispensational truth, this quarter's lessons will be found to yield a wealth of material. This type of review had better be handled by the teacher throughout. Properly handled, it is of great interest and large profit both in Bible knowledge and in spiritual growth.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

It is possible to come into right relationship with Christ immediately, but the subsequent process of being conformed to His likeness must go on day by day until we see Him in His unveiled beauty. Here is a simple illustration of my meaning: In the taking of a photograph it is the work of but a hundredth part of a second for the image to be imprinted upon the sensitized plate. And you say it is done—the photograph is taken. But we all know that there are many other processes to be carried through before that photograph is perfect. There is the dark room, and there are the acid baths, and the frequent washings, all of which are necessary for the developing of that which was imprinted in one moment. And similarly it is possible to be readjusted into right relationship with the Lord, but henceforth the process must be continued—it may be in the dark room, in experiences like to acid baths, and to us inexplicable; but the whole process

is in the hands of our Lord, and is directed toward making us truly the saints of God.

—J. Stuart Holden

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Does God ever force men to follow Him in service? (Mark 8:34; Luke 9:24; 12:8; Rev. 22:17)
2. Did Jesus acknowledge that He was the Christ, the Son of the living God? (Matt. 24:5; Mark 14:61-62; Luke 22:70)
3. Is humility essential to Christian service? (John 13:15; II Cor. 10:12; Eph. 4:1-2; Phil. 2:3; Col. 3:12-13)
4. Why did Peter deny the Lord? (Prov. 14:14; 16:18; Jer. 2:13, 17; 17:13; II Tim. 1:7-8)
5. Does God restore the backslidden Christian when he returns? (II Chron. 7:14; Ps. 23:3; 51:12; Jer. 31:20; 36:3)
6. To whom was the message of Pentecost addressed? (Acts 2:14, 22, 36, 38)
7. Does the scriptural meaning of temperance merely include the abstaining from liquor? (I Cor. 9:25; Gal. 5:23; II Pet. 1:6)
8. Can the natural man do anything to effect his spiritual healing? (Isa. 64:6; Rom. 5:6; Eph. 2:8-9)
9. Is it pleasing to God that we should suffer for His name's sake? (II Cor. 4:17; I Pet. 2:20-23; 4:13-16)
10. What should be the Christian's attitude in ministering to the needs of another? (Deut. 15:7; Luke 3:11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Peter started out by being a very unsteady soul, and that because the Lord did not have first place in his life. But there came a time when Peter saw how foolish he was, and began to find his satisfaction in doing the things which the Lord would have him do.

Reviewing Peter's life and ministry, we should never forget his words which he wrote to the Jewish believers in II Peter 3:18: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." What a precious thought to leave with them. "Grow in grace." The Christian life should be a growing life: growing in knowledge of the Saviour, and growing in grace so that we are more like Him. The Peter we think of now is not the changeable Peter who at one time would stand for the Lord, and then deny that he ever knew Him. But the Peter we think of now is changed, and his life has become more and more like the Saviour's, and his desire is that others may also grow in the Christian life. May this verse in II Peter 3:18 prove to be a blessing in your life throughout this New Year. May every day be a day of growing in grace and in the knowledge of Him Who loved us and gave Himself for us.

Yours in His love,

Aunt Anna

THAT GLORIOUS RAIN STORM

(Continued from page 8)

The rain had already begun to come down. He found his slicker on the back porch and dashed out to the car. A sudden, deafening, clattering roar greeted him from the engine in response to his experienced hand at the crank, and a moment later he was driving into the garage at the back of the house. The girl had rushed ahead of him and pushed back the rolling doors just as he came up the driveway.

Rev. Yeaver did not now own a car but he had not forgotten his experience with cars of nearly every make

in his pre-seminary days, and changing a tire was, as he expressed it, "one of my favorite pastimes."

"How long have you been running on this tire with it in this condition?" he asked severely, as he saw to his dismay that the casing was completely ruined and observed that there was no spare.

"Oh," she gasped, startled at his abrupt question and hurt at the harshness of his voice. "Why—why, I didn't realize that I had been driving on it for so very long—the roads were so rough and I—I'm afraid I must have—" her voice faltered.

"Brute!" he said to himself, "now you've hurt her." He hadn't meant to sound angry; he was just trying to defend himself against her. She was so beautiful, so sweet, so sort of helpless, and he had found himself likening her to his mother, and somehow to a mental image of the one he hoped some day to have with him always, someone whom God Himself would give.

"I'm sorry if I sounded harsh," he replied. He gave her a reassuring smile, then added confidently: "As soon as this storm is over I'll just slip up town and get you another tire and you can be on your way." A look of dismay flashed across her face and disappeared instantly. But whatever she had been thinking, he was not to know until later for she was all smiles in a moment. And since the tire could not be repaired and it was unsafe to try to use the telephone, they sat there in the open doorway of the garage and talked pleasantly of such things as two young people seem always to be able to find to talk about.

She betrayed not the least surprise when he told her that he was a minister; and when he outlined to her his plans for the evening service and explained how that it appeared now as though the storm and the persistence of the rain would make it necessary for him to preach to a mere handful instead of a houseful, she expressed her regret that such might have to be the case, and added sympathetically: "I didn't suppose a minister ever had a thing in the world to cause him anxiety. What is my little tire trouble in comparison with your shattered hopes?"

She glanced at her wrist watch. "Why, it's five o'clock," she exclaimed. "I simply must hurry on, rain or no rain. Anyhow it's not raining so hard now."

Thus it was that Rev. Yeaver found himself hastening up town in the rain to buy a tire for her. It was either to do that or allow her to do it. The storm had evidently done some damage to the telephone system for his repeated attempts to call the garage had ended in failure.

"Who can she be?" he pondered as he picked his way across the street and hurried toward the nearest garage ten blocks away. "Wherever she is going she has no business to try to make it with that old wreck of a car." The rain had settled down steadily now and gave every evidence of continuing all night. "If she had decent lights she might be able to make it, but if she had to drive on any of those black gumbo roads—well, this rain had made them absolutely impassable. She wouldn't dare try it. If his mother were only here they could perhaps persuade her to tarry overnight. But his mother was in the city visiting relatives and would be gone for at least a week yet."

Thus an hour later when the new tire had been duly mounted and there seemed nothing else for him to do, he watched her drive out and away. His last words were: "You will get along all right if you stay on the paved highway, but if you have any driving to do on the dirt roads, I'd advise you not to try it."

"Thank you, oh, so much," she replied, "But I have only a little way to go and I am sure that I can make it all right. I hope you have a wonderful service tonight in spite of the rain." With that she had gone.

In his study, Rev. Yeaver rebuked himself implacably for having allowed the girl to go away without his even discovering who she was or whither she was bound. She might have trouble with those tires none of which were anything to boast about. Of course if, as she had said, she had only a short distance to go, perhaps he need not worry. But he could not drive from his mind the thought that he had met the girl who alone could fill the

vacancy in his life. She seemed so interested in his work too—ah, his Work! With a start he realized that it must be getting near the time for the evening service and he instantly sent out an S.O.S. for every wandering thought to come immediately to his aid in making final preparation.

It was his custom to have lunch after church so he set himself at once to the task of rearranging his notes and refreshing his memory with the various Scripture passages, illustrations, and pointed paragraphs.

At seven twenty it was still raining, although not with such intensity as when it had first begun. His heart sank within him as he looked out of the window and saw only two cars in front of the church. In desperation he sank upon his knees and cried for strength to go ahead with the meeting. "Oh, God!" he prayed, "so fill me with Thyself that I shall radiate Thy very Presence. Purge Thou my lips and let Thy Word flow forth tonight like silver from a crucible, and above all, give me love for the souls to whom I preach, that the hard things that I must say may be received as from Thee. I pray in the all-conquering Name of Thy Son, the Lord Jesus Christ. Amen."

Yet as he stepped out to face his congregation, it was with more trepidation than in all his ministry. For before him he beheld, not the great crowd for which he had hoped all week, but barely twenty-five persons scattered, like cacti in the desert, over the auditorium. And in that moment there came to him that insidious temptation that so often presents itself to ministers who are faced with similar situations, "Why preach your special sermon tonight? Just give the people a little helpful talk and pronounce the benediction."

But even as he stood there gazing out on the threatening waves of discouragement, he seemed to sense the presence of Another standing beside him and saying, "Oh ye of little faith!" And in his weakness he clung to the invisible Presence at his side.

For thirty minutes he unfolded the unsurpassed truths of the Word concerning the love of God—so illimitable—high enough to lift to the heights, deep enough to reach to the depths, broad enough to include all; so sacrificial that it gave Christ to die; so immutable that the believer on Christ can never be separated from Him; so powerful that it can transform the most flagitious criminal and the most indifferent moralist.

As the young minister continued, he himself was moved by the majesty and power of his message. He found himself stirred to the depths as the Spirit bore witness in his heart that his words were being received. And as he neared the close of his sermon he was pleading with his audience to acknowledge God's love, that such wondrous love should not go unrequited, that they would accept God's Son, the personification and proof of His love, as their own personal Saviour and Lord.

The unworthy thought to close the service without giving a public invitation for men to confess Christ he hurled from him, and with clear voice and great earnestness urged them to come—and they came!

Great is the reward of the minister who dares to preach the truth and make the way of salvation plain; and great was the reward of Rev. Yeaver in those moments, sweeter moments than which there never come to mortal man. His cup of joy was filled to the brim when he saw coming down the aisle a tall, handsome young man and with him a young woman—could it be—were his eyes deceiving him? Yes, it was so! For a moment more and he FOUND HIMSELF GRASPING THE HAND OF HIS CALLER OF THE AFTERNOON AND HEARING HER ACKNOWLEDGE CHRIST AS HER OWN.

But another and still greater surprise was in store for him when, after the service, the girl introduced him to her companion, saying, "Rev. Yeaver, meet my big brother, Jim."

"I am indeed glad to meet you Jim and to know that you have trusted Christ as your Saviour," the minister replied joyously, clasping his hand in a firm grasp.

"And I owe it all to my sister Betty here," Jim answered, looking fondly upon the girl at his side.

"Yes," she replied happily, her face aglow with her new-found peace, "and I owe it all to tire trouble and to that glorious rain storm."

Rev. Yeaver looked at her questioningly and yet with an expression of nascent understanding on his face.

"Yes, indeed," she continued. "Tire trouble at home first with our family car so that I had to drive that hopeless wreck you saw this afternoon, and then more tire trouble in town where—where—" she turned to look at Jim, "where Rev. Yeaver showed himself such an excellent mechanic, and then, thanks to the storm, the train on which Jim came was an hour and a half late. So we decided to stay for church."

"That's right," acquiesced Jim, "for if it hadn't rained so hard I should have hurried home as fast as possible. For I wanted to get a good night's rest so as to be out in the field plowing bright and early in the morning."

In his room that night, Rev. Yeaver knelt beside his bed. "Oh, God," he prayed, "I thank Thee for sending the rain storm at the right time." And as he rose from his knees, his eyes rested with new understanding upon his mother's favorite wall motto, "All things work together for good to them that love God."

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THE ANTICHRIST

(Continued from page 5)

three and a half years, he will suddenly show himself in his true character as the emissary of Satan himself, by stopping the daily oblations and sacrifices in the temple and placing his own huge image on the altar of burnt-offerings (Dan. 9:27; II Thess. 2:4), and then his terrible reign of terror will begin, called the "Great Tribulation" (Matt. 24:15-22; Rev. 7:13-15). Everybody will have to worship the "Beast," as he is called by the prophet Daniel and in the Revelation of St. John. He will have a religious adjutant, the "False Prophet," who will enforce his worship over all the world. A great persecution of all religions will begin like as we see now in Russia under the Bolsheviki. Everybody will have to worship the image of the Beast, which will probably be erected in every city of his dominion; everybody will be compelled to receive the mark of the Beast, branded on his forehead or in the palm of his right hand. Without it nobody will be able to buy or sell anything. Those who will not accept his mark nor worship the Beast will be beheaded.

This has reference especially to the time of the "Trouble of Jacob," of the people of Israel, of those among them who will not have worshipped the Beast nor accepted his mark, and they will cry and pray for the coming of the true Christ, their promised Messiah. For the strengthening of their hope the so-called "Two Witnesses" will be sent by God from heaven, probably Enoch and Elijah, who have never died, but have been translated into heaven without death (Heb. 11:5-6; Elijah: II Kings 2:11). They will do great signs and wonders, send droughts and make fire balls fall down from heaven like Elijah of old and oppose the Antichrist and his False Prophet in general (Rev. 11). But at last even they will be martyred and their bodies will lie three days and three nights unburied in the streets of Jerusalem. There will be jubilation and great rejoicing at their death: festivals will be celebrated, but on the third day they will suddenly stand on their feet before the eyes of all, and be taken up into heaven.

And then the most terrible judgments, the seven Vials of Wrath, will be poured out upon Antichrist and his dupes, of which we read in Revelation sixteen to eighteen, and at last in chapter nineteen the "King of kings and Lord of lords" will come further down from heaven with his translated saints, with whom He has celebrated the "Marriage of the Lamb" (Rev. 19:6-8). On Mount Olivet He will reveal Himself to the distressed people of Israel. They will recognize Him as the One Whom their fathers have pierced and accept Him as their true Messiah (Zech.

12:10-14), while Antichrist will gather his armies against Jerusalem and the Christ (Rev. 16:13-16; 19:11-15). This is called "The battle of Armageddon." But Christ makes short order with him. The Antichrist and his False Prophet will be seized and cast alive into the Lake of Fire that burns with brimstone, into the uttermost hell (Dan. 7:11; II Thess. 2:8; Rev. 19:19-21), and Christ will then establish his Kingdom of glory upon the earth (Rev. 20:1-4). His will be a rule of righteousness and order in a world that has been trodden down for so many thousands of years by Satan and his unholy angels (Isaiah 2:1; Psalm 72).

About Antichrist: (II Thess 2:1-11; Rev. 13). The two Witnesses: (Rev. 11). The final fate of Antichrist: (II Thess. 2:8; Rev. 19:19-21). The time preceding the "Day of Judgment" and the "Reign of Antichrist": (Matt. 24:37-51; Luke 17:26-37; I Peter 3:3-7). The conversion of Israel (Rom. 11:25-27; Zech. 12:10-14). The promise of escape: (Luke 21:28-36; Rev. 3:10; Matt. 24:42-44). The rapture: (I Thess. 4:13-18; I Cor. 15:51; Phil. 3:20). "He who liveth and believeth on Me (namely at the Day of His Coming) shall never die."

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THE DAYS OF YOUTH

(Continued from page 10)

to herself, however that her mother was selfish in wanting her to stay home when the Saviour was calling. It was true she had brought her up, had taken care of her when she was sick, and helped her much. But she herself had paid most of her expenses in high school and had helped feed the family. Besides, she knew she was doing what the Lord would have her do in going into His service. Her life belonged to Him.

Many times during the following weeks Elsie tried to talk quietly with her mother about the future, but always there was a scene. Finally Mrs. Grayson told her that if she went, she wouldn't get any help in getting her things ready, nor would she give a cent of money, and that never, never, could she come back home again. She was disowned. Her mother would have nothing more to do with her.

These things hurt Elsie, and many, many a night her pillow was wet with her tears. But never did she waver from her determination to go on with the Lord.

Mrs. Leonard was a great help and blessing to Elsie during these days, and as the time drew near for her departure, they had many talks and prayer times together in the church.

Until two weeks before she was to leave, she did not know where she was going to get the money for her travelling expenses. Then one day Mrs. Leonard slipped an envelope into her hand, saying, "Open it when you get to your room."

Elsie hurried home and when she got to her room and opened the envelope she found that it contained a check which would cover her entire travelling expenses and a little bit over. The note pinned to the check brought tears of joy. It read:

Dear Elsie:

This is just a token of what the Lord can do and will do for you. We, the women of the church, are happy that you are going into Christian service, and we want the privilege of doing our part to make your journey possible. We are praying for you in your difficult position at home. May the Lord continue to give you strength and grace to follow wherever He shall lead.

With love in our Saviour,

Your Friends

The time for departure came and everything was ready. Elsie felt ashamed of herself for the thought, but all day she had dreaded to go home this last night. She was afraid of what her brothers might do; afraid of her mother's crying, her abuse. Yet she knew she must go.

She steeled herself against what she knew must come, and, committing it all to the Lord, asked Him for strength and help as she entered the house. Again the three, her mother and two brothers, were waiting. A few minutes' silence followed her entrance, while all three looked at her with set, determined faces. Then, after storming, threatening, and abusing her, John slapped her so hard that the blow knocked her down on the floor. Mother was hysterical. Bill was silent and glum.

Elsie arose from the floor, no one offering to help her, and looked silently at Bill and John, then at her mother, her eyes holding all the silent appeal that only a child's eyes can. Finding no response, she turned and slowly left the room. At the foot of the stairs she hesitated for only a moment. With a new resolve she quickly and quietly went to her room. Hurriedly she completed putting the things in her bag, put on her hat and coat, and stood for just one moment looking for the last time at her neat little room. Noiselessly she stole down the stairs, past the closed parlor door, and out into the night.

She walked slowly down the street, not knowing where to go. Pausing outside the gate of Mrs. Leonard's home, she asked herself if she should go in. Not once since her mother had forbidden her had she gone beyond that gate, but tonight she must.

Mrs. Leonard welcomed her with a warm and understanding heart. Drawing her into the light, she started helping her take her coat off before Elsie could speak.

With tears in her eyes Elsie looked up. "May—may I stay here tonight, Mrs. Leonard?"

"Surely, child. I have a room all ready for you," she said as she hurried about, asking no questions.

That night Elsie's heart was strengthened as she listened to this Godly woman talk and pray with her. She knew the Lord had directed her to this friend to strengthen her for the coming journey.

The next morning Elsie left a little note for Mrs. Leonard to take over to her mother. Then she was taken to her train. Her trunk, which she had sent to the station the day before, was a welcome sight to her as she saw it on the station platform. She had feared that John would try to hold it to keep her from going. So a sigh of relief escaped her lips as the train pulled out from the station. At last she was really going to prepare for the work she had longed to do all her life. How she wished her departure could have been different. She would miss her mother, she knew. Even now she felt so alone and wished for her mother's protecting arms. But she realized the Lord was with her. He was leading and going on before. The Lord became very precious to Elsie during that long journey.

Elsie loved the school, and the first two years were years of happiness, years of growth in both head and heart knowledge. But they were years of longing for the three loved ones at home. She often wondered if it would have been different if her father were still alive. Not once did she hear from her mother or brothers, though she wrote dutifully every week. All the girls loved Elsie and her very aloneness seemed to draw her closer to them. Many were the prayer meetings that were held for Mrs. Grayson and John and Bill.

One morning Elsie was not feeling well. She was put to bed by the school nurse. Day after day her fever mounted, and finally the doctor was called. He decided that an operation was necessary to save the girl's life.

Immediately a telegram was sent to Elsie's mother. Another was sent as soon as the operation was over which read, "Operation quite successful. Elsie very weak, but brave. Wants you."

Elsie's mother did not come, nor did any word come.

The Christmas season was drawing near. The question was upon many a heart, "Would Elsie hear from her mother?" Last Christmas had been so lonely for her, for the mails carried nothing to her from those she loved so dearly. The other girls had all been so enthusiastic about the packages and good things to eat from home. They had shared with her, but there was an ache in her heart which those packages could not fill. She was made happy by

receiving greetings from the mother of her closest friend, but underneath she yearned for her own mother's love and sympathy.

Christmas mail began to pile in—packages, letters, cards, telegrams. Each girl had her share, but the one everyone was looking and praying for had not come. It seemed that Elsie's very life depended upon her mother's relenting and giving her consent for the work Elsie had chosen under the direction of God.

Christmas morning came, and there among the packages which arrived was one addressed, "Miss Elsie Grayson." The sender was Mrs. Grayson. The package was rushed to Elsie's bedside, and as she took it in her hands, and recognized her mother's handwriting, a cry of joy burst from her lips, "From mother! Oh, how happy I can now be, for at last I know that she is reconciled to my giving my life to my Saviour." —H. N. J.

The Days of Youth Page has been in "Grace and Truth" for one year. We have tried our best to serve the children of our "Grace and Truth" family. Do you like this page, or does it mean anything to you? We would like some kind of an expression from our readers as to whether you want it to continue or not.

Mrs. Hazel Johnson

FUNDAMENTAL FACTS OF THE FAITH

(Continued from page 6)

has been savagely assailed by skeptics, and every thinkable effort made to discredit its authority. Enemies of the Scripture, by a pitiful gesture of pseudo-scholarship, have sought to change the translation so that the passage would say that only a part of the Bible is inspired. But the outstanding and soundest scholarship of the world has verified and confirmed the accuracy of the rendering found in our regular Authorized Version. So there it stands, speaking calmly and dispassionately in the face of a jeering and caviling world—"All Scripture is given by inspiration of God."

And again we are told in the Bible that it not only contains divine truth but that it is written in the WORDS which the Holy Spirit teacheth (I Cor. 2:13).

Dr. James H. Brookes states that the expression "Thus saith the Holy Spirit" or its equivalent occurs in the Old Testament two thousand times.

In the light of such plain statements it is incredible that any should question as to where the Bible stands on the question of its own inspiration.

Second we observe,

B. THE CONFIRMATION OF THE VOICES

WE CAN only touch upon a few of them. On every hand there are confirming voices which back up and restate the inspiration of the Word of God.

The science of archaeology, digging and delving in the mounds of the ancient world, has brought forth sculptures, relics, and tablets inscribed in cuneiform hieroglyphics. When translated these amazing finds have been in striking agreement with the statements of the Bible. Ancient Egypt, ancient Babylonia, ancient Assyria, the forgotten Hittites, and other nations of antiquity have rendered their quota of wondrous testimony and convincing demonstration. The voice of archaeology is the voice of the ancient world monarchies crying out that the Bible IS the Word of God.

The fulfilment of prophecy is the mystery of the ages. But the fulfilment of the prophecies of the Bible are so amazingly accurate as to leave the skeptic all undone. THE BIBLE prophecies concerning Tyre and Sidon—and the prophecy is fulfilled to the very letter. THE BIBLE prophecies concerning Jerusalem—and the prophecy is fulfilled to the very letter. THE BIBLE prophecies concerning Babylon—and the prophecy is fulfilled to the very letter. THE BIBLE prophecies concerning Nineveh—and the prophecy is fulfilled to the very letter. THE

BIBLE prophecies concerning Egypt—and the prophecy is fulfilled to the very letter. THE BIBLE prophecies concerning Moab—and the prophecy is fulfilled to the very letter. THE BIBLE prophecies concerning the date of the Triumphal Entry—and the prophecy is fulfilled to the very letter. The voice of fulfilled prophecy declares that the Bible is the inspired Word of God.

The unity and agreement of the Scripture is the astonishment of all who study it. Written by approximately thirty-six different writers, some of them living in widely separated countries, covering sixteen centuries of time, and yet containing a startling unity of doctrine even on difficult and recondite subjects and problems. Unity under such conditions and on such difficult subjects could not be obtained by these widely separated persons through collusion or conferment. Such collusion was an utter impossibility. The voice of the unity of Scripture cries out averring that such unity could only be produced by the presence of some one supreme Mind governing the statements of every author. The Bible is consequently Divinely inspired.

The miraculous results of the Scripture, working in the lives of men, constitute a major demonstration of the heavenly and Divine origin of the Book.

Jesus says, "Ye must be born again," and when a poor lost man looks unto Him by faith, the miracle works. The soul is saved. Regeneration is accomplished. That which was lost is found. The drunkard is lifted into sobriety. The man who has walked in abandonment to lust rises to the beauty of personal purity. The soul that was bound in chains of legalism escapes into the liberty wherewith Christ hath made us free. Those who sat in horrible darkness find in Him the Light of the world. Turbulent souls, racked by the horrid uncertainties of the age, find peace. Sorrowing souls, bowed down by the loss of loved ones or by the collapse of fortunes, find in Him comfort and consolation. Sinners, discouraged by the awful grip of "the sin which doth so easily beset," find in the message of the Bible a Saviour which is Christ the Lord. He saves the soul for all eternity and transforms the life into His ineffable beauty and likeness. Lost souls, condemned already because they have not believed on our Lord and Saviour Jesus Christ, find in Him the way out of condemnation into endless salvation, and strength for transformation, culminating in the marvel of glorification with God for evermore.

The declarations of Scripture and the confirmations of the voices unite in notifying a lost and dying world that the Bible is the Word of God and the Saviour is the Christ of God. Believe, and be saved!

RAPTURE OF THE CHURCH

(Continued from page 7)

he brings before them the thing that should constantly engage their thought—the coming of the Lord Jesus and our gathering together unto Him. Nothing could be plainer. Paul thrusts the Tribulation and the "day of the Lord" into the future. He warns them against permitting their minds to be shaken by these coming events which are indeed prophetic facts but which do not involve the Church in her earthly career. And he bases the whole appeal on the truth that his beloved believers need—

I beseech you by the coming of our Lord Jesus Christ and our gathering together unto Him.

The Church is not looking for the DAY of the Lord. The Church is looking for the Lord Himself. The Church is not anticipating the Tribulation, but is anticipating the Rapture, which is our gathering together unto Him. The Church does not need to anticipate the Tribulation, for the Tribulation is a Jewish period. The unfortunate teaching that the Tribulation is the latter end of the Church age has caused no end of confusion. The Tribulation is not a Church period. The Tribulation is Jewish and nothing else. To attempt to thrust it into the Church age is bound to be attended by inaccuracies, misapprehensions and false conceptions in many related directions.

Thus the evident order as taught by Paul in these passages is:

1. The coming of the Lord and our gathering unto Him—the Rapture.
2. The awful falling away and the Man of Sin—the Tribulation.
3. The Day of the Lord.

Thus we see that there is no mass of tribulational prophecies to be fulfilled before "the trump and the shout." We of the Church, which is His Body, are not peering about for signs, and wonders; but in the simplicity of loving faith we wait for His Son from heaven. Our souls yearn for Him Who died on our behalf. We cry out for the Rapture. We wait, and yearn, and long—and He will not fail us.

Lord Jesus come quickly.

THE SECOND COMING

(Continued from page 3)

Would he comfort those who mourn above their Christian dead, he does so by the fact of the Second Coming, telling them that, "the Lord HIMSELF shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be **CAUGHT UP TOGETHER WITH THEM** in the clouds to meet the Lord in the air." And then speaking by inspiration he adds: "Wherefore **COMFORT ONE ANOTHER WITH THESE WORDS.**" That is to say, the blessed words that the Lord is coming to bring the dead and the living saints together in His presence.

Does the Apostle see that "perilous times" are at hand in which there shall be a form of godliness but denying the power thereof, an hour coming when the church will no longer endure sound doctrine, but heaping to themselves teachers who shall tickle their ears be turned away from the truth and unto fables; and does he desire to exhort the Christian minister to be faithful among the faithless found, he does so by the coming of Christ, saying:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, and by (such is the true rendering) **HIS APPEARING and His kingdom; PREACH THE WORD.**"

Does he see the time approaching when there shall be a great apostasy, a great falling away, and Antichrist seated in the Temple of God showing himself that he is God; and would he comfort the minds of the followers of the truth as against the lie; he does so by declaring that the Lord is coming in his might and power to destroy with the breath of His lips this last masterpiece of Satan.

Does the apostle James see that in the closing hours of this dispensation Capital and Labor shall look at each other with scowling faces and clenched hands; does he see that rich men shall heap up treasures for the last days, that there will be an immense accumulation of wealth in the hands of the few, and that the rust of unused money shall eat like a gangrene in the hands of those who hold it; does he see that the lawful wage of the laborer by unjust combination is kept back from him, and does he hear the voice of that injustice crying in the ears of the Lord of Sabaoth; does he see that impatience at this injustice is unnerving the hearts of those who confess the name of Christ, and that the temptation to take justice in their own hands is gaining ground; and would he counsel them not to be guilty of such treason against the profession they have made as the followers of a rejected Christ, he does so by saying unto them: "Be patient, therefore, brethren, **UNTO THE COMING OF THE LORD.**" Again: "The coming of the Lord draweth nigh." And this climax: "Behold the Judge **STANDETH BEFORE THE DOOR.**"

Would the apostle Peter exhort the Christian pastor to faithfulness in that most solemn and arduous of tasks, the shepherding of the flock, he does so by announcing to them that when Christ "the Chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away."

Does the apostle Jude exhort to stand by the faith once delivered to the saints, he does so by quoting the

testimony of Enoch, the seventh from Adam, that the Lord with ten-thousands of His saints is coming.

Do the prophets of the Old Testament announce in joyous accents that there shall be a time when the knowledge of the Lord will cover the earth as the waters cover the face of the deep, they do so by declaring in unbroken symmetry of speech that this era of righteousness and splendor will be introduced by the coming of the holy One of Israel, even the Lord Jesus Christ.

Does the Lord Jesus Christ himself foretell the end of this age as a terrific crisis in the world's history; does he announce with all the ex cathedra authority of head-quarters truth, with all the incontrovertible authority of him who is the Truth and no lie that the end of this age will be in wars, in the multiplication of lawlessness, the mob element rising and falling in its emotions with cries like the roaring of the seas, and men's hearts failing them with fear for looking after the things that are coming on the earth; does he raise the question whether faith, true faith, shall abide to the end; and would he give comfort in the darkness which his words seem to inspire, he does so by assuring us that in the deepest hour of the earth's spiritual midnight He will Himself come as the Light of the world, that Light without which the earth must abide in its darkness forever.

In short, the coming of Christ, considered as a testimony, is so bound up with the varied doctrines of the Word of God, that it is impossible to neglect it without producing a fatal lack of emphasis in any doctrine preached.

Let the preacher lose sight of the fact that Christ is coming back to this world as a glorified Man, the Man Who was raised from the dead in the body in which He died, and it will not be long before he will lose sight of the veritable resurrection of Christ; and losing sight of that immortal body on the throne, the transition to the moment when the incarnation is to be seen only as an incident, and not as the perpetual incorporation of the eternal Son of God, will not be long deferred, nor will it be long before such a preacher will find himself upon the threshold of that unecclasiastical but all-pervading Unitarianism which finds no need either of Incarnation or Resurrection.

BLASPHEMOUS TRINITY OF THE GREAT TRIBULATION

(Continued from page 4)

the matter concerning the identity of the Dragon, but we do find a group of facts which, when taken together, lead to a clear-cut conclusion. These facts are:

1. The First Beast received divine worship (vss. 4, 8). **THE SECOND BEAST DID NOT.**
2. The First Beast is given power over all kindreds and powers and nations (vs. 7). **NO SUCH CLAIM MADE FOR SECOND BEAST.**
3. The First Beast received a death wound and lived (vss. 3 and 14), self-evident imitation of the resurrection of Christ. **THE SECOND BEAST HAD NO SUCH EXPERIENCE.**
4. The First Beast opens his mouth and lifts himself to equality with (yea, and above) God. He blasphemes God, blasphemes His name, blasphemes His tabernacle, and blasphemes those who live in heaven (vss. 5-6). **THIS IS NOT RECORDED OF THE SECOND BEAST.**

These facts point to the inevitable conclusion that the First Beast is the Dragon's imitation of the real Christ, for Christ very properly receives divine worship; Christ is given power over the nations of the world; Christ received the death wound, yea, went down into death, but lives; and Christ thought it not a thing to be grasped to be equal with God, for He was God. There is but one conclusion which is supported by these facts. The conclusion is that the First Beast is the Antichrist. This view is declared by Joseph Seiss, Ford Ottman, Alexander Paterson, I. M. Haldeman, W. Leon Tucker, and others.

WITH THE LAST ISSUE

of "Grace and Truth" 120 missionary subscriptions expired. Rather than disappoint a single one of these faithful missionaries we are mailing the January issue as usual.

While you are reading these words, will you not remember these men and women who are quietly, lovingly, and faithfully seeking the salvation of the lost in the lands beyond the seas?

There are many young missionaries on our list. Perhaps the first fruits of their labors are not now plainly visible. To them, the message of "Grace and Truth" will be as "light in the darkness."

Important in the performing of their daily tasks will be the enlightenment which they will receive through the pages of the magazine, for "Grace and Truth" is—from first to last—a magazine planned in its every sentence and paragraph and page, for the strengthening of the faith of those who love and serve the Lord Jesus Christ.

Will you, dear friend, help to keep these subscriptions in force? Send in a missionary subscription at once. Do not delay. Do it now.

INSTITUTE PUBLISHING COMPANY

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The First Beast of the thirteenth chapter is the one which is regularly and uniformly called "THE Beast." And "the Beast" is constantly and carefully distinguished from "the False Prophet."

Even in the latter part of the thirteenth chapter, where both beasts are being discussed, after making the distinction "First Beast" a few times to clarify the mind of the reader, the Holy Spirit returns to the expression "THE Beast." This fact shows that the First Beast is the superior of the Second Beast. The Second Beast operates in a power which comes to him from the First Beast. The Second Beast operates as the recognized subordinate of the First Beast. The Second Beast could perform satanic miracles, but they were "in the sight of the Beast." And when the Second Beast made an image speak, it was the image of the First Beast. And when a terrible mark is determined upon to produce a world-wide boycott on buying and selling, the Second Beast, exercising only delegated power, puts over the program, but the mark is the mark of the First Beast. The story as presented in chapter thirteen is crystal clear—the evil power functioning is Satan, the mighty wicked personage being produced is the First Beast, the messenger or preacher or prophet sent to proclaim the First Beast is the Second Beast, thus we have the group of three wicked characters, mentioned elsewhere in Revelation—Dragon, the Beast, and the False Prophet. A sample of this is found in Revelation 16:13.

I saw three unclean spirits like frogs come
Out of the mouth of THE DRAGON
Out of the mouth of THE BEAST and
Out of the mouth of THE FALSE PROPHET.

The conclusions to be arrived at are inescapable. The Dragon is the Devil, the Beast is the Antichrist, and the False Prophet is the wicked one who preaches and proclaims the religion of the Antichrist to the world, winning adherents by miracles and signs and strong delusion.

The characteristics and activities of these three personages who make up this corrupt fake trinity are clearly stated.

Satan is the moving and driving spirit of the whole wretched scheme. He is the "brains of the gang." Beside being the brains, his power is given to his villainous coadjutors. He takes the position of God.

The First Beast plays a definite part. He also poses as Deity. He claims death and resurrection. He accepts divine worship. He exalts himself to the very throne of God. He allows his blasphemous claims to become the center of the Second Beast's hellish propaganda.

The Second Beast is a miracle worker. By signs and wonders and miracles of the most convincing and spectacular variety he works strong delusion upon the populace of the world. By means of these miracles, worked in the power of the Dragon, he sells the worship of the First Beast to the sin-blinded nations. They capitulate almost without resistance, and the whole world wonders "after the Beast" (Rev. 13:3).

The Dragon is Satan posing as God. He is the Anti-God of the blasphemous trinity.

The First Beast is a horrid imitation and mockery of our blessed Saviour. He is the Antichrist of the blasphemous trinity.

The Second Beast is a make-believe paraclete—not speaking of himself, but of the mock-Christ. This Second Beast is the Anti-Holy Spirit of the blasphemous trinity.

And these three devilish characters will dominate the climax of the Great Tribulation, imposing upon the people of the world a hell-conceived, hell-born, and hell-controlled religion which is a horrid reversal of every fundamental truth of God's revelation. The acceptance of this religion is an acceptance of Satan as the Heavenly Father, Antichrist as Saviour, and the False Prophet as the blessed Holy Spirit. All who accept this awful error have committed the sin against the Holy Ghost. This is an eternal sin. It is the unpardonable sin. The acceptance of this abhorrent religion is open rebellion against the true God and His Christ.

God's judgment upon these three arch-plotters is quickly stated in Revelation 19:20 and 20:10:

The Beast was taken, and with him the False Prophet . . . These both were cast alive into a lake of fire.

And the Devil . . . was cast into the lake of fire . . . where the Beast and the False Prophet are.

And thus we have seen John's wondrous unveiling of the blasphemous trinity whose corrupt and wicked activities shall befall the world during the Great Tribulation that hour of sin, sorrow, and judgment which immediately precedes our Lord's return from heaven to reign from the throne of His father David over the nations of the earth.

AS THE EDITOR SEES IT

(Continued from page 2)

wide and extensive are the ramifications of the beauty and power and grace of the Lord Jesus, so rich His knowledge and so deep His wisdom, so great His might and His ability to judge and see and understand, so sweet and wholesome His purity and loveliness that lifetime is all too short to get acquainted with Him.

The Christian life is getting acquainted with a Person somebody Who is lovely beyond description.

D. B. I.

NEEDS YOUR SUPPORT

AS WE ENTER UPON ANOTHER YEAR OF SERVICE FOR OUR BLESSED LORD, IT IS IMPERATIVE THAT GOD RAISE UP NEW FRIENDS FOR THE SUPPORT OF THE DENVER BIBLE INSTITUTE. HERE IS THE WAY THAT YOU CAN HELP IN THE TRAINING OF YOUNG LIVES FOR THE SERVICE OF CHRIST:

FIRST--Pray Daily

PRAY DAILY FOR THE FACULTY of the Denver Bible Institute, that each and every member shall be strengthened both physically and spiritually for the glorious task and privilege of imparting God's sacred truths to the Christian youth entrusted to them.

PRAY DAILY FOR THE MEMBERS OF THE WORKERS' STAFF. To this group falls the task of carrying the many responsibilities in the daily conduct of the school. Laboring under many handicaps, they are giving their full time and effort as a labor of love without any stated remuneration. Bear them up to the Throne of Grace daily.

PRAY FOR THE MEMBERS OF THE STUDENT BODY. The majority of our students are finding it increasingly difficult to secure sufficient funds with which to meet the necessary expense of their training. Were it not for the fact that D. B. I. has been able to offer work to most of its students, through its industrial departments, ninety per cent of our students enrolled today would be unable to secure their training. Pray especially for them that they shall not become discouraged and lose heart, but that their souls shall be strengthened and sustained even in the midst of keen trials and testings.

SECOND--Give Systematically

Due to financial reverses and unemployment many of our loyal supporters who have been standing by the school for years have notified us just within the last few weeks that they were forced to discontinue their regular offerings. This makes it absolutely necessary that others of God's faithful stewards shall assume this responsibility in order that the testimony of the Denver Bible Institute might continue.

This is how you can help:

GIVE REGULARLY TO THE CURRENT EXPENSE FUND. The daily running expense of the school depends upon God's provision through the current expense fund. The daily need of food, light, heat, transportation, and the many other incidental items which call for attention, must be provided from this source.

GIVE REGULARLY TO OUR STUDENT AID FUND. This fund helps to provide for the needs of worthy students in times of critical need. At the present time there are many in D. B. I. that unless they can secure some additional financial aid will be forced to discontinue their training. Perhaps God would have you come to the rescue. Pray about it, then give as He directs.

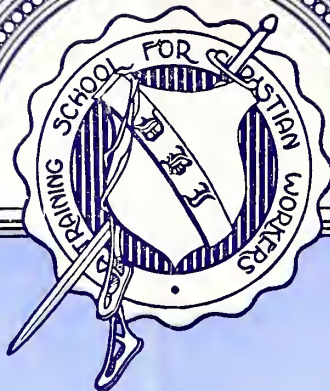
SIGN A PENNY-A-DAY PLEDGE CARD

Each pledge consists of a unit of \$7.30, or a penny a day for two years. Read all about this plan under the D. B. I. Two Year Plan on page seventeen, then clip the pledge card, sign, and send it at once.

Only eternity will reveal what the loyalty and faithfulness of God's stewards have meant in the fostering of this fundamental testimony. Pray unceasingly, then give cheerfully, and God will add His blessing.

The Denver Bible Institute

A Training School for Christian Workers
For Bulletin and Information, Address
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2347 Glenarm Place, Denver, Colorado



*No prophecy of the
Scripture is of any private
interpretation. For the
prophecy came not in old
time by the will of man:
but holy men of God spake
as they were moved by
the Holy Ghost.*

II Peter 1:20-21





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Clifton L. Fowler
Editor



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"At the Helm"

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DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God; Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers of this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by word and deed to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

The Gospel

SALVATION by grace to sin-cursed man! This is the keynote of the Gospel number of "*Grace and Truth*." Surely the greatest need of the world today is to catch a glimpse of the Gospel, believe on the Lord Jesus Christ, and be saved from sin.

May God bless this number as it goes forth.

A Jig

SATAN has so falsified to the souls of men that the fear of death and the awful solemnity of death is passing from the human heart.

A few days ago, down in New Orleans, a man was led to the gallows to be executed for murder. He was wise-cracking with his executioners until the noose was adjusted and when he stepped upon the gallows platform he danced a spritely jig. The next moment his neck was broken and his soul ushered into eternity.

It is a dangerous hour for Adam's fallen family when men mock at death, ignore Christ, and will not have God in their knowledge.

A Stamp

IN A few days there will be offered at auction in New York, a postage stamp. It is expected that the stamp will be sold for a sum in excess of fifty thousand dollars. The stamp is a one cent British Guiana, issued in 1856. It is anticipated that a buyer for the tiny scrap of red paper will be easily found. The owner does not think that the unheard of price will prove a barrier to the sale. Meanwhile Christian work from the Atlantic to the Pacific coast languishes

for lack of support. The Denver Bible Institute itself could be placed on its feet, and forever freed from the pressure of debt by half the price that is expected to be realized from that almost infinitesimal scrap of rag pulp. We believe God has a mighty and wondrous victory ahead for dear old D. B. I., but the postage stamp auction cited above is an indicator of how badly things in this old world are getting out of joint while the Lord tarries.

GROWING out of the scarlet fever epidemic which came as such a blow at dear old D. B. I., we are facing a gigantic financial shortage in the funds necessary for the immediate conduct of the school. We present this need for earnest prayer and for the exercise of the "gift of giving" as God shall direct.

Telling the Story

THE blessing of God upon the evangelistic work of the Denver Bible Institute has been for many years a mighty indication of His grace and favor. But this year He has seen fit to enlarge the testimony so that in addition to the churches, Sunday-schools and missions being served by members of the Faculty and Student Body, we are now bringing the message regularly to two large State Institutions and one U. S. Government Camp.

The first of these State Institutions is the Colorado State Home for Dependent Children which, under the efficient headship of Mr. J. McMenamin, has become one of the finest institutions of its kind in America. The Denver Bible Institute has sent a strong delegation of Christian workers into this State Home every week during the school year for the past nine years. In this Institution we have a Sunday-school of four hundred members. There have been many conversions.

The State Industrial School is located at Golden, Colorado, the first capital city of the State. With the endorsement of the Board and through the kindly courtesy of the Superintendent Mr. B. T. Poxson, the Denver Bible Institute is now conducting weekly Gospel services in this great Institution which has two

hundred young men within its portals. A mighty work for God is being done.

The D. B. I. Evangelistic Department has more recently acquired the privilege of taking charge of services in one of Uncle Sam's F. E. R. A. camps where some four hundred men are being housed and cared for. This is an open door for which we thank God and by means of which we are anticipating the winning of many precious souls for Him.

Consistency

A FEW days ago, in Denver, one of our Christian Science practitioners died. She was very prominent in Christian Science circles. An "imaginary" disorder, the result of "mortal mind," became regnant in her body, which was "immaterial." The result was, she was thrown into a terrible period of suffering and agony which does "not exist," and soon entered death which is a "delusion." Before her "unreal" body passed into "non-existent death" she was sent by a group of loving Christian Scientists, who were getting their eyes open, to St. Anthony's hospital, where she became a common ordinary patient in the care of an honest-to-goodness doctor. But this Scriptural and commonsense move came too late to save her life and the Christian Science practitioner has now changed her mind on the reality of death and the efficacy of the shed blood of Jesus to save the soul. May God pity the dupes of this awful false religion, and lead them to the light.

Selfishness

SELFISHNESS is the greatest human vice. Selfishness caused the downfall of the race in the Garden of Eden. Selfishness lies at the root of all the corruption and iniquity that we see in the world today, be it social, political, or ecclesiastical.

Selfishness is the cap-sheaf of all the sins.

This arch-sin made it necessary for Christ to go to the cross of Calvary to bear away the sin of the world, in order that it might be said, "Where sin abounded grace did much more abound" (Rom. 5:20).

This universal sin ultimately drags its victims to an awful and eternal hell if they refuse to take the way of escape made for them through the blood of the Lord Jesus Christ.

And sad as it is to consider, Christians sometimes allow this vice to dominate their lives. If they do, certain things follow: Coldness in the matter of things spiritual; silence in the realm of testimony for their Saviour; a positive hindrance to the cause of Christ; loss of rewards; and a stumbling-block to both believer and unbeliever.

But there is a sure cure for selfishness. For the unbeliever it is found in receiving Christ as a personal

Saviour (John 1:12). For the believer it is brought about by walking according to the same rule whereby we began the Christian life: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:16) "Who pleased not Himself" (Rom. 15:2). He is the only Antidote for selfishness.

Another Gospel

IT IS staggering the extent to which fallen man will go in his effort to appear righteous and in his determination to give saving value to human works. The latest case of this which has come to our attention is even more crass than its predecessors.

The writer of a booklet on Salvation says,

Entrance into heaven is a personal problem and depends entirely on love, faith, and good works.

It is not often that even the most hardened Armenian will become so blatant and brazen in his ungoverned contradiction of Scripture. Salvation by works is the same old lie of the devil with which he has fooled men for hundreds of years. Paul calls it "another gospel" which is not a gospel. The Word of God does not leave us in doubt on the question.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

NOT OF WORKS, lest any man should boast (Eph. 2:8-9).

Commissioned

by HENRY W. FROST

*"As the Father hath sent Me,
even so send I you"*

*Out in the realm of the glory light
Into the far-away land of night,
Out from the bliss of worshipful song
Into the pain of hatred and wrong,
Out from the holy rapture above
Into the grief of rejected love,
Out from the life at the Father's side
Into the death of the Crucified,
Out of high honor and into shame
The Master willingly, gladly came:
And now since He may not suffer anew,
As the Father sent Him so sendeth He you!*

The Importance of the Cross of Christ

by A. H. SHELL

IT MAY be wondered why so very many stories in the Old Testament are made to be types of the cross of Christ. It sometimes seems that every story has some allusion to the cross. To one unacquainted with these things, such constant reference to the same story might seem monotonous.

But let us consider for a moment just what happened there. We think that such consideration will show the cross of Christ to be by far the most important thing that ever happened between the two limits of eternity. Just as a person may look back through his life and remember one very important thing, so God looks back through eternity and sees just one thing—the cross of Christ. All else fades into insignificance before this. Before the time when it happened, God knew it was going to happen, and as He looked forward through eternity, He saw only one thing—the cross of Christ. Is it any wonder that God had things happen in the Old Testament times, just to be an illustration or reminder of this one great event? Let us see why the cross of Christ overshadows in importance any other event in eternity.

AFTER Christ was put on the cross, and while He was still alive, God put on Him every sin which any man has ever committed or will commit (I John 2:2; II Cor. 5:21; Isa. 53:4-5). Then, counting that Christ was the One Who had committed all these terrible sins, God was *furiously angry* with Him (Lam. 1:12—this verse is quoted in the oratorio "Messiah" as describing Christ's suffering on the cross). Being so very angry with Christ, God turned His back upon Him, forsook Him, and began to punish Him. This punishment is likened in different places in the Old Testament to every form of suffering of which a man is capable. We shall see some instances later.

Now Christ had gone to the cross willingly. Before ever the earth was created, Christ had decided to ask His Father to punish Him instead of men. So He went willingly to the cross when the time came. But while on the cross after the punishment had started, it was so terrible, so frightful, so infinite, that *Christ pleaded with His Father for deliverance and help*. But because Christ had our sins on Him, God *would not listen to His prayer* (Ps. 22:5-6—read the whole Psalm and

HERE is a thought-producing Bible study which is calculated to stir the hearts of believers with joy and thanksgiving to God for the cross on which Jesus suffered and died, bearing guilt and sorrow which were not His own.

Lamentations 3:8 and Job 30:20). God continued to punish Christ as though He had not prayed. After six hours of such punishment, Christ died.

Imagine what it cost Christ to go to the cross for us. And imagine what it cost the Father to have to continue to punish Him after He had cried out for help. There was no mercy for Him on the cross. There was only justice. Psalm 22:9-11 gives the argument with which Christ pleaded for deliverance and help. Christ reminds Him that He has been His

God ever since He was born. And Christ never forsook Him in His whole life. Therefore, why will not the Father help Christ? Why does He forsake Him? And yet in the very midst of it all Christ's attitude was not one of rebellion. He realized that He had our sins on Him and that God could not in justice stop until they had been paid for. So in Psalm 22:6 Christ says that because of the load of sin that He carries, He is a worm and no man. And in Lamentations 1:18 He says that God is right in punishing Him, because of sin.

Now in spite of the fact that we humans might not have planned it all thus, *since this did actually happen, is it any wonder that it is referred to so much in the Old Testament?* Can God think of anything else?

Very often in the Old Testament a writer seems to be writing about himself. But in the New Testament we find that he was really writing about Christ. In fact, sometimes the things that were written are not true of the writer and were only true of Christ. For instance, David writes in Psalm 16:10, "Neither wilt Thou suffer Thine holy One to see corruption." Even Jews see that this was not true of David, for his body did go to corruption. So they consider this a prophecy about their Messiah. In Acts 2:25-31 the apostle Peter argues that it was not about David but was about Jesus Christ.

In Acts 8:29-35 we have the account of a man who was reading from the fifty-third chapter of Isaiah. He did not know who it referred to (verse 34). Was it Isaiah himself or someone else? Philip explains that it is a prophecy of Jesus Christ. These are two only of the many instances of where an Old Testam-

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THE GOSPEL AND FELLOWSHIP

by RALPH E. OBITTS

ALTHOUGH conditions resembling it are common in worldly life, true fellowship is harmony with God, and harmony with others who are in agreement with Him. It is a direct result of the Gospel. When a man believes the Gospel in God's Word concerning His Son Jesus Christ, he thereby comes into fellowship with God and those who accept the Gospel.

Wherever we believers partake of the Lord's Supper, we show forth in symbol our fellowship with all members of His Body which is the Church. The Supper is called the Communion (Fellowship) Supper because by eating together of one loaf and drinking together of one cup we indicate that we have partaken of Christ's life, all alike. How could we show more clearly that union with Christ is, to all believers of the Gospel, the common ground of fellowship?

Fellowship should be enjoyed by all who find a share in the Gospel, because fellowship is the very purpose of the Gospel. John wrote that his purpose, in declaring what he had seen and heard of Jesus Christ, was to make it possible for others to enjoy the companionship of the Lord and the believers, so that their joy might be full (see I John 1:3, 4). Paul likewise, in a lofty bird's-eye view of his ministry, said that his purpose in preaching the Gospel was "to make all men see what is the *fellowship* of the Church, which is His body (Eph. 3:6-9).

An atmosphere of genuine, hearty fellowship, with the warmth of the new life, should pervade every local church. It should extend not merely to small groups of friends: it should embrace all the believers. Every Christian should be able to say, with David, "I am a companion of *all* them that fear Thee" (Ps. 119:63). Such an atmosphere characterized the

early Church. "They continued stedfastly in the apostles' doctrine (the Gospel) and *fellowship* . . . and all that believed were together, and had all things common . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people" (Acts 2:42-46). They had real fellowship! Their sociability extended to unselfish liberality toward every needy member of the church. No wonder they had tremendous power and influence! No wonder "the Lord added to the church *daily*" (not annually) those who were saved! A glowing, throbbing fellowship was alive in their midst. And that spirit is no more than the normal Christian fellowship which God expects of us today.

BUT what do we find among God's people today? We find fellowship restricted by man-made barriers. Organizations, failing to see that church ordinances are a result of fellowship in Christ, have reversed the order, making fellowship in the organization a result of the ordinances. This confines fellowship to a certain group, and excludes the child of God who has the right of fellowship but not the rite.

We find many members of Christ's Body who refuse fellowship to others (truly born-again members of God's family) who differ from them in doctrine or practice. Whereas in the New Testament, differences of ministry, mission, and message gave way before the fellowship of the Gospel. Paul says that although Peter, James, and John realized the great difference between their ministry to the Jews and Paul's to the Gentiles, yet "when they saw that the *Gospel* . . . was given unto me, they gave to me and Barnabas the right hand of *fellowship*" (Gal. 2:7, 9). The Gospel resulted in fellowship. Differences did not interfere. The basis of fellowship was the Gospel alone.

And we find today that among Christians generally, the warmth of Christian fellowship has been lost. It has become cold and dead. How unusual are the places where a spirit of whole-hearted comradeship exists among God's people. Even hand-shaking has well nigh disappeared from the church. Often the fellowship within the church is more shallow than the sociability outside the church—and less enjoyable. What a shame! What does it mean to be received into the *fellowship* of such a church?

The Scripture says in Romans 14:19 that we should seek to cultivate fellowship ("follow after" it). We

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FELLOWSHIP! How sadly the blessedness of Christian fellowship has been shunted to a side-track in order to let less important issues take the main line. Obitts shows in most satisfactory fashion the folly of putting something which does not jeopardize inspiration, or some teaching that does not involve the Gospel, in a place so important as to disrupt the fellowship of saints who have the most vital things of time and eternity in common.

A POPULAR DELUSION-- "The Foursquare Gospel"

by ERNEST E. LOTT

AFTER the excitement of sensationalism has died down and men have returned to their normal reasoning, such a mushroom (forgive us—a toadstool) loses its momentary grip and dwindles to the embarrassing level of just another heresy. Few of the modern delusions have had the power to attract so much attention and curiosity as this movement, originated, mothered, and propagated by Mrs. Aimee Semple McPherson Hutton. Few modern delusions have had the devilish power to make such fools of sane men and women as this said movement. Popular? Yes! Scriptural? The answer must be in the negative. But even the popularity of this heresy has waned, its peak being reached in about 1922. Houses built on sand cannot stand the test of time.

We have before us three copies of the *Bridal Call* edited by Mrs. McPherson Hutton, and shall quote from them in our discussion.

"Foursquare Gospel" is a peculiar expression which we will permit Mrs. Hutton to explain:

Jesus Christ the only Saviour!
Jesus Christ the Baptizer with the Holy Spirit!
Jesus Christ the Great Physician
Jesus Christ the Coming King.

("Bridal Call" for Aug. 1924, p. 19)

Jesus Christ saves, baptizes, heals, and is our coming King. Sounds nice doesn't it? It is true that somewhere in the Bible at some time all four of these doctrines are taught and explained. But to assume that God's orders never change with dispensational divisions is to make yourself a flat-interpretationalist and logically a believer in all murderers having a mark on them such as Cain had. But since God changed this latter order to capital punishment in Noah's time, is it not reasonable to admit that His teaching on Baptism and Divine Healing could also change? God is the same all the time as to His character, attributes, infinitude, holiness, etc., but He has and will continue to change His governmental and dispensational commands and requirements as He sees fit.

We do agree heartily with the first doctrine of the Foursquare Gospel Movement *providing* it is salvation by *grace*. Christ Jesus saves sinners in spite of, regardless of, and irrespective of their own efforts. Man's puny works as to salvation belong where Titus 3:5 places them, "Not by works of righteousness which we have done, but according to His mercy He saved us." Also we believe in the permanency of this salvation (Rom. 8:38-39).

We can go one step further and say that we also agree with and believe in the personal, premillennial, imminent return of our Lord in the glory. We are looking for His return expectantly, and pray "Lord Jesus come quickly."

Would to God that McPhersonism had stopped at this place, but alas, its diabolical, unscriptural teaching on the Baptism of the Holy Ghost and healing of the physical body has deluded thousands to the extent of wrecking homes, churches, and lives.

We shall not discuss the unscripturalness of Mrs. Hutton's woman ministry. The Bible is self-explanatory on the subject (I Tim. 2:12). But we shall seek to produce a discussion on Baptism and Healing which will be a blessing to willing souls.

The primary error of not only this holiness group but of all the rest of them is the forcing of the Joel 2 and Acts 2 Pentecostal, Holy Ghost baptism into this section of the Body age. And then logically the sign gifts follow, namely: tongues, healing, etc. However, don't make the mistake of imputing to such heresies as we are studying, logic. Logically, Mrs. McPherson Hutton would raise people from the dead since the disciples in the Book of Acts did.

Look at this boast:

Thousands within a few months were baptized with the Holy Spirit and in each instance that baptism was characterized with the self-same manifestation of speaking with other tongues which had so distinguished the outpouring of the Holy Spirit in Bible days (Acts 2:10, 19, etc.).

("Bridal Call," Aug. 1928, p. 5)

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THIS brief and sparkling study of a modern heresy is fearless in its attack, scriptural in its handling, and scathing in its exposure and denunciation of the fanatical and hypocritical foibles of the Pentecostal delusion. May God use it to deliver souls that have become bound by Satan, being taken captive by him at his will.

Fundamental Facts of the Faith

No. 2--Salvation

by THE EDITOR

WE BRING you the second study of the series on "The Fundamental Facts of the Faith." In this study President Fowler brings us face to face with that which is the greatest of all gifts that God has bestowed upon man, the gift of eternal life. The title of this study is "Salvation." Read this message carefully, and your capacity to enjoy the salvation which God has so generously given you, will be greatly increased.

These articles, first given as radio messages, are intended to be short simple statements of great subjects. They are necessarily short, due to the fact that they all had to be delivered in exactly fifteen minutes.

—H. J. Johnson

SALVATION is the most needed and the least sought after thing in the universe. It is the most valuable and the least prized among the possessions of men. It cost the most of all the possible acquisitions of life, and can be obtained free of charge. It is provided for all men, and only a few accept it. It is a thing which is highly spoken of by God, and lightly spoken of by man. Those who possess salvation are sneered at and despised in this world, but they shall wear a crown of glory in the next.

As we enter the study of this important Fundamental of the Faith we find that the Holy Spirit has flashed the thrilling summarization of God's method of salvation into one succinct, and at the same time perspicuous, utterance. The statement to which we refer was made by the great Apostle to the Church Age in one of the climax epistles of his ministry—the epistle to the Ephesians. The passage is located in Ephesians 2:8-9, and reads:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
Not of works, lest any man should boast.

This remarkable passage, given by God as the veritable "boiling down" of the truth about salvation, gives to us God's two glorious affirmations and one devastating negation concerning salvation. The two lovely affirmations concerning salvation are:

First—Salvation is by *grace*

Second—Salvation is through *faith*

And the appalling *negation* is:

Salvation is *not of works*.

No other place in or out of sacred literature has the theme of salvation been so beautifully and so satisfac-

torily reduced to simple expression. We will proceed to the consideration of these three summarizing facts about salvation.

A. SALVATION IS BY GRACE

GRACE is God assuming all of guilty man's responsibility. No matter how deep the sin, the Saviour assumes the burden. No matter how far astray the soul has wandered, the God of all grace takes the whole load. He does not do as one of our songs declares, "He takes the heavy end and gives me the light." No, no; He takes it all. Grace is God assuming ALL of guilty man's responsibility.

Grace is God assuming all of guilty man's responsibility and doing it with such infinite perfection and finality that it shall never need to be done again. Hence the Holy Spirit declares unto us in Hebrews 10:10,

By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

The sacrifice of Christ on the behalf of a lost world is here averred to be a once-for-all sacrifice, a sacrifice that was so effective, so far reaching, so eternally lasting in its results as to call for no repetition or reenactment. It was a sacrifice in which God was assuming ALL of guilty man's responsibility. It is the sacrifice which is the supreme revelation of God's grace, and it is the sacrifice by means of which salvation is made possible for guilty man. Hence the Scriptures declare with a frequency which is absolutely convincing that salvation is by *grace*.

Romans 3:24 says that we are

Justified freely by His GRACE.

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THE SIGNS OF THE TIMES

by THE EDITOR

IT IS our blessed Lord Jesus Himself Who uses this expression, "The signs of the times," and it only occurs once in the inspired Book.

It is of supreme importance that we discover the New Testament usage of the word "signs." By simply assuming that whatever meaning the word may have in our poor little minds is of necessity the same meaning it has in Scripture, is an unfair way of dealing with God's Word. Upon investigation we will quickly find that the specific limitations of the word are most clearly indicated. When we thus recognize the importance of usage we are giving full deference to the views of scholarship, for on this point learned men are in full agreement. And when we thus recognize the importance of usage we are also giving full deference to the Holy Spirit, for it is the Holy Spirit's usage that we are seeking to discover and define. The usage of any word is the key to its real meaning and message in the Bible.

Innate in the soul of the Jew is the demand for signs. The religious constitution of the Jew craves signs. And the remarkable thing about it is, God fully understands this seeming spiritual necessity of the Jew and in those dispensations in which God is specially dealing with His chosen nation, He gives them "signs" for which their hearts cry out. We catch a glimpse of this Jewish desire for signs in Matthew 12:38:

... The scribes and ... Pharisees answered saying, Master, We would SEE A SIGN from Thee.

Again in the sixteenth chapter of the same book (Matthew) the Jewish leaders come to the Lord on the same quest.

The Pharisees also with the Sadducees came, and tempting desired Him that He would SHOW THEM A SIGN from heaven (Matt. 16:1).

It is instructive to observe that on both these occasions when Jews came to Jesus asking for a sign, He gave

them exactly the same answer. They learned that only one sign was going to be given and that when it was manifested it would be a most astounding and convincing "sign," for Jesus calls it by a most amazing name. He tells them He will give them "the sign of the prophet Jonah." The Bible does not record the reactions of these Jewish leaders to His astounding reply, but there is no doubt that it set them all agog, because His answer plainly said to them they were going to behold something comparable to Jonah's unprecedented experience of three days of death's darkness followed by a rising forth to new life in which the salvation of sinners became the keynote.

It is positively convincing that John should give in his Gospel still a third occasion when the Jews demand a sign. When Jesus answers them this time He does not employ the sign of the prophet Jonah, but uses a supposititious destruction of the temple as an illustration. But His teaching remains the same. He tells them in most succinct fashion that the sign He is going to give them is His own death and resurrection.

Then answered the Jews and said unto Him, What SIGN shonest Thou unto us?

Jesus answered and said unto them, Destroy this temple and in three days I will raise it up (John 2:18-19).

How determined the Jewish heart is to have a sign! Here are three instances in the life of Jesus when the demand was made—"A sign—a sign—a wonder—a portent—show us a marvel if you expect us to believe." And this is the attitude of Israel to the present hour.

The apostle Paul, with a full understanding and wisdom concerning this craving for miraculous manifestations in the soul of the Jew, sets forth the facts of the case in few words.

The Jews require a sign (I Cor. 1:22).

There stands the biblical admission. And please
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HERE is another of President Fowler's contributions to "Grace and Truth." Writing this month, on a theme containing rich spiritual significance, our Editor discusses a subject which is both interesting and profitable enough to form the basis of a profound study. The "Signs of the Times," is an expression used by the Saviour Himself in His dealing with the Jewish people. You will find that this study is something decidedly worthwhile.

Owing to the shortage of space in this issue of "Grace and Truth," we can only publish the first part of the study. The article will be continued in the March issue.

—H. J. Johnson

The Gospel That Is More than Almost

by H. J. JOHNSON

THE Gospel of our Lord and Saviour Jesus Christ. What a delightfully interesting and profitable subject to write about. The very mention of the Gospel thrills the soul of the Christian, for the Gospel reveals to us the One of Whom God the Father said, "This is My beloved Son in Whom I am well pleased." As we meditate upon the Gospel our hearts are turned toward the time of the birth of the Saviour some two thousand years ago, and of His death and resurrection some thirty odd years later, and then to that future event, His coming again in the glory to receive us unto Himself.

And why should not this subject thrill us for what a mighty subject it is? The Gospel is the *mightiest* power ever revealed to man. No other power, revealed from God or known to man, has ever or will ever accomplish the miracle of which the Gospel speaks. We remember the words spoken by the apostle Paul in Romans 1:16 as he so forcefully states, "For I am not ashamed of the Gospel of Christ for it is the *power of God* unto salvation to every one that believeth." There is no other power in earth which dare truthfully make such a statement. There is no other power in earth which can prove such a claim.

A gospel that is merely "almost a gospel" could only be an incomplete gospel, and an incomplete gospel is an insufficient gospel, while an insufficient gospel is, in fact, essentially a destructive gospel. An "almost" gospel is entirely a man-made gospel and will ultimately destroy the very man who made it. God's Word is positive with reference to the utter destruction of any who follow after a gospel of man. Here are the words of the Book:

... When the Lord Jesus shall be revealed from heaven with His mighty angels, In flaming fire taking vengeance on them that know not God, and that OBEY NOT THE GOSPEL OF OUR LORD JESUS CHRIST:

Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of His power (II Thess. 1:7-8).

In the face of such a statement it is not strange that the Gospel of Jesus Christ has survived the attacks of Satan, withstanding every assault, never suffering defeat, surviving the most intensely violent deeds of man or devil.

It has been said that the Gospel of Jesus Christ is not a progressive Gospel. The Gospel of Christ needs no progression for it has ever been complete perfection. The Gospel of Christ does not need to cut loose from the original Author and become re-gospelled to fit each succeeding generation. At its inception it contained

that which has been the epic of each passing century in world history. It was perfection for the first man of earth, and will remain perfection for the last man of earth.

Herein lies man's dislike and hatred for the Gospel. The Gospel is in very fact absolute perfection, God's perfection. It is a finished Gospel. Nothing more is needed, it is final. But alas! that does not satisfy the wicked heart of the natural man. The God of heaven, Who deals with all men with tender mercy and loving grace, says, "Call unto Me and I will . . . show thee great and mighty things which thou knowest not." Such a statement is repugnant to man, for man looks upon himself as knowing all, and, therefore, these very words, even though they are the consummation of divine love and grace, appear to be only an insult to his intelligence. Consequently man spurns God's offer of a Gospel of grace and sets about to establish his own gospel of law and works. He cannot offer God anything of grace for he is incapable. Likewise, his works, however good they may be, must be rejected; for the Gospel demands a perfection of which man is incapable. Truly, "Man seeketh not after the things of God." "There is a way that seemeth right unto man but the end thereof are the ways of death."

Concerning any other gospel the apostle Paul states:

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

The "almost" gospel has no support in Scripture. There is no uncertainty concerning God's activities. It is important for us to remember that the true Gospel of our Lord and Saviour Jesus Christ was perfected in the mind of God long before the advent of man into the world.

The Gospel of Jesus Christ is more than "almost" for it meets God's demands and man's need. The Gospel of Jesus Christ is God's divine plan and provision, providing as an absolute certainty, eternal life for guilty sin-cursed man if he will but accept of the sacrifice of Christ at Calvary. The Gospel of Jesus Christ embodies, in the suffering of Calvary and the glory that followed, the marvelous grace of a loving Saviour, bearing in His own body punishment undeserved but gladly received. The Gospel of Jesus Christ is a constant witness to the glorious message of salvation, bringing joy where sorrow formerly held sway, light where all had been darkness, courage where discouragement reigned, and hope when all seemed hopeless. In the light of Calvary there is but one gospel—the Gospel of our Lord and Saviour Jesus Christ.

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*

HOME AGAIN

We praise God for His continued blessing upon the Berean American Mission, our D. B. I. Missionary Department. Many new friends of the Mission have been made; many have responded to the needs and have pledged themselves to meet those needs.

The missionaries, Mrs. Amie and Miss Johnson, have just returned to Denver after a three month's deputation trip through Iowa, Minnesota, North Dakota, and Montana. During the latter part of January they held meetings in Cavalier and Hamilton, North Dakota, where Rev. Leonard H. Prentice is pastor. Although the thermometer registered around thirty degrees below zero, Rev. Prentice and the people of his church gave them a warm reception. They evidenced great interest in the needs of the many unsaved in the Belgian Congo.

The next span of the journey took the missionaries to Wilbaux, Montana, where Rev. Lester H. Norton is pastor. Here they had a very blessed time with the people in the various meetings of the church. One of the meetings was a shower arranged for Mrs. Amie and Miss Johnson where many things were given for the home in Africa. The people responded generously and pledged for the work.

The missionaries are praising the Lord for journeying blessings all along the way. They are thankful for all the openings in the various churches where opportunities were afforded to tell of the needs of Africa's unsaved, dying without the knowledge of their Saviour, the Lord Jesus Christ. They are praising Him for new friends, for pledges for the work, and for the many new prayer-helpers who are remembering the Berean American Mission and its needs before the Throne of Grace.

PRAISE

For the many who are praying
For the pledges for the work
For the shower gifts from the Wilbaux church
For the package of useful articles from the S. O. S. Girl's Club at Portland, Oregon

NEEDS

Piano accordion
Gifts toward truck
Sheets and pillow cases
Short lengths of any kind of cotton goods
Gingham remnants for native clothes
Bandages and cotton
Small pieces of woolen blankets for use in nursery
Needles, thread, and buttons
Lead pencils, new or used
Small rugs
Used blankets for dispensary
Small pieces of wool for pneumonia cases
Cook books
Mechanical toys
Negro dolls

If you could stand in Africa tonight
And see the moonlight on those green clad hills,
If you could hear the youths' wild minor trills
As they dance their lives out in that pale moonlight—
Then you would know the deep despair that fills
The heart of sin-sick Africa tonight
As in the darkness they reach out their hands to Him,
And Christ says "Go!" to all who've named His Name.
Upon us be the burden and the shame
That Christ's unknown in Africa tonight.

—Selected

*But as we were allowed of God to be put in trust
with the Gospel, even so we speak: not as pleasing
men, but God, which trieth our hearts (1 Thess. 2:4).*

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON and MISS ANNA BENTHIEN

THE PULL OF A SONG

As John Riech walked along the street, a wanderer, sad in heart, he heard a child's voice singing. Soon he realized the young singer must be just inside the wall he was passing. The sweet voice sang, "Jesus loves me, this I know."

"Funny," he thought, "that one so young could know so much." He knew that he didn't know; but he also knew now, that for many years he had wanted to know.

"For the Bible tells me so," went on the song.

"The Bible," he thought. "Wonder if this child is just singing words or if she does know of what she is singing."

He determined to find out; and when he came to the gate he boldly walked in. There he saw a golden haired little girl of about five years of age playing with her doll. Upon hearing steps on the walk she looked up with a merry smile and continued to sing, "Little ones to Him belong."

"Whom do you belong to, my little girl?" he asked, smiling in spite of himself. She was so radiant that one could not keep gloomy in her presence.

"They are weak but He is strong," she finished as she rose to her feet. "See my new dolly?" she said as she held the rosy cheeked treasure up for him to see.

"Nice dolly, isn't it?" he said as he stooped to get a closer look at it. He loved children and this one especially appealed to him. "What is your name, sister?"

"Dorothea—and what is yours?" she asked politely.

"My name is John Riech. Tell me, Dorothea, about the song you were singing. It was a pretty song."

"I was singing, Jesus Loves Me This I Know," said the small child.

"But, Dorothea," interrupted John Riech, "how do you know that is true?"

"How do I know that Jesus loves me? Oh—" She thought a minute, then with a sweet smile sang, "For the Bible tells me so! That's how I know."

"But where does the Bible tell you so? I don't know anything about the Bible," said John who had left home when only a boy and had broken his mother's heart because he had never written to her. On her death bed she was calling for her boy and asking God to save him.

"Oh—" said Dorothea thoughtfully, "mother taught me just last night a verse which said, 'For God so loved the world, that He gave His only begotten Son, that—whoever believes in Him might be saved,' or something like that."

"Saved," thought John, "saved." Then aloud he said, "Are you saved, Dorothea?"

"Yes, I belong to Jesus. Do you, Mister—John? You know I can remember your first name because I have an uncle John somewhere and mother and I pray for him every night," said Dorothea. Then seeing her mother com-

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S. M. C.

Would you like to own a ten-dollar Scofield Bible?

The Scripture Memory Club is again on its way for the new year of 1935. Four memory verses have been given. Have you joined yet? Have you ever tried learning Bible verses? Do you know the blessing the learning of these verses bring? Do you know our motto? It is Psalm 119:11. Are you under the age of sixteen? Do you live in the home of a regular "GRACE AND TRUTH" subscriber? Can you get two new subscribers for "GRACE AND TRUTH" by Jan. 1, 1936? Will you memorize one Bible verse a week for fifty-three weeks? Will you take an examination on those fifty-three verses, and then write us a letter telling the method used in learning the verses and the blessing they have been in your life? If you can answer yes to all these questions, write a letter telling us that you want to become a member of our S. M. C. club. Then get busy memorizing the verses.

Think what it will mean to you to know fifty-three passages from God's own Word.

The verses for this month are:

Gal. 3:21 Gal. 3:24 and 25 James 2:10

OBJECT LESSON

The street along which I was slowly walking was beautiful. A gentle rain had just fallen and everything smelled fresh and alive. The homes on both sides were new and attractively built. Trees cast long shadows upon the velvety grass. I was just passing a bush of roses which gave out such fragrant perfume. The merry song of a bird came from the top branch of a lilac bush. Everything was a picture of peace, happiness, and beauty. I looked up to see the lazy, fluffy, white clouds as they floated in the deep blue sky and my foot touched something soft and mushy. There in the middle of the walk lay a dead cat with flies buzzing around the open wound on its head. It smelled badly. Quickly I hurried on, saddened that so much beauty had been utterly spoiled by the dead thing.

I thought, how like some lives. We meet a boy or girl, man or woman. They are congenial, happy, contented. They are clean, well behaved, restful to be with. We think, how beautiful those lives are, until we see them deprived of something they want. Then, they show selfishness, greediness, they become nasty and sarcastic or pouty. The whole beauty of the life is gone, and selfishness sticks out all over. Folks forget the beauty and remember the sin. It may be pride or envy or hate, that folks see, but whatever it is that spoils the beauty of the life, it is just like the dead cat. It makes folks pass us by quickly, sorry that so much beauty of life is ruined by a thing which we do not need to keep around. But we do not need to remain in this defeated condition. We who have the Lord as a Saviour can look to Him and He will take all the sin, all the ugliness out of our lives if we will let Him. He is the way of victory.

THE EDITOR'S MAIL BAG

From Florida comes this word of encouragement to our hearts concerning the printed message going out through the pages of "Grace and Truth."

For some months I have not been privileged to read. My papers are stacked unopened on a table in my room. A few days ago I opened one at random—"Grace and Truth" for September. Read "The Vine and the Branches." Have thanked God a good many times for the truth brought home to me, especially about the clause "the branch in Me that beareth not fruit" and the words "taketh away." A precious passage, more precious now because of clearer understanding.

It is a joy indeed to know that God has used His Word to bring blessing and to establish souls in His wondrous grace.

Some friends in Illinois give their testimony concerning the value of "Grace and Truth" in their teaching ministry:

We would not like to be without "Grace and Truth." In addition to the regular articles which are always "good and true," we use the Sunday school material for teaching purposes.

And the missionaries in the foreign land are not without their word of appreciation for the monthly visits of the magazine. From India comes this word of cheer:

The September number of the Denver Bible Institute monthly is one of the very best numbers I have read. It explains a number of things that have puzzled me. Every article is VERY good. I've been reading it all this afternoon and want to share all I can of it with our Indian helpers.

This friend was so delighted with the special number which she mentioned that she sent sufficient money for several copies to be sent to some of her friends here in America.

And from China comes this testimony concerning blessing received through the pages of "Grace and Truth":

I love "Grace and Truth" because IT IS NOT AFRAID TO STAND STRONG FOR HIS WORD at a time when so many are trying to tear up that blessed Word of God. I would like to mention just here that I have so enjoyed "Studies in the Book of Romans" by the Editor. Friends have also enjoyed it with me. I think his exposition of Romans is wonderful.

Praise God. May He ever keep us fearless in our proclamation of the Faith once for all delivered to the saints.

And now we shall seek to answer a question which came to us from a friend in Pennsylvania:

I notice your doctrinal statement in "Grace and Truth" doesn't carry baptism. May I ask your belief in baptism?

For the sake of this friend and any others who may wish to know where we stand with regard to this ordinance, we are happy to give our position which is as follows:

We believe and practice immersion of the believer in water as a testimony of what the Lord Jesus Christ has done and is doing in bringing about the victory of resurrectional manifestation in the life.

We believe that baptism is not necessary for church membership but is a very glorious, scriptural expression of the believer's going on with the Lord in His death and resurrection. It consequently becomes a very precious TESTIMONY instead of an INITIATION into fellowship.

We believe that the statement of the apostle Paul in the first chapter of I Corinthians becomes the all-sufficient inspired basis for the position of the believer in this age on the question of water baptism. In this chapter the apostle Paul self-evidently takes baptism out of the position of almost preeminent importance into which it has been unwarrantedly thrust by its denominational advocates.

In this chapter (I Cor. 1) the Apostle has the best opportunity conceivable to notify the Corinthians that baptism is now done away. HE FAILS TO DO SO. But, having stripped the subject of the unnecessary and unscriptural importance into which it was evidently, even at that time already, being brought, he does not command against it but leaves it as an ordinance which may be practiced by others, simply saying that he himself was called to preach. Hence, a scriptural statement concerning baptism based upon this illuminating chapter would be that water baptism is not COMMANDED for this dispensation, but is PERMITTED and endorsed.

This, as can readily be seen, takes water baptism out of the almost spectacular prominence which has been given it in these later days, and puts it back in the place where Paul put it under the inspiration of the Holy Spirit. At once it becomes evident that a proper and scriptural slant toward baptism is that it is one of the various manifestations of a Christian's normal growth in grace. The growing Christian is invariably the testifying Christian. As he draws nearer to his Lord and begins to see the delightful efficacy of that sacrificial death on the cross and miraculous resurrection from the dead, and sees how this finished work of Christ is being wrought out in his own life, the beautiful testimony of baptism to that death and that resurrection becomes not only immeasurably charming but most delightful to the believer.

We trust that the above expression of our position on the ordinance of baptism will be sufficient to reassure any who may have wondered if we were favorable toward the anti-baptism movement of today. We are not.

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

HISTORY OF THE LUTHERAN CHURCH IN AMERICA

Ah! here is a book that makes one exclaim with delight. It is a work of many merits. This is the third revised edition—a fact that speaks for itself as to its excellent qualities. It is a good book for general readers, whether they are Lutherans or not—readers who desire to be informed as to the beginnings and progress of Lutheranism in this country. At the same time the material is so classified to make an excellent text-book and reference-book for colleges and theological seminaries. The work is written in a readable style, and yet it is scholarly, and all the data are well documented by references to the proper historical authorities. A unique feature of the work is the brief biographies at the end of each section of the Lutheran leaders of that period. Some of these leaders are still living, while most of them have passed to their eternal reward. This third edition was prepared for the press by the author's gifted son-in-law, Rev. Willard D. Allbeck, A. M., S. T. M., who has done his work with skill and fine intelligence, and has looked carefully after the details of printing. The format of the book is attractive, making an ornament for the book shelf, as well as a valuable addition to the library.

"HISTORY OF THE LUTHERAN CHURCH IN AMERICA," by Prof. J. L. Neve, D.D., Dr. Theol. (Leipzig). The Lutheran Literary Board, 8th & Elm streets, Burlington, Iowa. Price, \$2.25.

THE PATHWAY OF LIGHT

We wish we could give this earnest book our unstinted commendation. The author accepts the Bible as divinely inspired and as giving true revelation from God to the world. He is loyal to Christ as the eternal Son of God become incarnate for man's salvation; he also holds to Christ's expiatory sacrifice on the cross. Our objection is that he treats the early chapters of Genesis as allegory rather than as history. He does not use the term "allegory," but his use of the term "cryptogram" means practically the same thing. Over and over he calls the biblical narrative "cryptic language," and "cryptic" means hidden or secret. There is, according to our author, something cryptic about the whole narrative of creation of the world and the fall of man. We certainly cannot agree that the first sin of Adam and Eve was "sexual relationship before the appointed time" (p. 118). There surely is no parallel between such indulgence and eating the fruit of the forbidden tree. No; we cannot believe that the Holy Spirit used "cryptic" language in reciting the history of the creation of the universe and of man and of man's fall into sin.

"THE PATHWAY OF LIGHT," by C. D. Jennings. Thyne and Company, Ltd., Whitefriars Street, London, E.C.4, England. Price, 2s. or 48 cents.

THE LESSON COMMENTARY FOR 1935

For Lutheran pastors and Sunday-school teachers this commentary on the International Sunday School Lessons for 1935 is most valuable, not to say indispensable. It will also be of much value to people of other Christian denominations, because here they will find nothing rationalistic or negative in the treatment of the Holy Scriptures. The editors and contributors all stand firmly on evangelical ground. In the treatment of the Sunday-school lessons we find the following points: The lesson text, the Golden Text, the goal of the lesson, helps from Hebrew sources (by a Christian Jew), geographical and historical data, the lesson interpreted, truths for daily living, preparations for the next lesson. What more could the teacher want? We find here not only the proper interpretation of the Scriptures, but also the right kind of application of biblical truth to every-day living.

"THE LESSON COMMENTARY for 1935," edited by Drs. Charles P. Wiles and D. Burt Smith. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Price, \$1.75.

O, CARRY ME BACK

The connection of this interesting story with "Old Virginny" is simply this: The chief characters were homesick for their old home in England and used the old negro song to express that feeling. The story has enough movement to hold the interest of the reader, while in some places it becomes quite excited. It is the story of the loyalty of one boy and afterward of one young man to another who was his ideal. All the characters are well drawn, and the quiet and somewhat quaint style of the narrative is very engaging. It has some touching scenes which will be likely to bring tears to the reader's eyes.

"O, CARRY ME BACK," by E. A. Bland. Pickering & Inglis, Pubs., 14 Paternoster Row, London, E.C.4, England. Price, 2s. 6d. or 60 cents.

NOTES AND NOTICES

Dr. R. A. Torrey's "The Gist of the Lesson for 1935" has come to hand with its store of good things. The introductory note by the publishers says: "Dr. Torrey has passed to his rest; but he left behind him such extended expository notes as to make this compilation possible, which will be appreciated by the large circle that found these brief notes particularly helpful, practical, and instructive." The publishers are Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, 50 cents.

Two captivating Christian stories, paper bound, come to us from Thyne & Company Ltd., 28-30 Whitefriars St., London, E.C.4, England. Their titles are: "A Sprig of Southern Wood" and "Barbara Garfield's Quest." The price is 4d. (8 cents) each. Both of these stories reveal the power of Christ to transform and irradiate life and character.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT
Children's Talks by MISS ANNA BENTHIEN

Second Quarter, Lesson 1

Sunday, April 7, 1935

THE HEAVENLY FATHER

Lesson Text: John 14:8-24
Devotional Reading: John 3:3-6; 4:20-24

Golden Text:

"Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103:13).

The fourteenth chapter of John is one of the most beautiful and most comforting chapters in the entire Word of God. The Holy Spirit has used it much with the suffering, the sorrowing, the despondent, and the dying. We will discuss today's lesson from three standpoints: (1) Christ Identified with the Father (John 14:8-15); (2) Christ Identified with the Holy Spirit (John 14:16-18); (3) The Believer Identified with Father, Son, and Holy Spirit (John 14:19-24).

I. CHRIST IDENTIFIED WITH THE FATHER

Our lesson begins with that question which came out of the lips of Philip, which question has become famous among Christians, "Lord, show us the Father, and it sufficeth us" (vs. 8). The reason this question has become so well known is because it finds its echo in every believing heart. Whether expressed or unexpressed, there is deep in the heart of the children of God a tugging and a yearning for better acquaintanceship with the Father. Sometimes the soul is so distracted by satanic onslaught that the yearning to know the Father finds little expression, but the yearning is there just the same. Sometimes the soul has had so little opportunity in life, the Adversary succeeds in using just common ordinary everyday backwardness and bashfulness to keep that soul from stepping out into the full expression of his hunger after God. But the hunger is there just the same. Philip was eloquently speaking for all who have believed in Christ, "Lord, show us the Father, and it sufficeth us."

But when Jesus answered Philip's question He showed him something more than Philip had in mind, for although the question is an expression of that which is in the heart of those who have believed in the Lord, the very question itself shows how limited is the spiritual outlook of even those who know something of the grace of God. The Saviour's answer to Philip was positively unexpected. "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father" (vs. 9). The Saviour's answer is that if you know the Son you know the Father already. If you have believed in the Son, you have caught a glimpse of the Father. To know Jesus, the second Person, is to know God, the first Person. And then the Saviour very gently rebukes Philip's unbelief. He says, "Believest thou not that I am in the Father,

and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works" (vs. 10).

This wondrous truth of the oneness of the Father and the Son is brought before us in that prayer which is rightly called the Lord's Prayer in the seventeenth of John, where Jesus says to God, "Thou, Father, art in Me, and I in Thee" (John 17:21). And in the next verse of the same prayer our Lord says definitely to the Father, "We are one." And as the Saviour is teaching in John 10:30, He says, "I and My Father are one." This oneness is so complete that the Saviour goes so far as to specifically claim that His very words are not His own words but the words of the Father Himself. "The words that I speak unto you I speak not of Myself," says He in this very verse which is before us. And in John 7:16 He says, "My doctrine is not Mine, but His that sent Me." And in John 8:28 we find the same sort of a declaration where He says, "When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things." Again in John 12:49 His claim is unmistakable, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak."

And in the teaching of the epistles by the apostle Paul we find the same blessed teaching. In II Corinthians 5:10, "God was in Christ, reconciling the world unto Himself." And in Colossians 1:19, "It pleased the Father that in Him should all fulness dwell." And in Colossians 2:9, "In Him dwelleth all the fulness of the Godhead bodily."

There could be no question as to the teaching of the Word of God on this vitally important point. Christ and the Father are indeed identified. And based upon this great truth the Saviour gives in verse thirteen one of the great and beautiful prayer promises of the Scripture, and in verse fifteen makes a ringing appeal for obedience.

II. CHRIST IDENTIFIED WITH THE HOLY SPIRIT

The Saviour's change of subject in verse sixteen is definite and interesting. He says, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." The word translated "Comforter" is paraclete, and means "one who is called to stand by," a "stand-by-er," a "helper," and by inference, a "comforter" and is thus translated in many places. It is a direct reference to the Holy Spirit. The fact that the Comforter does mean the Holy Spirit is evident in verse seventeen where it says, "Even the Spirit of truth Whom the world cannot receive, because it seeth Him not,

neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." And in His next words, the Saviour identifies Himself with the Holy Spirit. "I will not leave you comfortless, I will come to you." The words, "I will not leave you comfortless" are an evident reference to the promise He has just made, "I will pray the Father and He will give you another comforter." It is another definite allusion to the coming of the Holy Spirit Himself. But the last words of verse eighteen are a declaration of the truth which is before us, "I will come to you." He is making the specific claim that the coming of the Holy Spirit to the disciples will be His own coming to the disciples. Thus the Saviour identifies Himself with the Holy Spirit in most definite fashion.

The product of these two lines of teaching from the lips of our Saviour Himself gives to us that mighty truth which has been so assailed by the Adversary, the truth of the Trinity. The Bible teaches that the Godhead is made up of three Persons: God the Father, God the Son, and God the Holy Spirit; that in most wondrous fashion these three Persons are one. In the truth that we have just been studying in the teaching of our Saviour, His teaching of the Trinity is inescapable. He claims oneness with the Father, and He claims oneness with the Holy Spirit. Since Christ is one with the Father and one with the Holy Spirit, the teaching of the Trinity stands forever confirmed and vindicated from the lips of the Lord Jesus Christ Himself. The One Who spake as no other man has ever spoken, unhesitatingly declared the truth of the Trinity.

III. THE BELIEVER IDENTIFIED WITH FATHER, SON, AND HOLY SPIRIT

The fact that God has actually identified believers with the Trinity is one of the most sacred and astonishing mysteries of the entire Word of God. It is an amazing revelation of divine love for sinful human beings. It is God's indescribably marvelous response to faith which He Himself implants in the human heart. It is grace, marvelous and rich, fathomless, blessed, satisfying grace.

The Saviour's teaching on this point is so plain that it does not need elucidation. He says in verse nineteen, "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also." Here the Saviour asserts His oneness with those who believe in Him in no mistakable manner. It is exactly the same teaching that we find in the third chapter of Colossians where Paul says, "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (vs. 4). What a blessed revelation! Our life is Jesus Himself.

But in verse twenty He carries the truth a little farther, for He says, "At that day ye shall know that I am in My Father, and ye in Me, and I in you" (John 14:20). Verse twenty is a statement of one of the most delightful and thrilling truths of the entire New Testament. In it the Saviour is showing the oneness of both the Father and the Son with the believer. "I am in the Father," says He, and "ye are in Me, and I in you." It is in John 10:38 that Jesus says, "The Father is in Me, and I in Him." In the verse that we are studying He says of the believer, "Ye are in Me, and I in you." Since we are in Christ and Christ is in the Father, we are just as much in the Father as in the Saviour Himself. Startling condescension. Amazing love.

In verse twenty-one the Saviour gives a very wonderful promise which has been most unfortunately misunderstood and misinterpreted. He says, "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to Him." With this verse as the basis for the teaching, there has arisen the fanatical idea that if one will live close to God he will have a visible visit from the Saviour, that He will come and that the eyes of the believer will actually behold here and now the form of Jesus. This wicked teaching is a direct contradiction of verse seventeen of this same chapter which says, "Even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." The Saviour plainly and

clearly declares that the wonderful spiritual experience of which He is teaching is to be an invisible thing and because it is invisible worldly people will have nothing to do with it; but the believer in Christ Jesus is the one who knows Him, the believer in Christ Jesus is the one with whom He dwells, and the believer is the one in whom He shall be. The believer has the blessed testimony within himself as he yields his soul to God, and he abandons himself to Christ for communion and for service. This wicked teaching that if the believer will walk close to God he shall actually see with his physical eyes a glorious vision of Jesus, is one of the sad indications of the condition of the age. Those who advocate this teaching refer to these visions of Christ as epiphanies. Such epiphanies are nothing more nor less than demon visitations. The apostle Paul warns us against the terrible thing in Colossians 2:18: "Let no one defraud you out of your prize, priding himself on his humility and on his worship of the angels, and taking his stand on the visions he has seen, and idly puffed up with his unspiritual thoughts. Such a one does not keep his hold on Christ, the Head" (Weymouth Translation).

The fact that the believer is also made one with the Holy Spirit is taught in verse sixteen where He says, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." And again in verses seventeen and eighteen, "He dwelleth with you, and shall be in you: I will not leave you comfortless: I will come to you." The glorious truth is demonstrated. The believer is identified with Father, Son, and Holy Spirit. This identification is the direct result of the mighty act of God in regeneration. It is what the believer receives when he believes. Such wondrous honor can only bring us to our knees speaking forth our love and gratitude to Him Who has thus dealt with us in such, unmeasured grace, and yielding our lives to Him for His service until He shall come back again.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A little girl, the child of a well-known French painter, lost her sight in infancy, and her blindness was supposed to be incurable. A famous oculist in Paris, however, performed an operation on her eyes and restored her sight. Her mother had long been dead, and her father had been her only friend and companion. When she was told that her blindness could be cured, her one thought was that she could see him; and when the cure was complete and the bandages were removed, she ran to him, and, trembling, pored over his features, shutting her eyes now and then and passing her fingers over his face, as if to make sure it was he. The father had a noble head and presence, and his every motion was watched by his daughter with the keenest delight. For the first time, his constant care and tenderness seemed real to her. If he caressed her, or even looked upon her kindly, it brought tears to her eyes. "To think," she cried, "that I had this father so many years and never knew him!" How many of us are like the little blind girl? Our Heavenly Father is so near at hand in Jesus Christ, but our eyes are holden.

—"Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Has any man ever seen the face of God the Father? (Exod. 33:20; Deut. 4:12; 5:24; John 1:18; 6:46; I John 4:12, 20)
2. Was Jesus Christ the personification and revelation of God the Father? (John 12:45; 14:7, 9; Col. 1:15; 2:9; Phil. 2:6; Heb. 1:3)
3. Did Jesus claim to be identified with the Father? (John 6:57; 10:30, 38; 14:10, 11, 20; 17:21, 23, 26; II Cor. 5:19)
4. Can men come to God the Father apart from the Lord Jesus Christ? (Matt. 11:27; Luke 10:22; John 14:6)
5. What is the Holy Spirit's mission in the world? (John 15:26; Acts 5:32; I John 5:6)

6. What is the Holy Spirit's work with unbelievers? (John 16:8-10)

7. What is the ministry of the Holy Spirit to believers? (John 14:16, 26; 16:13-14; Rom. 5:5; 8:4, 27; I Cor. 12:13; II Cor. 1:22; Gal. 6:8)

8. What should be the believer's attitude toward the work of the Holy Spirit from day to day? (Rom. 8:26; 15:13; I Cor. 3:16; Gal. 5:16; Eph. 4:3, 5:18)

9. Does the Bible teach that our God is a triune God? (I John 5:7-8)

10. What part does the Holy Spirit have in the salvation of believers? (I Cor. 3:16; 12:13; II Cor. 1:22; 4:13; Gal. 4:6; Eph. 1:13; 2:18; II Tim. 1:14; I Pet. 4:14; I John 3:24)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Why do we call God our Father? This may be the question that has come to your mind as well as to many others. But we have only one place to turn in order to get our question answered, and that place is the Bible! How precious is that dear old Book which tells us of our Heavenly Father, and of the Lord Jesus Christ, His Son. All of the man-given answers will never satisfy our souls, but every word from the Bible is food for our souls.

Let us make this lesson one in which every boy and girl has a Bible in hand, and then see what God has to

say to us about Himself. First of all let us turn to Matthew 6:32 where we are told that God is our Heavenly Father. Our Heavenly Father is the One Who knows that we are needy creatures, and promises to care for every need in our lives. Our Heavenly Father is the One Who is God. Look at the last part of John 8:40: "We have one Father, even God." He created the world, and made man after His own image. He knows how hard it is for us to understand our relationship to Himself, but He has made it possible for us to understand it more fully by giving us earthly parents. Over in Isaiah 40:28 we have this word: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding." Our earthly father becomes weary with the many trials of life, and is limited in strength and power, but our Heavenly Father, Who is God, the Lord, never tires or becomes weary.

Doesn't it bring joy to your heart when you go to your father and tell him all your desires, and how much you love him? He seems to always understand you even though you have a hard time telling him just what you mean. But did you know that your Heavenly Father wants you to come to Him, and tell Him all that is upon your heart? He delights to enter into your life, and share all of your joys as well as all of your sorrows, He is your Heavenly Father and He loves you.

Yours in His love,

Aunt Anna

Second Quarter, Lesson 2

Sunday, April 14, 1935

CHRIST THE SAVIOUR

Lesson Text: John 3:14-17; Romans 5:6-10;
Philippians 2:5-11

Devotional Reading: Isaiah 53:4-9

Golden Text:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John 3:16).

Our Lesson Committee has given us three wonderful passages relative to the truth of salvation for our lesson today. We will discuss these three passages under three headings: (1) The Universality of God's Provision (John 3:14-17); (2) The Universality of God's Love (Romans 5:6-10); The Universality of God's Final Victory (Philippians 2:5-11).

I. THE UNIVERSALITY OF GOD'S PROVISION

The fact that God has made universal provision, that is to say, provision for the salvation of every man, does not carry with it the implication that every man is saved by any manner of means. Peter says to us in II Peter 3:9 that God "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." While God is not willing that any should perish, yet alas, so stubborn and rebellious is the heart of man, saturated as it is with sin, that many men will perish simply because of their wicked determination not to receive the glorious grace which God has provided.

The biblical record of the universality of God's provision for the souls of men through the finished work of Jesus Christ our Lord is clearly stated.

In I Timothy 2:6 Paul says, "Who gave Himself a ransom for all, to be testified in due time."

And even in the Old Testament God's determination to make a universal provision is clearly declared. In Isaiah 49:6 God is represented as saying to His servant Jesus Christ: "It is a light thing that thou shouldst be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the ends of the earth." Here we find that even the prophet Isaiah, led by the Holy Spirit, has caught a glimpse of the universality of God's provision, and that through His

servant, the Lord Jesus Christ, Israel was to be restored and the Gentiles saved.

In John 1:9 the Holy Spirit declares to us, "That was the true Light, which lighteth every man that cometh into the world."

Here we are introduced to the marvelous mystery of God's lighting every soul; the fact that Jesus Christ, in a way known only to the Father Himself, makes the souls of unbelieving men definitely responsible before God for the light which entered their being because God's only Son was born of a virgin and hanged on the tree. Intimately related to this marvelous fact is the one recorded in John 12:32 where the Son of God declares to us, "I, if I be lifted up from the earth, will draw all men unto Me." This marvelous drawing work, because of the clear testimony of this passage, is going on in the soul of every man. Alas, every man does not respond, but so definite is that drawing work, so specific is the tug and pull of God's mighty power upon his soul, that even though he may not have actually heard the Gospel, he is made responsible before the all-seeing eye of God by his attitude of willingness or unwillingness toward the secret and invisible drawing which has taken place within the inmost heart.

And it would be difficult indeed to deny the universality of God's provision through Jesus when the sweeping utterance of Hebrews 2:9 is contemplated. For we are told that He tasted death "for every man." This gives us the true light on the significance of Calvary. When Jesus hung on the cross He was dying not for His own sins but for the sins of others. And the number of souls involved in that simple word "others" is every soul from Adam to the Great White Throne. He tasted death for every man. Consequently, no matter where we meet the needy man, no matter what his station of life may be, no matter what his color, no matter whether he lives in so-called Christian America, or in far away Africa, the all-seeing and all-knowing God has included him at Calvary, consequently, full and complete provision has been made for his soul's salvation. There devolves upon us as a result of

this great provision, the blessed ministry of carrying the message to others; of declaring to them that God so loved the world. Note the extent of this provision as suggested by these words, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

II. THE UNIVERSALITY OF GOD'S LOVE

We have just seen in the wonderful text given to us by our committee as Golden Text for today, the universal outreach of the love of the living God. "God so loved the world." In I John 4:14 this great truth is confirmed. "We have seen and do testify that the Father sent the Son to be the Saviour of the world." And again in John 12:47 He says, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

And in the second passage given to us by the lesson committee the universality of God's love is again taught but from a most unique angle. In verse eight, the apostle Paul declares, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). This passage simply says that God's love is for sinners. But in the third chapter of Romans, Paul has just gotten through teaching that every one has sinned. "There is none righteous," says he, "no, not one: There is none that understandeth, there is none that seeketh after God. There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:10-11, 18-19). The force of Paul's logic is inescapable. He teaches that sin is universal. His proposition on this point does not need demonstration. Everybody knows that he is right. Having taught that sin is universal, he now teaches in Romans 5:8 that God loves sinners, hence he brings us face to face with the glorious truths of Scripture that God's love is universal. No matter how terrible our unworthiness, no matter how terrible may have been our drifting into the unnameable sins of this present evil world, no matter how forgetful we may have been of the God Who made us, the God Who planned our redemption, in spite of all these things, not because of them, we are included in the love of God, for the Scripture teaches that He loves us poor sinners.

This brief section from the Book of Romans, closes with verse ten in which there is a statement which has been the basis for some of the most dangerous teaching that has been brought to men during the last several hundred years. The passage reads, "For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life" (Rom. 5:10). The wicked heresy which has sought to rear itself on this passage is that we do not need the death of Jesus Christ, that God is not demanding His death for our sins, but that instead of being dependent upon His death we are saved by His life. The devotees of this false teaching borrow the last four words of this verse as their text. But a careful study of the text will convince any thoughtful and prayerful Christian that this use of the expression "saved by His life" is contrary to the entire sweep of Scripture. For right within the verse it says, "we are reconciled to God by the death of His Son." This is a self-evident reference to the fact that we have accepted His finished work on Calvary, that we have recognized His death as being for us. Then follows the words, "We shall be saved by His life." The very order of events within the context of the passage must be recognized. That life which saves us is the life which follows His death, hence, it is not the life He lived while here upon earth, walking among the men of Galilee and Judea, which saves us, but it is that wondrous resurrection life in which He now is: it is that life which followed His death instead of the life which preceded His death which saves us. This is clearly indicated by the well known passage in Romans 4:25 where the Spirit of God says, "Who was delivered for our offenses, and was raised again" (there is resurrection) "for our justification." So we see that our justification is hooked up to His crucifixion. It is the life which He now lives victoriously subsequent to His death on Calvary.

III. THE UNIVERSALITY OF GOD'S FINAL VICTORY

In the third passage given to us by our lesson committee relative to the great truth of salvation, the Holy Spirit presents our Lord Jesus as being equal with God. He is started in the passage possessing and carrying all the mighty honors which belong to Him as Deity. From this lofty height we are quickly carried, as the Spirit of God describes the Saviour's humility, down to the depth. We are told that He "made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of man: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7-8). And then the record reveals that God will highly exalt Him again and give unto Him a name which shall be above every name, a name that shall claim and rightly demand universal acknowledgement, universal honor, universal homage. The record says, "At the name of Jesus every knee (shall) bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11).

This does not indicate that every soul will be saved. But it does indicate that after this life every man, whether he be in heaven, whether he be in earth, or whether he be under the earth, every man shall bow the knee. That mighty Saviour through Whom God made universal provision, that mighty Saviour Who became the expression of God's universal love, shall eventually become the object of universal homage. But alas, some will bow to Him too late. What a testimony! What a picture! May God use it to awaken some halting soul who is facing the question of eternity. Those who do not bow the knee to Jesus now—during that hour when to bow the knee to Him will mean the salvation of the soul—will bow the knee to Him after death, but then it will be too late, for the Scripture says, "Now, is the accepted time . . . now is the day of salvation" (II Cor. 6:2).

And thus we have seen that God has made a universal provision through the finished work of His Son on Calvary so that all may have the chance to be saved. And in connection with this universal provision, God reveals that His love is for all men, not one soul is left out of the tender devotion of the heavenly Father. But in spite of this universal provision, there will be those who, because of the arrogance of the human heart, will reject that which God in great grace has provided. Consequently, God now reminds us that even though men reject Christ during these days of their opportunity on the earth, they are destined to acknowledge His supremacy and bow the knee after they have passed into the other world, even when it is too late for the soul to be saved. Surely here is a marvelous revelation of the grace of God in making provision for all men, and at the same time a terribly solemn truth for the unsaved to face.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Some time ago a man from the south of Morocco went to one of the mission stations. He was ill and could not live long, and he wanted to inquire the way of salvation from the missionaries. To help him they used what is called the Wordless Book, the first page of which is black, representing sin; the second scarlet, representing the blood of Christ; the third page white, indicative of the cleansed conscience, and the fourth page gold, representing the glories of heaven. This man became truly converted, and as he lay dying, his wife, an unconverted Mohammedan, went to his bedside, and realizing that he had not long to live, told him to call upon Mohammed. The man, however, refused, saying his trust was in Christ. "Well, take that little book the missionaries have given you," said the wife, "and lay your head on the white page while you die, and tell God that your life has been as clean as that white page, and perhaps He will accept you for heaven." "No, I will not do that, for it would not be true. Open the scarlet page, and let my head rest on that." So the man died with his head resting on the symbol of the blood of Christ. —"The Christian Herald"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Did Christ's death upon Calvary's cross atone for the sins of the world? (Luke 2:10; Rom. 5; Heb. 2:9)
2. Why did Jesus come into the world? (Mark 2:17; Luke 19:10)
3. Has God provided salvation for all men? (Ps. 98:2; Isa. 1:18; Acts 10:34; Titus 2:11)
4. Is there any reason why every man cannot be saved? (Isa. 55:1-7; Jer. 21:8; Joel 2:32; Amos 5:4; John 1:7; 5:40; 7:37; II Cor. 6:1)
5. Does God desire that all men should be saved? (I Tim. 2:4; II Pet. 3:9)
6. Does God love sinners? (Rom. 5:8; Titus 3:4; I John 4:9-11, 19)
7. What is the greatest evidence of God's love toward mankind? (John 3:16; I John 4:9)
8. Will all men who reject Jesus Christ have to stand before God in final judgment? (Ecc. 12:14; Matt. 12:36; 16:27; John 12:48; Rom. 2:5-6; 14:12; Heb. 9:27)
9. Will men and women who accept Christ have a part in the final judgment? (John 5:24; Rom. 4:7-8; 5:1; 8:1; Gal. 3:13)
10. Will Jesus Christ be acknowledged as Lord even by those who reject Him as Saviour? (Isa. 45:23; Rom. 14:11; Phil. 2:11; Rev. 5:13)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Last week we found that the Bible told us that God was our Heavenly Father and that He was the One Who loves us dearly. Today we will look into God's Word to see what He says about the Lord Jesus Christ. Back in

Isaiah 9:6 we are told that a Saviour is to be born, and as we read the passage we find that that Saviour is called God. Let us read the passage together: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Jesus is the One Who is spoken of here. He is the One Who was to be born into the world, and He is the One Who is The Mighty God, and the Everlasting Father. The Bible is not wrong when it speaks of Jesus as God, and also speaks of the Father as God. They are both God; they are one and the same, but have different offices in the Godhead. Do not let your mind become confused in trying to figure out what it all means. The Bible tells us they are both God, and by faith in His Word we can accept what He says as Truth. You have five fingers, and yet you say you have but one hand. You do not say each finger is a hand, do you? God the Father and God the Son are One.

But what is Jesus to us? He is the One Who left heaven's glory to come to this earth as a little Babe, and then go to the cross of Calvary to die for the sins of the whole world. The Bible which tells us of our Saviour is the same Bible which tells us of our sinful condition, and that His love sent the Lord to die for us in order that we might live. Sin in the human race has separated God from His creature, but the death of the Lord Jesus Christ on the cross of Calvary has answered for sin, and God can again have fellowship with us.

The Golden Text for our lesson is the familiar passage found in John 3:16. God loved the world; God gave His Son; God gave man faith to believe; God gave man the promise of eternal life. What more could we ask? "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Yours in His precious name,

Aunt Anna

Second Quarter, Lesson 3

Sunday, April 21, 1935

THE FUTURE LIFE

Lesson Text: Luke 24:1-12; John 14:1-6

Devotional Reading: Psalm 23:1-6

Golden Text:

"I am the resurrection, and the life: he that believeth on Me, though he were dead, yet shall he live" (John 11:25).

The Lesson Committee have been quite generous in furnishing us with abundance of material for this lesson. They give upwards of a dozen passages to be used and studied in connection with the lesson of today under the general heading of "The Future Life." We shall only employ four of them, studying them under the following headings: (1) The Resurrection of the Lord (Luke 24:1-12); (2) The Age-long Absence of the Lord (John 14:1-6); (3) The Rapture of the Church (I Thess. 4:13-18); and (4) The Return of the Lord and the Establishment of His Kingdom (Matthew 25:31-46).

I. THE RESURRECTION OF THE LORD

Luke tells us that "upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others came with them. And they found the stone rolled away from the sepulchre" (Luke 24:1-2). The members of this party who were first to visit the sepulchre of our blessed Lord were Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them. As soon as they observed that the stone had been taken away from the entrance of the sepulchre, they went in but did not find the body of the Lord Jesus. But they did find two men in shining apparel. These two men immediately said to them, "Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words" (Luke 24:5-8). They quickly withdrew from the sepulchre and rushed to tell the news to the eleven and to the rest. However, their

word that the Lord Jesus had risen from the dead was received with great skepticism. Upon hearing it, Peter rushed immediately to the sepulchre, and stooping down he beheld the linen clothes laid by themselves, and departed, wondering in himself. The effect of that one look into the sepulchre was upon the soul of Peter, a staggering thing. He saw the linen clothes exactly as they had been wrapped about the body of the Lord Jesus, but they were by themselves. They were alone. The body of their beloved Leader was gone. The body had passed out of that mass of linen wrapping without disturbing the wrapping. No wonder Peter went away wondering. The resurrection itself was a marvelous thing, a thrilling thing, and amazing, but for the resurrection to have taken place by the body of the blessed Lord passing out of that mass of linen wrappings without the wrappings being disturbed was an unheard of thing, and Peter went home wondering within himself.

Yes, the very thing which the Lord Jesus had predicted was now fulfilled before their very eyes. The resurrection has taken place. The apostle Paul gives us in one clear sweeping statement the stupendous message of that resurrection. In Romans 1:4 he says that Jesus Christ our Lord was "declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead." In a word Paul says to us in clearest utterance, "His resurrection is a demonstration of His deity."

II. THE AGE-LONG ABSENCE OF THE LORD

In Acts 1:10 and 11, we have the inspired record of His starting on the journey back to His home in heaven. "While they beheld He was taken up; and a cloud received Him out of their sight."

Paul speaks of Him in Hebrews 8:1-2 as being "set on the right hand of the throne of the Majesty in the

heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

While Jesus was still in the midst of His disciples He had told them what He was going to do. He said in the fourteenth chapter of John, one of the passages given to us by our Sunday School Lesson Committee, "I go to prepare a place for you" (John 14:3). He had predicted that He was going away and He told them what He was going to do while He was gone. "I am going to prepare a place for you." In another place He had specifically told them that He was going to be gone a long time.

The dispensation in which we live is distinctly a parenthesis in God's dealing with Israel. We do not find the teaching concerning this dispensation revealed in Jewish Scriptures any place. The most the Jewish Scriptures do in connection with the Church period is to simply make allowance for it as in the simple statement, "I go and prepare a place for you." Or the indication that the Lord Jesus is to be gone a long time. This simple fact makes the dispensation in which we live a trying one on faith, but it is one which is calculated to develop faith as well. The Bible indicates that the three characteristics of this Age, as pertaining to our Lord, are absence, distance, and silence. But it is blessed to realize that although our Saviour Whom we love is absent, distant, and silent, by faith He is ever present, so that Paul can say to us without hesitancy, "Christ in you, the hope of glory" (Col. 1:27).

III. THE RAPTURE OF THE CHURCH

The Lesson Committee now directs our attention to the wonderful passage in the fourth chapter of Thessalonians where Paul says to the Thessalonian believers that he would not have them to be ignorant concerning them that are asleep, that they might sorrow not even as others which have no hope (I Thess. 4:13). Paul is saying to them that he wants them to understand what God's plan is concerning the believing dead. And then he goes on to unfold to them the wonderful prediction of that which we call the Rapture of the Church or the catching up of the Church into the air to meet the Lord. This is the culminating event of the dispensation in which we live. From the standpoint of Israel and the world it is not the Second Coming. But for the Church it is indeed and in truth the coming of the Lord for which we long, toward which we look, and to which we hasten. "For the Lord Himself shall descend from heaven with a shout," says the apostle Paul, "with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (I Thess. 4:16). When this stupendous event transpires, the dead in Christ shall rise at once.

Please observe that it does not say that "the dead in Christ who were looking for the Second Coming," or "the dead in Christ who lived sufficiently righteous lives," or "the dead in Christ who recommended themselves by being particularly generous or given to hospitality," as lovely and desirable as those virtues are. But it is "the dead in Christ," all of the dead in Christ, all who have accepted Him at any time during the dispensation of the Body from the hour when the Baptism of the Holy Spirit was poured forth at Pentecost until the hour of the Rapture. Every one of the dead in Christ shall rise first. "Then we which are alive and remain"—the pronoun "we" is attached in its significance to the expression "the dead in Christ shall rise first." Thus we instantly see that the word "we" means "we that are alive in Christ." In other words, every soul in Christ, either dead or alive, "shall be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:17).

The language is so exceedingly plain that it is amazing that anyone who claimed to believe the Bible should ever have had the effrontery to indulge in split-rapture theorizing. And yet, there are those who have dared to say that some of the Church would be caught up to meet the Lord at one time, then a little later some more of the Church would be caught up to meet the Lord. This is distinctly to be characterized as thinking above that which is written. When the Rapture takes place it will be made up of those who are the "dead in Christ" and "we who are alive in Christ." By the might of His won-

drous right arm, His divine authority, He shall speak to the dead and the living and they together shall be caught into His presence. The Rapture will include everyone who has believed in Jesus Christ as a personal Saviour during this dispensation.

In the second Thessalonian letter Paul touches beautifully on the subject of the Rapture. In II Thessalonians 2:1 he says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him." Notice the passage is addressed to "brethren," that is, those who have believed in the Lord. And then the unconditional and blessed appeal based upon our "gathering together unto Him," showing at once that the gathering together unto the Lord is a blessed event in which all the brethren will participate, all believers, all who have trusted in Jesus Christ. The plain testimony of the Bible utterly rejects the spurious theory of the split-rapture.

IV. THE RETURN OF THE LORD AND THE ESTABLISHMENT OF HIS KINGDOM

Another one of the passages given us by the Lesson Committee for today's lesson is Matthew 25:31-46. In this passage our blessed Lord Jesus is presented to us in the glory, majesty, wonder and power of His second coming to the earth to reign and to rule over His people Israel. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:31-34). The Saviour first presents the fact of His second coming, and then indicates by the words which He places in His own lips in the prophecy that immediately following the Second Coming will be the Kingdom, the Kingdom predicted for many years by the prophets and the psalmists of ancient Israel, the Kingdom which He Himself had preached throughout the days of His ministry. Note the specific order of events as presented by the Saviour. First, the Second Coming, then the Kingdom following it. The Lord Jesus was not troubled by the post-millennial delusion.

Thus we have seen in four of the passages which our committee has given to us for today's lesson the mighty sweep of the Ages as presented in the Word of God from the hour of the resurrection of the Saviour to the hour of His return and the establishment of His Kingdom. This is a terribly neglected truth. We trust it will prove to be a great blessing to the teachers and students who are studying the Sunday-school lessons with us.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

There is a story told of a workman helper of the great chemist, Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, being eaten by the acid. The great chemist came in and put some chemical into the jar, and in a moment every particle of silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to a silversmith, and the cup was restored, shining brighter than before. If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust. There are greater miracles of God's than those that He accomplishes through men.

—"The Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is the resurrection of Christ fundamental to Christian faith? (Luke 24:45-46; Rom. 4:25; 8:34; I Cor. 15:14, 17, 19)
2. Does the resurrection of Christ prove His Deity? (Ps. 2:7; Acts 13:33; Rom. 1:4)
3. Did Christ rise from the dead on the third day as he predicted? (Luke 24:46; Acts 10:40; I Cor. 15:4)

4. What evidence do we have that Christ rose from the dead? (Matthew 28:9; Mark 16:9; Luke 24:13-31, 34-35, 39, 43; John 20:18-27; 21:1; Acts 1:3; I Cor. 15:6-8; John 21:1; Acts 1:3; I Corinthians 15:6-8)

5. Was the ascension of Christ predicted in the Old Testament prophecies? (Ps. 68:18 with Ephesians 4:7-8)

6. Did Christ predict His ascension? (John 6:32; 7:33; 14:28; 16:5; 20:17)

7. How many days after the resurrection did the ascension occur? (Acts 1:3)

8. Who witnessed Christ's ascension? (Luke 24:49-51; Acts 1:6-12)

9. What is the culminating event of the dispensation in which we now live? (I Cor. 1:7; 15:52; Philippians 3:20; I Thess. 1:10; 4:13-18; Titus 2:13)

10. Is it scriptural to set dates for Christ's return? (Matt. 24:36; Mark 13:32; Acts 1:7; I Thess. 5:2; II Peter 3:10)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Our last lesson showed us the blessing of having eternal life through believing in the Lord Jesus Christ as our Saviour. It does bring joy to us just to know that our sins are all forgiven, and that when this life is over, we shall go to heaven to live with our Saviour forever. As we think of Easter, let us not think of it as a time when every one is trying to put on all of their new clothes

and go to church to show how pretty they are, but let it be a time when we shall think of what the resurrection really means.

We call to remembrance the story found in Matthew twenty-seven and twenty-eight where Jesus was taken and crucified on the cross. There He suffered for your sins and mine. He was then laid in the grave, and because Pilate thought someone would take His body away, he set men to watch the grave, and had a huge stone rolled in front of the door of the grave. But we must remember that the grave did not hold just an ordinary man, but it held the Lord of Glory, and after three days, the Lord rose from the dead as He had said He would do. At the dawn of that Easter morn, the angel of the Lord came and rolled away the stone from the door, and those who came to the grave found that the Lord had risen. He has risen, and is now at the right hand of the Father's throne. He has gone to prepare a place for those who have put their trust in Him. He gives us this promise: "I will come again, and receive you unto Myself, that where I am there ye may be also" (John 14:3).

The resurrection not only means that the Lord rose from the dead, but it means that some day we shall go to be with Him, and enjoy the blessings of heaven. It means that we shall be with Him throughout all eternity. How precious it is here on earth to know Jesus as our Saviour, and what joy it brings to our hearts. What will it be to be with Him through all eternity?

Yours in the risen Saviour,
Aunt Anna

Second Quarter, Lesson 4

Sunday, April 28, 1935

THE HOLY SCRIPTURES

Lesson Text: Psalm 19:7-14; II Tim. 3:14-17

Devotional Reading: Psalm 119:105-112

Golden Text:

"O how love I Thy law! It is my meditation all the day" (Ps. 119:97).

For this tremendously important lesson concerning the Scriptures, the Word of the living God, we are given some seven or eight Scripture passages. We will employ most of them in a sevenfold outline (1) The Scriptures Should Be Studied Daily (Acts 17:10-12); (2) The Scriptures Should Be Our Chief Theme of Conversation (Deut. 6:4-9); (3) The Scriptures Should Be Our Constant Meditation (Joshua 1:8-9); (4) The Scriptures Should Be Used in Expository Preaching (Neh. 8:8); (5) The Scriptures Should Be Recognized as Meeting the Spiritual Need of Man (Ps. 19:7-14); (6) The Scriptures Should Be Understood as the Revelation of Jesus Christ (Luke 24:25-32); (7) The Scriptures Should Be Accepted as the Inspired Word of God (II Tim. 3:14-17; Heb. 1:1-2).

I. THE SCRIPTURES SHOULD BE STUDIED DAILY

It is appalling the extent to which the Scripture is neglected in these days. Within the past few weeks there has been a news item published in the papers concerning an aged man who, having lived many years in great poverty, was seeking to sell his few goods and chattels in order to get food. One of the items which he was seeking to sell was an old Bible which had been left him many years ago by his mother. Just as he was about to sell the book, he discovered money between its pages. Going through it he found something in the neighborhood of five thousand dollars! But alas, when the Bible is neglected, there is a spiritual wealth within its sacred page which the soul cannot afford to lose. The loss of that spiritual wealth is far more terrible than the loss of any amount of filthy lucre.

In Acts 17:10 and 11 we find that Paul had come to Berea as he was pursuing his missionary activities, and the record concerning the Bereans is a wonderful testimony of their eagerness to acquire truth. The Bereans, says the record, "were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." What a blessed thing to realize that the

Holy Spirit definitely declares concerning these Bereans when they showed their interest by a daily study of the Bible, that they were noble. The Scriptures should be studied daily.

II. THE SCRIPTURES SHOULD BE OUR CHIEF THEME OF CONVERSATION

It is sad indeed to observe the shallowness, the emptiness, and the frivolity of the conversation which is heard on the streets and among men and women in this day and hour. When God gave His Word to the people of Israel in the olden day His instruction was amazingly clear: Deuteronomy 6:6-7, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It would be almost impossible for instruction to be more explicit and more definite. God instructed the people of ancient Israel to make His Word, His instruction, His commandment, the subject of their constant conversation. They were to diligently teach their children. They were to talk of these things which God had said to them when they sat down, when they walked by the way, when they lay down, and when they rose up. How it would change some of our lives for us to catch such a vision as this for our own daily conduct and daily conversation. And how marvelous would become the knowledge of many of us in the things of the Word of God.

III. THE SCRIPTURES SHOULD BE OUR CONSTANT MEDITATION

No matter how busy a man's life is, he is not talking all the time. And during the periods that he has alone, the periods of privacy, the periods when his mind can be meditating upon that which is good, holy, worthwhile, profitable, God gives him specific instructions as to what his mind should be doing at such times. Joshua 1:8, "This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." And once more God has

THE TEACHING AND PREACHING THAT COUNTS

BY DR. JAMES M. GRAY
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made plain what His will is concerning our attitude toward and our use of the Revelation which He has given us. Not only are we to talk of it when we are thrown with friends and acquaintances, but when we are alone we should meditate upon it, letting the mind rest in its wondrous teaching and truth, letting the soul be regaled by its revelation of the Saviour Who bore our guilt in His own body on the tree, letting our very beings be refreshed by the unfoldings of the grace of God which we find in the inspired Book.

IV. THE SCRIPTURES SHOULD BE USED IN EXPOSITORY PREACHING

There are many different kinds of preaching. It is amazing what the people of the churches are compelled to put up with. There is certainly much that could be said concerning the long-suffering of the saints. When we pick up a Saturday newspaper and discover one preacher giving a Sunday morning sermon on Einstein, and another preacher discussing Mussolini as the World's Hope, and another preacher giving his Sunday evening evangelistic service over to a forum discussion of the N. R. A., we begin to realize that both God and the saints must at times be greatly distressed over the conduct of the under shepherds.

Nehemiah 8:8 gives a wonderfully clear suggestion for all preachers: "So they read the book of the Law of God distinctly, and gave the sense, and caused them to understand the reading." This is just as much the need of today as it was the need of that day back in the life time of Nehemiah. The sheep of God's pasture are in great need of having the precious old Book read out loud to them and then to have it explained by one who has drawn near to God and learned the meaning of the precious revelation. The need of the hour in which we live is expository preaching.

V. THE SCRIPTURES SHOULD BE RECOGNIZED AS MEETING THE SPIRITUAL NEED OF MAN

The marvelous way in which the Word of God does meet man's spiritual need is presented to us in Psalm 19: 7-11. "The Law of the Lord is perfect, converting the soul." What a testimony to the power of the Word of God. What a revelation of how it meets the need of the poor lost man who is seeking to cope with the problems of life and prepare himself for eternity without recognizing God. But when he hears the Word of God, all is changed. He is converted.

"The testimony of the Lord is sure, making wise the simple." This is surely a characteristic of the Scripture. How marvelously man's need is met. When poor ignorant, untutored man begins to study the Word of God, he discovers to his amazement that that wondrous Book is the fountain head of all true wisdom.

The passage continues giving several wonderful spiritual blessings which the Word of God produces in the lives of men, revealing that without any question the Bible in the fullest sense meets the need of the souls of sin-cursed men. "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgements of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Ps. 19:8-10). It is a blessed day in the life of any man when he awakens to the fact that the world has nothing which it can offer to satisfy or to meet the cry of the soul, and that the only thing in the universe today which will meet man's spiritual need is the Word of the living God.

VI. THE SCRIPTURES SHOULD BE UNDERSTOOD AS THE REVELATION OF JESUS CHRIST

It is in the Saviour's remarkable conversation on the way to Emmaus, which conversation is found in the twenty-fourth chapter of Luke, that He gives to us that remarkable inkling as to how to use the Old Testament and what we should expect to find in it. "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:27). From Genesis to Malachi the inspired writings of the Old Testament are a mighty and marvelous revelation of the Messiah, the One Who is to come, the fulfilment of prophecy, the long anticipated Redeemer, the Son of David, the coming King, the Ruler over Israel, and over the nations. And whether the believer in Christ is reading in the Pentateuch or whether he is reading in the Psalms or whether he is reading in some of the other writings, these various portions of the Old Testament unfold in the clearest fashion some phase of the attributes or works of our Lord and Saviour Jesus Christ.

VII. THE SCRIPTURES SHOULD BE ACCEPTED AS THE INSPIRED WORD OF GOD

It is a sad fact that many today reject the inspiration of the Book. It is a sad fact that even in theological seminaries and in our churches are men of prominence, men who are ordained ministers, men who ought to have been faithful to God, who are holding the modernistic views and who are to all intents and purposes giving themselves over to the enemies of the cross. They reject the absolute inspiration of the Word of God.

In reply to all of these the apostle Paul in II Timothy 3:16-17 declares, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The translation, "all Scripture is given by inspiration of God," is a correct translation in spite of the effort that has been made by Modernism to make a dastardly change which would wreck and destroy the message of these words. Scholarship has demonstrated beyond a peradventure of a doubt that the substitute translation offered by the enemies of the Word of God is unscholarly and consequently incorrect, and has demonstrated just as definitely that the correct translation is "all Scripture is given by inspiration of God."

We thank God for this exceedingly suggestive lesson on the Word of the living God, the Bible.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

One central citadel guards the spiritual of God impreg-
nably. It is summed up in the fact, extraordinarily
pregnant, that our Lord, in the moment that He was bap-
tized without limit in the Holy Ghost, and in the very
moment of being led of the Spirit into the wilderness,
nevertheless, when there confronted by hell, relied, not on
the Spirit, but on the Word; or, if we prefer to put it so,
relying on the Spirit, the Spirit cast Him wholly and solely
on the written Scripture—"It is written! It is written!"

The frightful fall of Prince, of the Agapemone,
embodies this truth for all time. H. J. Prince and A. A.
Rees, of Sunderland were, as young men, intimate friends;
and Mr. Rees says: "Nor did I ever see or hear of an indi-
vidual more thoroughly devoted to God than he was during
that period. His private life, of which I was a perpetual
eye-witness, was in harmony with what he appeared to be
in public. He was unusually blessed, both in the edification
of saints and the conversion of sinners, long before he
entered upon the public ministry. He was a man of
prayer and self-denial; and few were more deeply acquain-
ted with the Scripture."

He then goes on to speak of Prince's fall. A book he
read about the ministry of the Holy Spirit led him to
give himself up unreservedly to the Spirit's guidance; and
from that time his desires deepened to do the will of
God in all things. As he grew in the habit of yielding
absolutely to spiritual guidance, the Bible became less and
less his study, and he ended by neglecting it altogether.
Being thus guided in every detail of his daily life, he no
longer needed the written Word; and the total abnega-
tion of his own judgment followed. This complete sur-
render of mind and will—his entire personality—to what
he believed to be the guidance of the Holy Spirit, left
him a prey to the terrible delusions in which he was at
last engulfed. So also his successor, J. H. Smyth-Piggott,
once wholly devoted to God, yielded to an untested spirit,
and is now a false Christ, awaiting, as an old man in the
"Abode of Love," his thousand years' reign as the Messiah.
—"The Dawn"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Why is it essential that the Christian study the Word of God daily? (Deut. 6:6-9; Ps. 19:7; 119:1, 104-105, 130; Prov. 1:14; 6:32; I Pet. 4:11; II Pet. 1:19)
2. What will ignorance of the Scripture do to the life? (Matt. 22:29; Mark 12:24; Acts 13:27)
3. What should be the Christian's attitude toward God's Holy Word? (Job 23:12; Ps. 1:2, 40:8; 119:11, 16, 42, 81-82, 97, 103, 113, 158, 162; Isa. 34:16; Matt. 7:24; II Cor. 4:2)
4. What effect will a systematic reading of the Word have upon the life? (Ps. 19:7, 11; 119:50, 53, 130; Prov. 6:21-23; John 15:3; 17:17; 20:31; Acts 20:32; Rom. 15:4; Eph. 5:26; Heb. 4:12; I Pet. 2:2)
5. What should be the theme for the Christian's conversation? (Deut. 6:7; 31:11-13, 19:21; Josh. 1:8 Ps. 12:6)
6. What claims does God make for His Word? (Ps. 93:5; 119:86; Isa. 40:8; 55:10-11)
7. What is the Christian's responsibility to the Word of God? (Deut. 31:11-13; II Tim. 2:15)
8. How does a knowledge of God's Word help the soul? (Ps. 119:9, 11, 50, 93, 130; John 15:3; Jas. 1:18; I Pet. 1:23)
9. Is the Word of God inspired? (Exod. 24:3, 12; Deut. 4:5; Ps. 147:19; Rom. 3:2; I Cor. 14:37; I Thess. 2:13; II Tim. 3:16)
10. Are there any imperfections in the Word of God? (Ps. 19:7; 33:4; 119:160; Prov. 30:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

I am sure that every boy and girl enjoys going to the mountains, or if you do not live near the mountains,

you like to go through the woods. There are so many interesting things to see on such a trip. But I am sure that none of you would like to go to a place that you knew nothing of, unless you had a guide to show you the way. A guide is one who has travelled the path many times, and knows every turn in the path, every dangerous place, and warns you when you come to them. We would be foolish if we failed to heed his warning, for he knows what is there, and we do not. Many a person has been seriously hurt on just such a trip because they failed to heed the warning of the guide.

To go through this life without a guide is just as dangerous as to go on a trip without someone who knows the way. Jesus is the Saviour of our souls, and is willing to guide us every step of the way. He knows the turns of this life, and the dangerous places, and He is the One Who warns us of their dangers. He has given us the Bible with all the instructions for this life and for the life that is to come. He wants us to follow them, and when we do, we know we shall be safe. His first word to us is, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the way to heaven and to safety. Then He says, "Follow Me." He is not willing to save us and then leave us to wander through life alone. He wants to be our Guide as well as our Saviour. If you have not accepted the Lord Jesus as your Saviour, I trust you will accept Him today. Let Jesus become your Saviour and your Guide, and let the Bible be the guide Book of your life.

Yours in the joy of "following Him,"

Aunt Anna

IMPORTANCE OF THE CROSS

(Continued from page 35)

ment writer is apparently writing about himself but really means Christ—the prophecy being NOT TRUE OF THE WRITER HIMSELF.

Consider, then, another such passage. Lamantations 1:12 says, "See if there be any sorrow like unto my sorrow." Whom does Jeremiah (the writer) mean, himself or some other man? It can not mean Jeremiah. For several men had as much or more sorrow as he (Ezekiel and Job). Besides, it says that this sorrow was the result of God afflicting him in the day of His (God's) fierce anger. Now whatever sorrow Jeremiah had was due to the persecution of the Jews or to sorrow about their captivity. He did not even suffer because of any punishment by Nebuchadnezzar (for he was friendly with Jeremiah). Nor was God against Jeremiah. Then who is referred to in this verse? Handel, the writer of the oratorio "Messiah" makes this refer to Christ. And we see that it must refer to Christ. The above quoted verse (Lam. 1:12) challenges us to compare the suffering of any man (in the Bible or out) with the suffering of Christ on the cross. In order to be sure that the suffering of Christ was greater than that of any man, we must see that Christ suffered everything that any man has ever suffered and in a greater (infinitely greater) degree. We see, then, that whenever in the Bible we have an account of suffering (as in the book of Job) it is a faint shadow of the suffering of Christ for us. And the suffering of anyone not in the Bible (people around us) is also a faint reminder of the suffering of Christ on the cross.

Let us, then, consider what the suffering of Christ was like. (Such considerations are not morbid—FOR they are the sufferings which we would have had if Christ had not taken them for us).

First, Christ's suffering is likened to every form of torture that one man can inflict on another or that God can inflict. It is likened to the following: the suffering produced by fire (Lam. 1:13); being crushed under a heel (Lam. 1:15; 3:34); being pulled on the rack (Lam. 3:11; Ps. 22:14); being pierced by an arrow (Lam. 3:12-13); being beaten with a rod (Lam. 3:1; Isa. 53:4, 10); having one's teeth broken (Lam. 3:16); being under tremendous pressure (Jonah 2:3; Job 30:14; Lam. 3:54); etc., etc.

Second, Christ's suffering is likened to that caused by every disease, as follows: the suffering of boils and skin

disease (Lam. 3:4; Job 30:30); the suffering of bowel disease (Job 30:27); weakness and faintness and thirst (Ps. 22:14-15; Lam. 1:14); heart trouble and liver trouble (Lam. 1:20; 2:11).

Third, the mental suffering of disgrace and the shame of a sensitive soul: men despised Him (Ps. 22:6-7; Isa. 53:3); men laughed at Him and made up drunken songs about Him (Lam. 3:61-63; 2:17; Ps. 69:12); He felt the filthiness of the sin which was on Him (Lam. 1:14, 9); His Father Who had always loved Him, forsook Him, took counsel against Him, and was fiercely angry with Him (Ps. 22:1; Lam. 1:15, 12); there was the terror of the impending punishment (Job 30:15).

Since Christ took all the punishment we should have had, He must have taken the equivalent of the Lake of Fire for ever, concentrated into three hours.

These are but a few aspects of the suffering of Christ on the cross. Is it any wonder that God had so much of the Old Testament written about this one thing?

The Gospel and Fellowship

(Continued from page 36)

should do so, for one reason, because it is to our own advantage. Any person wrapped up in himself makes a very small package: for his own development he needs fellowship. And for a better reason, it is to the interests of others. We should seek to cultivate fellowship, asking God to make us channels of blessing to others.

God appeals to us not for passive, but for active fellowship. The inspired Greek word translated "fellowship" includes the idea of active participation: "be sociable, contribute, assist, take part in," and so on. This gives each one of us a part to play. If the members of a team in sports share their mutual enthusiasm, shall we do less, who are pressing toward the mark for the prize in Christ? If schoolmates give enjoyable fellowship to their chums, what about us as fellow disciples in the school of Christ, learning of Him through His Book? If fellowship is of practical value to business associates and partners, is it not more so to us who are here on business for our King? Let us make Christian fellowship so enjoyable that none need turn to the company of unbelievers at lodges and clubs. And, like good soldiers of Jesus Christ fighting together against our common Adversary, let us be comrades in the truest and best sense, in obedience to God's Word. "Stand fast in one spirit, with one mind striving together for the faith of the Gospel, and in nothing terrified by your adversaries" (Phil. 1:27-28).

FELLOWSHIP, then, is properly a consequence of the Gospel. It is imperative for the Gospel's sake, that such fellowship be not destroyed, but be carefully maintained. In conclusion, let me relate an incident which shows how greatly the fellowship among Christians affects the spread of the Gospel. In his book, "Soul-Winning Stories," Dr. Louis Albert Banks narrates this experience as a young preacher in the state of Washington. He went to a country community and held some meetings in the little schoolhouse. After the second night's meeting, a Christian woman told him why there had been no response to his sermons.

"She told me," Dr. Banks writes, "that two influential ranchers in the community had been in a feud for a long time and would not speak to one another. One was the son-in-law of the other. And both families in this bitter quarrel were professed Christians. The feud had been a scandal and a shame to Christianity in the neighborhood, and lay like a giant boulder across my path in trying to win people to Christ. If Christians were going to act in that way, the rest of the neighborhood did not want to be Christians.

"I set out to heal that feud. I went to the older man and told him that he was standing in the way of the Holy Spirit's winning souls there, and I pleaded with him. Then I went to the younger man. Finally the old man agreed to have a service the following forenoon at his house, saying that if his son-in-law would come to the meeting he would forgive him and make peace.

"At the hour set, the big old farmhouse was crowded with people. I preached a short sermon, and then asked if there were any present who would like to express a purpose to serve Christ more faithfully. All was silent. Finally the old man, fine looking, rose to his feet. As he stood and looked around on his neighbors his lips trembled and his eyes filled with tears. At last he said brokenly,

"Neighbors, I have not been doing my duty to God. I have not lived in my family as I ought to have lived, and I fear my influence in the neighborhood has been to make people doubt Christ. My anger hid it from me until God sent this young man to show me my sin. But my anger is all gone now, and if ——— will forgive me, we will have peace and do our duty."

"As the old man finished he turned toward his son-in-law and stretched out his arms. Everybody was crying. The young man's heart was melted, and a moment later he was in the old man's embrace. The mother and daughter soon found each other, and a spirit of restored FELLOWSHIP filled the air.

"You may well believe that that scene cleared the atmosphere, and that night, in the little schoolhouse, seven people responded to my invitation and accepted Jesus Christ as a personal Saviour. In the days that followed, the revival influence swept through the entire community, and in a large number of families father and mother and the children were converted to Christ."

THE DAYS OF YOUTH

(Continued from page 42)

ing down the walk, she called, "Mother, come and tell this man about Jesus. He has been asking me so many questions."

"Dorothea's mother approached smiling. She was always glad to speak to anyone about the Lord. She nodded to the stranger and as she did so a puzzled look came upon her face.

"Do you really want to know about the Lord, Mr—?"

"Riech," supplied the young man with a puzzled look upon his face. "And your name is—"

"Mrs. Margaret Morgan," said Dorothea's mother.

"Yes. Mrs. Morgan, I do want to learn something about Jesus. When I was a little boy my mother tried to tell me about the Lord but I wouldn't listen. I didn't want to then and I ran away from home to get away from Jesus. But I couldn't. The thought has followed me for many years and today when I heard your daughter singing, 'Jesus loves me this I know,' something just seemed to pull me in here. My poor mother—I don't know if she still lives or not. I wish I could find her. I've gone back to the old home in Virginia but folks say she moved soon after I left. Some say they heard she died, but they weren't sure. If I could only find her and ask her to tell me about her Saviour I would be the happiest man. I can see the light that would come into her eyes as she would tell me of Jesus. I had a little sister also and have come to this town in hopes of finding someone who knows my folks."

"This is strange, Mr. Riecher," began Mrs. Morgan.

John gave a start. "Why do you call me that?"

"Oh, John, don't you know me?" said Mrs. Morgan as she came toward him.

"Can it be that you are my little sister Margaret?" said John as the truth began to dawn. "No wonder that I was attracted to you and Dorothea. Oh, how good God is!" and he fell into a chair with his head bowed in his hands.

Margaret crossed over to her newly found brother and putting her arms around him said, "Yes, John, God is good to bring you back to us; and John, mother—"

"Mother," interrupted John, as he jumped to his feet "where is she?"

"Mother is with the Lord, John, and she died praying for you. How happy she must be as she looks down and knows that we have found you."

"Margaret, I wanted to find mother to have her let me sit at her feet and have her tell me about—about her Saviour. But—Margaret, since mother is with her Saviour

won't you tell me about Him, for next to mother you are best."

So with Dorothea upon his lap and with his arm around his sister, this wanderer heard the beautiful story of the cross of Calvary and the death on that cross which meant life to him. The wanderer had at last come home—too late to meet mother on earth but not too late to meet his Saviour. Now he knows that Jesus loves him and that some day he will meet both his Saviour and his mother face to face.

A POPULAR DELUSION

(Continued from page 37)

We do not doubt that something happened to these thousands but it is blasphemy to blame the Holy Spirit for it. The Holy Spirit was responsible in Acts 2, but Demonism is responsible for the seeming repetition today.

Among the gifts which are given believers are "apostles, and some prophets, and some evangelists, and some pastors, and teachers" (Eph. 4:11). Ephesians 2:20 immediately classifies the first two by putting them in the FOUNDATION OF THE BODY. Since the prophets and apostles belong in the foundation of this age, the signs that belong to them also belong in the foundation. This includes the falling of fire, speaking in tongues, interpreting of tongues, and divine healing. Such signs and gifts are not unscriptural in their proper dispensational position. They are Kingdom in their aspect since Joel is a Kingdom prophecy and will not again have a place in God's program until the Kingdom is ushered in.

The scriptural teaching on the baptism of the Holy Spirit is, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles" (I Cor. 12:13). This assertion was made "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." (I Cor. 1:2). The correct deduction from these scriptures is that Christians are baptized with the Holy Spirit when they believe and not at some subsequent date. The present day so-called baptism of the Holy Spirit accompanied by speaking in tongues is the Devil's imitation of the Pentecostal experience designed to delude and deceive the gullible and ignorant.

Hand in hand with and just as unscriptural is the Foursquare teaching on Divine Healing.

The Foursquare Gospel is a Gospel of good news. It reveals Jesus Christ . . . still the same to touch sick and broken bodies as He was when He walked the shores of Galilee ("Bridal Call" for Aug. 1924, p. 20).

Does the Bible teach that Healing Miracles were to go on indefinitely? It does . . . He said: "These signs shall follow them that believe. In My name they shall cast out devils . . . they shall lay hands on the sick and they shall recover (Mark 16:17, 18). (Divine Healing Catechism, "Bridal Call" for Aug. 1930, p. 14).

Since the Foursquare people believe that healings are carried on today just as in the days of our Lord's time on earth, we shall point out some striking and pertinent inconsistencies.

1. Why don't these Faith healers raise the dead? Jesus raised Lazarus.
2. Why don't these Faith healers restore missing limbs? Our Lord caused the "maimed to be whole." (Matt. 15:31).
3. Why do these Faith healers call ordinary convalescent cases examples of Divine Healing? Christ healed instantaneously. (See "Bridal Call" of Aug. 1930 p. 29 for a 7 months case.) (See Luke 6:10 for a withered hand restored INSTANTANEOUSLY.)
4. Why don't these Faith healers fulfill the rest of Mark 16:16-18?
5. Why don't these Faith healers heal the FAITHLESS? Jesus healed the ungrateful lepers.

Why? Why? The answer blazes from the Holy Word of God, "for such are false apostles, deceitful workers,

transforming themselves into the apostles of Christ." Even the Devil's ability at imitating falls short on certain points.

The true teaching on this subject is the same as for tongues. Healing is a sign gift belonging to the apostles and prophets (I Cor. 12:28) and all such are limited to the foundation of the Body age, namely, the transition (Eph. 2:20). In this, the full-orbed section of the Body, God wants us to take medicine when we need it (I Tim. 5:23) and those that are sick should call a physician (Luke 5:31). The kind of Divine Healing we believe in, is that God shall give the physician or surgeon special wisdom as he performs his duty and that if He wills even a hopeless case might be pulled through. But even then the visible healing would be of ordinary convalescent nature rather than of the instantaneous, miraculous type of the New Testament days. This in no wise means that God is, unable to heal. He is just as able to heal in this dispensation as in any other, but general and promiscuous healing as advocated by Pentecostalism is diametrically opposite to God's purposes in the full-orbed section of the Body dispensation.

Thus you see that we have no objection to the "Foursquare" expression. It is the teaching of two of their main doctrines that we have taken this space to refute. We can safely make the statement that anyone who is willing to make the proper dispensational divisions in studying the Bible will not fall into the error of fanaticism, which in our present case is Foursquare Pentecostalism.

FUNDAMENTAL FACTS

(Continued from page 38)

Romans 5:12 says,

The GRACE of God, and the gift by GRACE . . . hath abounded unto many.

And it is in Romans 5:20 where that striking statement occurs,

Where sin abounded, GRACE did much more abound.

The great Apostle speaks victoriously to his son in the faith, Titus, declaring,

The GRACE of God that bringeth salvation hath appeared (Titus 2:11).

And there is a rock-like solidity in the steadiness and assurance of the Apostle when he says twice in Ephesians 2, first in verse 5,

By GRACE are ye saved.

Second in verse 8,

By GRACE are ye saved.

And thus we see that the Scriptures confirm the first one of these blessed affirmations in Ephesians 2:8-9, SALVATION IS BY THE GRACE OF GOD.

The second affirmation is closely related to the first. It is,

B. SALVATION IS BY FAITH.

FAITH is so simple, its very simplicity is used of the enemy to keep men isolated from its blessing.

Faith, when once operative, possesses certain refreshing qualities. If there are blessings of God of which the soul has heard, but has not seen, faith produces tangible and acceptable evidence of the reliability of those unseen good things. If there are blessings for which the soul yearns, faith makes those blessings substantial and real even before they are actually entered into. Hence the delightful Scripture passage,

Faith is the substance (substantialization) of things hoped for, the evidence of things not seen (Heb. 11:1).

And God demands faith from man. The Scripture command is, "Believe on the Lord Jesus Christ and thou shalt be saved."

But some one will say. "If faith is something which man must have in order to be saved, then man does present something of merit to God in order to receive his

salvation." And, on the surface, that may appear to be the case. But when we turn to the passage we are studying we find wondrous light shed on our question. The verse declares,

For by grace are ye saved through faith; and
THAT NOT OF YOURSELVES: it is the gift
of God.

Stupendous unfoldment! Glorious revelation! The faith God demands God gives. It is like the old judge who demands a fine from his own son who has been arraigned before him for misdemeanor and then when the boy is unable to pay the fine the old judge digs down and pays the fine for him. The faith which God requires of man, God imparts to man. Thus when God receives faith from man and man becomes saved, man has actually presented something of merit to God. But the "something of merit" is the faith which God Himself had implanted within the man. Consequently, in placing faith in the finished work of Jesus Christ, man has not performed a humanly meritorious work—man has simply accepted the gift which God has given.

God demands faith in His Son.

Man is so wicked and depraved he is incapable of faith.

So God provides the faith as a gift in order to make it possible for man to meet God's demand of faith.

And then, when man exercises the faith which God, by an amazing miracle, GAVE HIM, God gives the man full credit for the exercise of this God-imparted faith just as though the faith had originated in the heart of the man, when as a matter of fact, the man's faith is not of himself at all, it is the gift of God.

Romans 3:22-28 says,

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

For all have sinned, and come short of the glory, of God;

Being justified freely by His grace through the redemption that is in Christ Jesus:

Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God:

To declare, I say, at this time His righteousness: that He might be just, and the Justifier of of him which believeth in Jesus.

Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

Therefore we conclude that a man is justified by faith without the deeds of the law.

Romans 4:5 says,

But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

And thus we have caught a glimpse of these two delightful affirmations of God concerning salvation. From the Godward side, salvation is by grace. From the manward side, salvation is by faith, and even that faith is the gift of God. Hence from BOTH the Godward and the manward side, salvation is by grace and grace alone, for grace is God assuming ALL of guilty man's responsibility.

In conclusion we turn to a consideration of the one awful NEGATION. That NEGATION is,

C. SALVATION IS NOT OF WORKS.

"NOT OF WORKS lest any man should boast."

This negation is terrible, awful, and appalling because it rules out all human effort in the realm of salvation. And when human effort is ruled out PRIDE is sorely hurt, and anything that hurts pride is terrible, awful, appalling. Man takes quickly and kindly to anything that exalts man's deeds, but man is very shy of anything that belittles the works of man. Well, the whole truth of salvation by grace is a wholesale and sweeping condemnation and belittlement of man. It reveals him as totally and hopelessly depraved so far as his own help for himself is concerned, and reveals the fact that God fully knows the abject powerlessness of mankind and has made the kind

of provision which unhesitatingly admits that man is without hope and without help unless God in grace shall make a complete provision and assume ALL of guilty man's responsibility.

And this God has done.

Romans 4:6 says,

David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

Romans 11:6 says,

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Galatians 2:16 says,

By the works of the law shall no flesh be justified.

And the wonderful passage we are studying says,

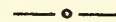
For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Not of works, LEST ANY MAN SHOULD BOAST.

All ground for pride is swept away. Human bigotry finds small chance for comfort here. Human deeds will not count on the salvation question. They are relegated to the junk pile—lest any man should boast.

And thus God has shown us in His Word the two thrilling AFFIRMATIONS of salvation and the one pride-wrecking NEGATION.

Ah, friend, wandering in the darkness of unbelief, turn to the Saviour just now. He will save you BY GRACE. Yes, it is by faith, but He gives the faith and He will have nothing to do with your good works. It is all of grace or not at all. With the simple willingness of a little child look up into His face and say just now, "Blessed Lord Jesus, I take Thee as my Saviour now—by grace, by faith, without the taint of my poor weak deeds—I receive the crucified, blood-shedding One into my life forever."



THE SIGNS OF THE TIMES

(Continued from page 39)

observe the force of the word "require." The Jews REQUIRE a sign. They do not only prefer or desire a sign. They require it. The very next words say the Gentiles SEEK after wisdom. What the Gentiles want they are eager enough to "seek" for, but they can get along without it. But the Jews want what they want far more vigorously. They REQUIRE it. The Jews require, demand, a sign. The ultimatum of the Jew is in the very warp and woof of his being. He must have a sign. And God gives him the sign he needs.

When the Messiah was born of Mary, God gave Israel a sign. When the religious leaders demanded that Jesus give them a "sign," He gave them the sign of the prophet Jonah. When Kingdom truth was given its wonderful proclamation in the Book of Acts, God gave signs in abundance, and when our Lord shall come back at the close of the Tribulation and the opening of the Kingdom, God promises a sign. The Jew shall have what he "requires."

Signs in the Word of God are invariably Jewish, and stand connected with the several divine steps in dispensational progress toward the Kingdom which is the visible, personal reign of Jesus on the earth.

But to the age in which we live—the Body Age—God promises no sign, nor will He give one. We are informed that "we walk by faith, not by sight." How strange indeed that we hear so many sermons on "The Signs of the Times." Yes, the Jews require a sign, but in the Body "there is neither Jew nor Gentile"! Why should we hold back from the blessings of the faith walk? Is it not better to be looking for the Hope, than to be requiring signs?

TO BE CONTINUED

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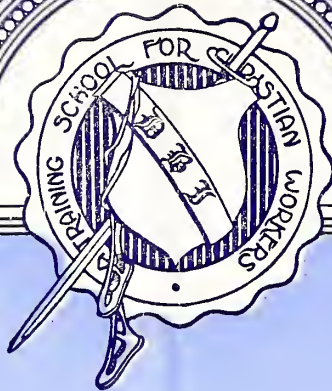
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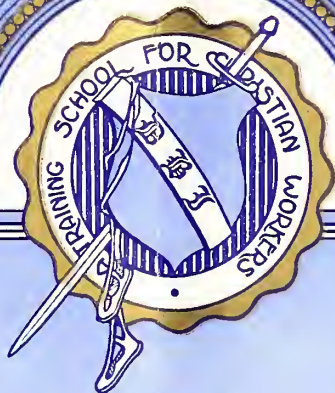
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*But God commendeth His love
toward us, in that,
while we were yet sinners,
Christ died for us.*

Romans 5:8





GRACE AND TRUTH

*Fifteen Cents the Copy
One Dollar Fifty the Year*

Stedfastness Number

Clifton L. Fowler
Editor



March

1935

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of the
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and of
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THE TRINITY

The triune God; Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers of this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by word and deed to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Stedfastness

THE cause of Christ is at this moment in one of the major crises of its history. The multiplicity of false religions coupled with a group of world-political movements which are avowedly against Christianity, put the Church "on the spot" to a degree she has not been since the days of the Inquisition, and call for a type of fidelity and faithfulness in individual Christian workers which is far above the ordinarily encountered loose standards of the day. May God give us men of unchanging, unflagging, immovable, impregnable stedfastness, men who are willing to take up their cross daily and follow Him. There is little pay in this life for such service, but oh, the joy of laying up treasure in heaven. Those who follow where He leads may encounter some rough going, but a crown awaits them at the end of the journey.

Bullingerism

WE ARE grieved to learn that some persons who are unfriendly to D. B. I. have stated that this school stands for Bullingerism. Those who make the accusation are misinformed.

Bullingerism teaches that the Prison Epistles (Ephesians, Philippians, Colossians) are the only Church letters written by Paul. His other letters (Romans, Corinthians, Galatians, Thessalonians) are declared to be Jewish and consequently cannot be employed for this age. D. B. I. rejects this teaching bodily.

Bullingerism teaches that since the Gospels are Jewish in character, we should not turn to the four Gospels for any teaching in this age. D. B. I. teaches that the Gospels are dispensationally Jewish. But

D. B. I. strongly emphasizes the other side of this teaching: that God has made personal spiritual truth the same in every age, so that the Gospels and the Old Testament as well, have a constant and abiding testimony for us, even though not addressed to us. A few years ago when the Editor was conducting a Bible conference in California where Bullingerism is quite strong, he was approached by a bunch of Bullingerites and soundly rebuked for his constant use of Old Testament passages, and passages from the Gospels as he taught Christians in this, the church age. D. B. I. regards the Bullingeristic attitude toward the Gospels as unscriptural. Balanced teaching on the relationship of dispensational truth to personal truth is greatly needed.

Bullingerism teaches the wicked doctrine of soul sleeping. D. B. I. rejects it.

Bullingerism, by implication, teaches annihilationism. It should be unnecessary for us to say that D. B. I. has nothing to do with this satanic heresy.

Bullingerism leads many of its devotees to the complete rejection of both Baptism and the Lord's Supper for this age. D. B. I. teaches that baptism is one of the ordinances for this age and that the correct method is immersion. The President of D. B. I. is pastor of a Gospel Church which observes the Lord's Supper every Sunday morning—"on the first day of the week."

Bullingerism teaches that there is more than "one Body," and that we believers of this hour are members of a "body" which began some time after Acts 28. D. B. I. teaches that the Church which is His Body is "one body" and that it began on the day of Pentecost.

Bullingerism teaches that the Book of Acts is Jewish. Unfortunately the Bullingerite teachers use the

GRATITUDE to God for amazing protection and blessed provision fills our hearts as this number of "Grace and Truth" goes to press. Although the needs of D. B. I. are great and our problems are many, so blessed has been the abiding manifestation of His watch-care that we can only praise Him for being to us a Strong Tower in time of need and a Deliverer when adversaries assail.

word "transitional" as though it described their teaching, which it does not. The thought conveyed by the word "transitional" is that "the old is passing out and the new coming in." The transitional idea is destroyed by the Bullingerite teaching that the book of Acts is Jewish, and that the "body" of which we are members began after Acts 28. D. B. I. teaches that Acts is transitional (but D. B. I. really means transitional). The Church begins her history on Pentecost in chapter two and the beginnings of the Church are observable throughout the book. Meanwhile the continued presence of Jewish customs, Kingdom teaching and signs, miracles, and wonders also, carry on, moving toward their dispensational termination. The book of Acts is indeed and in truth a transitional book. But the Bullingerites have produced widespread confusion by teaching that Acts is Jewish, which would entirely do away with the transitional character of the book—and then they continue using the word *transition*. For the Bullingerites to apply the word "transition" to their teaching is an indication of either lack of logical thinking or dishonesty. D. B. I. does not teach that Acts is exclusively Jewish, but that the Church begins at chapter two and continues throughout the book.

Some Bullingerites have gone even further afield than Dr. W. E. Bullinger himself would have gone. We refer to the fact that some present day Bullingerites question the eternality of Jesus, the Son of God, and even reject the personality of the Holy Spirit. To D. B. I. these terrible teachings are blasphemous.

This statement as to the stand of D. B. I. on these matters, we trust will be sufficient to correct the wrong impression that has gone forth. If friends of the school should hear the false accusation repeated, they might do much good by a kindly word of correction. Meanwhile let us all join in the earnest prayer in the name of the Lord Jesus that Satan shall be frustrated in this effort to injure this fundamental testimony, just as he has been frustrated in other attacks which he has made against our beloved school.

Welcome!

WORD has come, just as we go to press, of a new magazine in the religious magazine field and a new Bible school in the institute field. The magazine is to be known as *The Christian Reader's Digest* and will do for Christian magazines what the various digest magazines in the secular world are doing for the great host of worldly periodicals. It is a unique and worthy enterprise. The official announcement of this magazine comes from Rev. H. A. Wilson, Dean of the Omaha Bible Institute. Fuller announcement to be made later.

The new Bible Institute is located at Norristown, Pa., and is to be known as The Norristown Bible Institute. It is headed by Rev. W. Benson Male, Dean; and associated with him as instructors are Rev. N. N. Rugh, Rev. Wm. W. Francis, and others. The stand of the school is strongly fundamental and premillennial.

"Grace and Truth" welcomes *The Christian Reader's Digest*, and D. B. I. welcomes The Norristown Bible Institute into their respective fields, wishing for them both God's richest blessing and success in temporal and spiritual things until Jesus calls us home and earthly labors cease.

—•—

A New Invention

LET us quote from a famous popular columnist's eulogy of a fellow newspaperman:

His life, character, and work were worthy of his impressive stature and benign expression. It may be said of him, as was said of Gladstone, "his heart was ever with the weak and miserable poor." . . . There is a heaven, of course, and he is there. If there were no heaven his character and merit would "make it necessary to invent one."

Man is not content with changing God's divine order of eternal verities by making entrance into heaven a reward of good works rather than a gift of grace, but he reaches up and slaps God in the face by demanding the invention of a heaven that is a reward for "good works."

(Continued on page 88)

God Forbid!

*While a "yes" is all the fashion
To the lies by Satan hid,
I would learn a great negation
And with Paul say, "God forbid!"*

*God forbid that I should glory
In myself, my work, my aim;
Let my boast be all of Calvary,
And its wonders long proclaim.*

*God forbid that I should fancy
One unfaithfulness in Him,
Never let me doubt His mercy
Nor His changelessness bedim.*

*God forbid that I should longer
Under Satan's rule remain;
Be my resolution ever—
"Lord, my soul is Thy domain."*

—L. J. Fowler

THE TRAGEDY OF THE DISHONORED IDEAL OF LIFE

by J. STUART HOLDEN

IN A few pregnant words, in I Kings 2:28, the Spirit of God tells the tragedy of a man's life: "Joab had turned after Adonijah, though he turned not after Absalom."

Joab was a warlike follower of David—at any rate in the first part of his life—the commander-in-chief of his army, the marshal of his forces, and the organizer of many of his great victories. He was essentially loyal to David. That was the characteristic feature of his life. Never was he more loyal to him than when his authority and reign were challenged by his son Absalom, when his throne was threatened by that insurrection. Joab in those days stood firm against the blandishments under which all Israel were taken captive, and his fidelity to David did much to assure David's ultimate victory.

In David's last days another of his sons was in revolt. Adonijah rebelled against David's authority. He gathered together David's chief men, Joab amongst them. Some, less well-known and less conspicuous than Joab, refused to hearken to his seductive offers. But Joab lent an ear and was beguiled into giving Adonijah some support. From that day David distrusted him, and when he lay dying he gave commandment to Solomon, his son, as to how Joab should be watched and dealt with.

On Solomon's accession, Joab professed the same loyal purpose as formerly to David. But deterioration and degeneracy had set in both with Adonijah and his supporters, and very soon rebellion again broke out, and Adonijah, Solomon's half-brother, endeavored to filch the throne and govern by a sudden blow. Joab, who had resisted Absalom's flatteries, was caught by the appeals of Adonijah. It may have been that he was in a disgruntled mood because he had not been accorded all the prominence he desired, and because he had not all the confidence reposed in him which he thought was his right. Whatever the cause, he threw away all his accumulated character and credit. He

DR. J. Stuart Holden is now with the Lord. During many years of his useful life, he was identified with the work of Keswick. This remarkably helpful message was delivered at Keswick some ten or twelve years ago, and was so marked by blessing as to have been printed later in "China's Millions," the official organ of the China Inland Mission. We present it as being specially appropriate for the Stedfastness Number of "Grace and Truth."

joined the conspiracy, which failed, and in consequence met his ignominious death.

This story of Joab is just an illustration of the man who conquers a great temptation only to fall later on under the power of some smaller one; the story of a man who embraces and fashions his life upon a great ideal, and then under some inexplicable circumstances, for which there seems little, if any, excuse and no justification, he dishonors the ideal and falls. It is an illustration of the man who, apparently without any cut scheme, but with only a temporary bid of success, fails to

resist a plea which, in its more dulcet tones, he had met with deaf ears. It is the story of a man who, in the words of the Psalmist, definitely conquered the lion, but was not able to stamp upon the adder.

In New Testament terms, it is the story of a man who, having been victorious, fails to stand in the evil day. In the experience of Paul this was by far the most difficult of all the tasks that face the believer—to overcome when the fiery darts are flying, to conquer against the frontal attacks of the enemy, and having done all to stand. Joab is an illustration to us of the man who fails to stand.

This is the history of many a life which (so far as vital influence goes) is absolutely dead, either from self-confidence generated by self-gratulation in regard to the resistance of some great Absalom, or by sudden yielding to temptation through looking guiltily upon something that appears to be fairer and more desirable than duty, or by some secret dissatisfaction. How many men lower their defences or play with some idea to which normally they would give no consideration, and then in a mad reckless moment, conscience is strangled, its voice is silenced, the heart is wrenched away from its true loyalties, and life for that man is never the same again. In some cases the reputation goes, as it did with Joab. But, even if there is no outward collapse, even if no others know it, there is the inevitable inner play upon his own memory which almost becomes irremediably paralyzed.

This is the tragedy of lost ideals, ideals which have become displaced by aims which make some specious promise of self-advantage. The course of the tragedy is almost always the same. What happened to Joab? He simply took his eyes off God. He had seen God's will, God's purpose, God's power, expressed in the establishment of David and his kingdom—at any rate, in its early years; and had he cared to look he would have seen the same persistent purpose and will of God with equal clearness in David's later days and in Solomon's succession. But he got too pettish, somehow, for God, and consequently for duty.

This man—and how many there are like him—was simply allured from his sacred loyalties by the glitter of hollow and deceptive attractions whose only legacy was, alas! as it always is, a legacy of disappointment and utter dishonor.

We have illustrations of this all round us. We see it, for instance, in the politician who sets out by making a bold choice between rival claims of principle and expediency, but who just as publicly outrages his first loyalties and stultifies his profession for the sake of some petty, paltry honor. That man, as you know, has been held up to contempt in Browning's great poem, *The Lost Leader*:

Just for a handful of silver he left us;
Just for a riband to stick in his coat.
Blot out his name, then—record one lost soul more,
One task more declined, one more foot-path untrod,
One more triumph for devils, and sorrow for angels,
One more wrong to man, one more insult to God.

We see it in the business man who begins his life by enthroning high standards and refusing easy ill-gotten gains, but who later on yields principle under some limelight opportunity of quick fortune.

We see it in the newspaper which sets out to print only what is fit to read, and to express the voice of freedom, untrammelled by any golden yoke of the drink and racing interests, but which after a while is found in the crisis following the Adonijah of popular support, sacrificing its ideals for circulation.

We see this thing happening all around about us. That prepares us for finding it happening in ourselves. For, after all, what is the world but an aggregation of individuals. One of the incontrovertible facts of Christian life is that the Adversary attacks every inch of moral ground that a man ever gains, challenges every spiritual relationship that a man ever avows. There is no such thing in Christian life as inevitable progress. Temptation is always changing its form, but never changing its intent. When we have finished with some Absalom we have not come to an end of the need for alertness and watchfulness and self-scrutiny and prayer; we have not come to the end of the necessity

of holding firm the beginning of our confidence steadfast to the end, because ere long Adonijah makes his bid, a different bid, but, as I have said, with the same intent—to seduce our hearts from their loyalty to David's greater Son.

In the last analysis endurance is the test of reality. Many a man can do things, but cannot bear things. But every spiritual bequest is a competence for further conquest, and it is failure to realize *that*, which explains the otherwise inexplicable defection of our hearts under similar circumstances to this.

I think, for instance, of a man who resisted and overcame the Absalom of impurity and fleshly appetites only to fall under the temptation of the Adonijah of pride and ambition, whose promises were played with and entertained and followed to the very death. Or, I think of one to whom the Absalom of the world's ridicule of the cross meant nothing. The world's contempt was laughed at and treated with contempt. But the Adonijah of calculating, prudent selfishness, with his specious arguments addressed to self-interest have been allowed to capture the imagination, and the energy and the word which were once dedicated to the warfare of the kingdom are lost to the King, indeed, actually come to be directed against His interests. Joab fell not to Absalom, but followed and fell to Adonijah.

It remains to be noted that this tragedy is most frequent in mid-life. A recent brilliant writer has said that all ages are dangerous ages. Yet observation seems to indicate plainly that the years of mid-life are most full of peril to the believer. At any rate, it is in that section that the thickest wreckage is strewn. I believe it may be the reaction of the mental and moral make-up, after the material struggles of life are more or less settled. Or it may be that over-confidence in our powers, in our experience, takes possession of us; or we lose that humble trustfulness which daily prays, "Hold Thou me up and I shall be safe."

Whatever be the cause, the fact remains that the greatest moral tragedies are not those of youth's hot blood, but those of the cynical, cold sensuousness of mid-life. For the tyranny of the senses is apt to become despotic and imperious. When a man reaches forty-five the moral issues often crystallize into inflammable material and social relationships, and it is easier for a man to fall then than for the young man whose face is toward the summit and who is bracing the height in the name of the Lord.

There is a measure of romance in standing up for David, a measure of adventure in being one of his young men. But romance does not appeal much to men of forty, and adventure does not allure them at all. Self-sacrifice

(Continued on page 87)

WATCH YE, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG.
—I Corinthians 16:13

DEMAS THE DESERTER

by STUART NYE HUTCHISON

IN THE Doge's Palace in Venice there is a long line of fine portraits of the mediaeval merchant princes. One space is empty, and the dark curtain that hangs before it attracts more attention than any of the pictures. From that panel which is now covered there once looked out the sallow face of Marino Fallieri, afterward found guilty of treason and blotted out as far as possible from the memory of posterity.

In the grand catalogue of those who lived and served with Paul there is an empty place, and hanging before it are these words: "Demas hath forsaken me, having loved this present world."

We know little about Demas. He was a native of Colosse, or some other town where Paul preached. He had been powerfully affected by the preaching of the Apostle and had left all to follow him. For a little while he had been most zealous in the work of the Lord. He had followed the Apostle everywhere. But there came an hour when the drawing of the world was too great and he had left Paul and gone back. He was a deserter.

There are few things in life more awful than the punishment that is meted out to deserters in the army in time of war. It is so cool and premeditated and terrible. The deserter is led forth before his regiment. The story of his disgrace is recited in the ears of his comrades. Then his arms are bound, and his eyes are bandaged. A file of his comrades is told off for the execution. There comes a word of command, and the volley, and the deserter is no more.

An army must destroy desertion, or desertion would destroy the army. Benedict Arnold was a deserter, and his memory has been shot through with the abhorrence of history. Judas was a deserter. In the hour of his need he sold his Master and left Him to His fate.

This is the class to which Demas belonged. Let us look at some of the reasons that were back of his desertion.

One was selfishness. When Paul wrote these words, he was in prison and had been condemned to death. One by one the friends who had stood by him

had been taken away till only two were left, Demas and Luke.

Think of the lonely old hero, worn and weary with the work of years, condemned to death, each day listening for the tramp of the soldiers coming to lead him away to his execution. If there ever was a time when he needed friends, it was then. And it was then that this man Demas left him.

Another reason was probably prosperity. Prosperity so often brings with it selfishness. Demas became prosperous, and Demas became selfish. Paul said, "I know both how to be abased, and I know how to abound." Most of us know how to be abased. We have all heard people pray that they, or others, might be preserved in the midst of sorrow and trouble; that they might be kept from becoming cynical and cold and hard. But did you ever hear of a man, who had become prosperous, praying God that he might be preserved from becoming selfish and grasping and mean? We need a Christianity strong enough to bear the test of prosperity. We need to know how to abound.

Second among the influences that led Demas astray was the love of pleasure. In one of Paul's letters, he says: "There are those, of whom I have told you before,

and tell you now, even weeping, that they are the enemies of the cross of Christ, whose god is their belly."

The Apostle did not mince words. He never glossed over a wicked thing with another word to hide its shamefulness. "Whose god is their belly." Literally, whose god is their sensations.

One of the perils of the day in which we live is the love of pleasure. People are making a god of their sensations. Look about among your intimate friends, especially among the younger people. They are not contented to spend a quiet evening at home. If circumstances compel them to remain there, they are insufferably bored. It must be the theater, or the movies, or a dance, or a card party, or a joy ride. Life is one ceaseless pursuit of new sensations. Pleasure was given us to be the spice of life, to lend flavor and zest to it.

(Continued on page 86)

THIS clear-cut message, drawn from the evil example of Demas, appeared in "The Presbyterian." Dr. Hutchison has given us a study which is both illuminating and thought-provoking. It is published in "Grace and Truth" by special permission of both the author and the publishers.

THE NEED OF MARTYRS' FAITHFULNESS

by RODERICK MORRISON

IT IS an oft-repeated truism and an acknowledged fact that "the blood of the martyrs is the seed of the Church." In this brief discussion, Morrison makes some remarks which may seem rough, but they are very worthy of prayerful consideration, and his appeal for steadfastness, even unto death, is a blessing.

PERHAPS one of the saddest things of the age is, many of God's children are becoming less and less faithful; and what makes it especially sad is the fact that never at any time was the need of faithfulness more evident than it is now.

One wonders what our blessed Lord thinks as He gazes down and sees some of His dear children who at one time were men who could be depended upon, not willing any more to bear the load, but instead, throw up the sponge as it were, and determine it is not worth it. What a sad predicament you and I, beloved, would be in today if Christ had taken a similar attitude towards us when He was facing Calvary; but blessed be His name, He went all the way.

In the discussion of this article we will consider it under two headings: First, Appeal for Martyr Faithfulness; and Second, Examples of Martyr Faithfulness.

I. APPEAL FOR MARTYR FAITHFULNESS

IT WAS no accident when John, led of the Holy Spirit, said, "Be thou faithful unto death and I will give you a crown of life," for He Who could see the end from the beginning knew well that many of God's people would be asked to lay down their lives for the Gospel, and as has been already stated, that need was never greater than it is today.

Take for example some of our so-called fundamental ministers of the Gospel who have been put to the test, and what do we find. Cowardice on every hand. They are not willing to make the sacrifice; with the result that people are starving for want of spiritual food.

The idea, for example, of Gospel ministers willing to support Modernism rather than lose their jobs

is nothing short of cowardice; such people have no backbone at all, and yet our churches are full of them. Let's see to it, friend, that we will be faithful and not support them in any way at all, for do not forget, if you are supporting any man who is leaning towards Modernism, no matter how fundamental he may seem to be, you are supporting Modernism.

Not only so, but isn't it true that many of our preachers are catering to the public? We must be very careful, they say, lest we offend Mr. So and So; it means a lot to our pocket to soft pedal a little, occasionally. Let me ask you, friend, is that being faithful?

Preach the Word was Paul's exhortation to Timothy, and the same holds good today. True it is, we have some faithful men of God yet, but there is a great need of men such as we have had in days gone by, men whose names will never be forgotten, such as, Dwight L. Moody, Dr. J. Wilbur Chapman, Dr. Torrey, and others. These men were not afraid to stand by their convictions whether the people liked it or not.

Oh, that we could get to the place where men would be willing to preach the Word at any cost. What about it if we are called to suffer a little? Did not Paul say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"? Others have suffered, why shouldn't we be willing to suffer also?

II. EXAMPLES OF MARTYR FAITHFULNESS

IT IS remarkable how we Christians are prone to think if we have given up anything for the Lord, we are real heroes; perhaps we have given up a good job in order to go into service for Him and we think we have done something worthy of special praise.

True it is, our Lord delights to see each one of us obeying the command, "Follow Me and I will make you fishers of men," and He won't forget to reward us for it; but listen, friends, don't talk about it being a sacrifice, don't think you have done something because you have given your life to Him for service—that's your privilege. Think of the many men, yea, and women also, who have willingly given up their lives for the Saviour, and then see how very little you have done. Suppose we consider for a few moments some examples of those who have laid down their lives for the Gospel.

(Continued on page 86)

OLD TESTAMENT EXAMPLES OF STEADY BELIEVERS

by JESSE ROY JONES

A CRISIS in the life is the test of a believer's steadfastness. All too often a child of God goes down in defeat under some testing even in the face of a glorious victory provided by the power of our resurrected Saviour. How much better it is for the believer, who has been thrust into adverse circumstances, to accept the provided victory and bear a faithful testimony to the mighty power of Christ operating in the life. This truth is wonderfully exemplified by a host of the Old Testament believers. The first one that especially challenges our attention is

ABRAHAM

THE initial test that God put to Abraham was to call him out of his own country and from his own kindred. While there was undoubtedly a natural reluctance on the part of this old patriarch to leave his native land and loved ones, the record is, "Abram departed, as the Lord had spoken unto him" (Gen. 12:4). The apostle Paul, commenting on the incident, says, "Abraham . . . obeyed; and he went out not knowing whither he went" (Heb. 11:8). His decision to "walk by faith and not by sight" proved to be a steadying influence in his life in the face of many testings that later befell him.

As Abraham increased in years he likewise increased in wealth and power according to the promise of God. Therefore it became quite grievous to him to realize that as old age kept coming on he had no heir to his many and mighty possessions. Sarah, Abraham's wife, devised a scheme whereby he might not remain childless. As a result of following Sarah's suggestion, Ishmael was born and Abraham thought for a while that a rightful heir had been provided. But this whole idea was contrary to the will and plan of God. God had to reassure Abraham that in spite of Sarah's old age and natural inability to bear him a son, He as God could and would accomplish this desired thing for him. Abraham laughed at the idea of him and Sarah being blessed with a child at their age and was loath to give up Ishmael (Gen. 17:15-18). But God was faithful to His promise and gave them Isaac in their old age. Then Abraham regretfully, but nevertheless obediently, *cast out the bondwoman and her son* in order that Isaac, the rightful heir, might take his place (Gen. 21:1-3). Once again we see the reward of steadiness as exemplified in Abraham even though it looked for a while as though he were about to yield to the weakness of the flesh. God triumphed through him.

THE power of a noble example is a potent power in the lives of men. Jones carries us to some of the outstanding and inspiring exemplifications of steadfastness among the Old Testament worthies. "They that trust in the Lord shall be as Mount Zion, which **CANNOT BE REMOVED!**"

The climax of Abraham's testing came when God asked him to sacrifice his only son Isaac on Mount Moriah. And yet, in spite of the severity of this testing, greater steadiness was manifested on Abraham's part in this experience than in either of the other two mentioned. As you read the narrative in Genesis 22 you are bound to be impressed with what seems to be, on the surface, almost cold-blooded obedience to the direction and will of God. But oh, the reward of Abraham's steadiness! This act of sheer faith went down in sacred history as a glowing example and type of God offering His only begotten Son on Calvary's cross for the sin of the world. Yes, Abraham's steadiness is worthy of emulation on the part of every believer.

Another beautiful example of a steady Old Testament believer is

JOSEPH

THE biography of Joseph is a constant source of inspiration and blessing to young and old alike. The life experiences of this man of God never lose their attractiveness and charm. It was anything but pleasant for Joseph to relate to his brethren that first dream (Gen. 37:5-8) which brought about their utter hatred for him. And when he told his brethren and his father also about that second dream of his (Gen. 37:9-11), his father rebuked him, and his brethren added envy to their deepened hatred. But Joseph was faithful to God's dealing with him even though it meant persecution by his brethren to the point of their finally selling him to the Ishmaelites "for twenty pieces of silver" (Gen. 37:28), to say nothing of the

(Continued on page 86)

THE SIGNS OF THE TIMES

by THE EDITOR

(Continued from last issue)

I. THE SIGNS OF THE INCARNATION

THE signs which the heart of Israel keeps calling for must be incidents or conditions which impress the mind as strikingly unusual. Because of this fact, things miraculous are most frequently the things which qualify as Jewish signs. But there are some things which are, although not miracles, sufficiently out of the ordinary to instantly fasten themselves upon the attention. Such incidents or circumstances would be accepted by the Jews as perfectly good "signs."

The signs of the incarnation are so distinctly typical that they would (and did) meet with easy acceptance by the Jews to whom they came.

It was the night of the birth of the blessed Lord. Shepherds were watching their flocks on the hillsides of Judea when suddenly the glory of God burst in heavenly radiance about them—and lo, they beheld a sign. An angel stood before them. Such a miraculous sign as an angelic manifestation is inescapably convincing. The shepherds were stricken with fear, but the angel quickly speaks seeking to allay their fears and to let them know the meaning of the "sign." Says he,

Fear not: . . . I bring you good tidings . . .
Unto you is born this day in the city of David
(Bethlehem) a Saviour, which is Christ the Lord
(Luke 2:10:11).

Although the Scripture does not actually use the word "sign" in connection with this remarkable angel visitation, yet the fact that it was a sign of very potent influence to those Jewish shepherds scarce needs be said. In his next utterance the heavenly visitor gives to the astounded shepherds the prophecy of still another sign which they themselves will behold in a very short time:

And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger (Luke 2:12).

Note the amazing language of the angel concerning the Babe which is about to be born—His birth is declared to be "good tidings of great joy . . . to all

THE first study on "The Signs of the Times" appeared in the February issue of "Grace and Truth." This month the Editor brings to us another discussion on this important subject. The present study, a rich message of Bible truth, deals with "The Signs of the Incarnation," and "The Sign of the Prophet Jonah." May God use this message from His Word to quicken and nourish spiritual affection for the Saviour, in the soul of every believer. —H. J. Johnson

people." This can be no ordinary babe! This is more than a Jewish mother's first-born. He will not confine Himself to Jews in scattering His beneficence. He will reach all the heathen nations of the world, for the angel said "to all people." Furthermore, no baby which is only Jewish could justly claim the honor of an angelic herald. The Babe will be a Jew indeed, but this astonishing annunciation betokens that He is also more than a Jew. The next words of the angel indicate how much more. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." The Babe is an incarnation! The Babe is declared by the angel to be "the Lord!" He is not only man. He is God! No wonder the inhabitants of the heavenly

world left their glorious abode to herald the arrival of that Babe, for the Babe is God! No wonder the angel announcement included "all people" in the projected blessing, for no doubt the angel knew that the Lord Jesus was to taste "death for every man."

Following these wondrous words of revelation telling who the Babe will be, the angel declares "the sign"—and what a sign. They shall find the Babe Who is God in a manger wrapped in swaddling clothes. If this be true, it is a "sign" indeed. If this be true it is the most amazing of all miracles—God, Who created all things, born of a woman! God, wrapped in swaddling clothes! God in a manger! God, reduced to the weakness of a helpless babe, to redeem mankind! God, emptying Himself! God incarnate, humbled to the awful limitations of sin-cursed humanity! Incredible wonder of miracle and mystery, God, in human form! Truly man, truly God! "A Saviour, which is Christ the Lord."

And when the angel had completed his thrilling declaration of the arrival of the Babe the myriads of angels that had accompanied Him could remain silent no longer—spontaneously the stupendous host revealed themselves to the prostrated shepherds, whose eyes had been beholden, and with the exultation and fervor of the anticipation of the glorious victory over Satan which they knew to be involved in this blessed birth they fill the dome of heaven with their unbridled joy

—“glory to God in the highest, and on earth peace, good will toward men.”

And lo, in a trice the angels were gone away from them into heaven.

The shepherds had seen the sign of an angel announcing the Babe. They had also seen the second sign of a multitude of the heavenly host praising and worshipping God. And the shepherds have heard the angels say that if they would go to Bethlehem, the city of David, they will see another sign. They will see the Babe, the very Babe so gloriously announced, wrapped in swaddling clothes and lying in a manger.

No sooner were the angels gone than these Jewish shepherds began to excitedly say one to another, “Let us now go even unto Bethlehem, and see this thing which is come to pass.” Notice, they had no doubts. The signs they had already seen had fully convinced them. They unquestioningly believe the thing has “come to pass” for they say so. But in spite of their deep conviction, and in spite of the fact that they have already seen two absolutely convincing signs, they set out “in haste” to Bethlehem. They were eager to see the “sign” the angel had told them about—the amazing Sign of God in swaddling clothes, God in a manger. And when they saw the “sign,” they were satisfied, they told many, their story excited a furor because it was backed up by startling signs, and they returned to their flocks glorifying and praising God for all the things they had heard and seen.

God knew the Jews require a “sign,” so when Jesus was born of Mary,

God met the Jewish demand, furnishing them with ample signs demonstrating the deity of the Babe, demonstrating the Messiahship of the Babe, and declaring the Babe to be the divine channel of blessing to all people.

Signs, signs, signs, and when God gives signs they fail not. It is a happy day for the heathen Gentile, wherever he may live on this old earth, when he allows himself to be pulled away from his idols, and his commerce, and his learning, to give heed to these matchless Jewish signs. The salvation of his soul hangs in the balance.

My Heart's Desire

*Lord Jesus, I desire to be
A servant wholly Thine,
Wholly pleasing Thee with
Every thought and word of mine.
May envy, hatred, pride, yea, self
Go down in dark defeat,
While I look up at Calvary's cross,
And worship at Christ's feet.
Oh, yes, I gave my life to Thee,
I'm in Thy service now.
But oh, how wretchedly I've failed
My stubborn head to bow.
And let Thee fill my heart with grace,
With humbleness, and love,
Instead of arrogance and self,
And things not from above.
Forgive, dear Lord, and let me
Start anew, just now, I pray;
Let all that Christ would have me be,
Be wrought in me each day;
That I might be a vessel meek
Within the Potter's hands,
But strong and true in service
As I'm held in love's strong bands.
The life work Thou hast planned for me,
The labor in a place
Where Thou wilt use me to Thy praise—
Oh, Lord, what show of grace!
How can I thank my God enough
For what He does for me?
How can I hate or shun the One
Who loves so tenderly?
Oh, I will give Him all my life,
My strength, my love, my time;
I'll give them gladly, counting it
A privilege divine.
Then someday when I see His face
And rest from every fear,
I'll praise Him that He taught me
How to love and serve Him here.*

—E. S.

II. THE SIGN OF THE PROPHET JONAH

ALREADY it is beginning to be interestingly self-evident that the word “sign” in the Word of God stands particularly connected with the Jews. Hence, we are fully justified in expecting that when we see the expression “signs of the times” in its true perspective, we shall discover that the “signs” referred to are Jewish signs, and the “times” referred to are Jewish times.

As we saw in the introduction of this study on signs, the Jews kept coming to the Lord and asking Him for a sign. His response was invariably the same. In effect it ran like this. “I know the Jews require a sign but it has been decided to give them just one—and that one will be a sign of such stark and convincing power that if they do not believe they will be without excuse. I will give them the sign of Jonah—and that is all.” And the sign of Jonah is what they got.

The sign of Jonah was death and resurrec-

(Continued on page 88)

Fundamental Facts of the Faith

No. 3--Regeneration

by THE EDITOR

THE third message of the Editor's series on "The Fundamental Facts of the Faith" is "Regeneration." Here is a discussion which again reveals the magnitude of God's wondrous power and His never-failing grace. In view of man's awful sinfulness and his subsequent dire need of regeneration, or, as the Bible states it, the "new birth," this message is given. May God use this discussion to point the way of the "new life in Christ Jesus" to some lost soul, and to stimulate Christians to a more abundant life of service for our Lord and Saviour.

—H. J. Johnson

GENERATION is the impartation of life. Regeneration is the impartation of new life. When a man is born the first time he enters into ordinary life. When a man is born the second time he is regenerated and enters into life *more abundant*. When a man is born the first time he enters the human family. When he is born the second time he enters the divine family. When he is born the first time he becomes a member of the race of Adam and shares Adam's curse. When he is born the second time he enters the family of Christ and is saved forevermore. When he is born the first time he makes no decision, he makes no choice. When he is born the second time he alone makes the decision. He decides whether he will accept or reject the new birth which God offers. When he is born the first time there is transmitted to him the life of Adam, sinful, corrupt, needy, depraved. When he is born the second time there is transmitted to him the very life of God, powerful, beautiful, glorious, holy, endless. When he is born the first time he awakes to find himself under the curse, hellward bound, doomed. When he is born the second time, he discovers himself liberated from the curse by the blood of Christ, and bound for eternal bliss.

Little wonder that the Saviour said, "Ye must be born again."

In viewing this important Fundamental Fact of the Faith, we first observe

I. THE NECESSITY OF REGENERATION

THE natural man is all out of tune with this regeneration idea. His vast learning, his delightful conveniences produced by present-day inventive genius,

his modern philosophy of life, his happy-go-lucky self-assertiveness all conspire to blind him to his need. He is self-contained and self-satisfied. The statement of the Lord Jesus that ye must be born again (if he thinks of it at all) is a bit repugnant to him. He is too busy to be bothered by trifles. He is terribly occupied evolving into a super-man.

Meanwhile he knows not whither he is bound, and seems to care less. "He doesn't know where he's going," and he is so wrapped up in his modern activities that he forgets he is "on his way."

But God does not forget the *truths* nor the *warnings*, nor the *promises* of His Word. The only thing God says He will forget is the sin of that one who believes in Jesus. So God does not forget man's true condition. The Scripture frankly reveals man's depraved natural state. It says in I Corinthians 2:14,

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto HIM: neither can HE know them, because they are spiritually discerned.

And again the Bible, without mincing words, lets unbelievers know their true condition in the graphic language of Ephesians 2:3. The statement is that they are "by nature the children of wrath."

The awful fact of man's undone and wicked condition "by nature" demonstrates the staggering necessity of the new birth or regeneration. And our blessed Saviour when here did not try to conceal that necessity, but on the contrary sought to make it inescapably plain, for He said even to such a religious and moral man as Nicodemus, "Ye *must* (not ye *may*, or ye *can*, but ye *must*) be born again."

There are not several ways of being saved. There are not various methods which men may select at their leisure, and choose in harmony with personal taste or preference. *There is only one way*. And Jesus made that way plain when He said, "Ye must be born again." If a man would find the way of salvation, he must recognize the Saviour's ultimatum, "Ye *must* be born again." That settles it.

Second, we study

B. THE SOURCE OF REGENERATION

SINCE, as we have already seen, the natural man has no understanding in the realm of the spiritual, it is self-evident that he would not have it in his power to bring about his own regeneration. Consequently man must not look to his own ability or strength as the source of the new life which he so keenly needs. He must look elsewhere.

The source to which man must look for his salvation is most satisfyingly indicated by the words of the Saviour Himself in John 3:3. He said,

Except a man be born again, he cannot see the Kingdom of God.

The word rendered "again" in this passage much more clearly sets forth the true meaning of the passage when rendered "from above," thus making the passage read, "Except a man be born from above, he cannot see the Kingdom of God." This rendering of the passage is given by Rotherham, Young, Fenton, Moffat, and Goodspeed. It is also given in the margin of Worrell, Scofield, and the Revised Version. Consequently, the new birth, or regeneration, is something which only God can accomplish. It is a wondrous miracle in the realm infinite. It is not in the power of man to bring about his own regeneration. High standards and lofty resolutions cannot superinduce the new life. Deepest exercise of soul because of sin, or yearnings after righteousness will not produce twice-born men. Regeneration is a heavenly thing. Its source is the heart of God. It was not exaggeration, it was not just a beautiful figure of speech, it was not hyperbole when Jesus said, "Marvel not that I said unto thee, Ye must be born *from above*." Regeneration springs from God Himself. The source of regeneration is a divine Source. The regeneration of a lost man could only be wrought by omnipotence. Hence, James declares concerning Deity,

Of His own will begat He us with the Word of Truth (James 1:18).

Third, we contemplate

C. CHARACTERISTICS OF REGENERATION

IT IS Ephesians 2:4-5 where we are told that GOD, Who is rich in mercy . . . hath QUICKENED us.

Thus it becomes evident that regenerating life comes from God.

But in I Corinthians 15:45 we are just as plainly told,

The last Adam (that is, the Lord Jesus) was made a quickening Spirit.

Thus we see that the quickening, or life giving, comes from Jesus.

And in John 6:63 the Saviour gives still further light on this point. He says,

It is the SPIRIT that quickeneth.

Bringing the three passages together we find it is the Father Who gives life (or quickeneth). It is the Son Who gives life, and it is the Holy Spirit Who gives life. This brings us to the clear and happy conclusion that regeneration is from all three Persons of the trinity. They work in agreement as one. Hence, the first characteristic of Regeneration which we see in Scripture is that it is a *divine activity* separate and apart from the taint of human deeds.

A second characteristic of Regeneration is set before us in II Peter 1:4 where we are told that God has

Given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.

The new birth gives to the believer a new nature. This new nature is a divine nature, indeed, the very nature of God Himself. The transmission of this new life makes the believer in Christ Jesus a member of the family of God and a son of God just as definitely as the transmission of physical life makes a physical babe a member of the family and the child of his own father.

Thus we see that one of the most important characteristics of Regeneration is the miracle of the transmission of the divine life to one who admits his own sinfulness and unworthiness and takes Jesus as his Saviour.

Another characteristic of Regeneration is suggested in John 10:28 where we are told that the life which Jesus gives is eternal. The statement is,

I give unto them eternal life; and they shall NEVER PERISH.

We first learned that Regeneration is the impartation of a new life. We now learn that this new life, being of divine origin, is consequently of endless duration. It is Solomon who reminds US that "whatsoever the Lord doeth, it shall be forever." Yes, the inspired Book teaches the endlessness of the life which God gives to those who believe in Him. The "born-again man" can never be unborn. The saved man cannot be unsaved. The soul that has entered the family of God by faith will never be cast out. He belongs to God forever. And thus we observe another characteristic of Regeneration is its *eternal duration*.

We have found in God's Word that Regeneration is a *spiritual necessity*. No man is saved without being born again. Second, we have seen that the Source of Regeneration is the Lord Himself. And third, we have seen the outstanding characteristics are that it is a divine activity, the transmission of a divine nature, and is for all eternity.

If you have neglected receiving the gift of the new birth from the hand of God, neglect no longer.

Regeneration is the transfer of a lost soul by faith out of darkness into light; out of damnation into salvation; out of endless death into eternal life; out of sadness, woe, and misery into joy, peace, and bliss ineffable; out of defeat into thrilling victory; out of gloom and doom into the beam and gleam of the light which shines from the face of Jesus Christ. Regeneration is a thrilling miracle of divine strength; an exhibition of heaven's rescuing power; a revelation of infinite love; a demonstration that God's arm is not shortened; a proof to angels, demons, and men that there is hope for a lost soul in the grace of the living God.

Whosoever will, let him take of the water of life freely (Rev. 22:17).

Marvel not that I said unto thee, Ye must be born again (John 3:7).

Now is the accepted time; behold, now is the day of salvation (II Cor. 6:2).

Let Him this hour beget you again into a lively hope. Believe on the Lord Jesus Christ and thou shalt be saved.

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*

THE DAY-A-MONTH PLAN

Have you ever wished for a more definite way to concentrate yourself and your resources to God? Here is something to aid you. There is some day which means more to you than others. It may be an anniversary, a new-birth day, the day of the death of a loved one, or some other event of outstanding importance in your life. Dedicate that day each month to the Lord for the needs of a missionary. Pray for your missionary on that day. Send an offering to your missionary on that day. Let that day each month be your missionary day. Every few months your missionary will write to you on your missionary day, and let you in on the problems, trials, and blessings which follow each other unceasingly in the varied and interesting life of a missionary. One family that has never before given to missionary work is now giving to the support of our Berean American missionaries one day each month in commemoration of their conversion; another family is giving in remembrance of their infant daughter who went to be with the Lord. For the passage of one missionary to Africa, support on the field for five years, and passage back to this country, it will take \$2.25 per day. When thirty-one people are giving \$2.25 each month, then a missionary's passage and support are provided for. Here is your opportunity to dedicate a day a month to a worthy cause, through a worthy missionary, for a more than worthy Lord.

NEEDED IMMEDIATELY

In order to get the missionaries started toward Belgium and to care for some of the other expenses incident to launching the work, \$1,000 is needed immediately. The \$2.25-per-day-a-month plan takes care of the passage and support of missionaries, but the expenses at the start are considerably heavier for the individual missionary than they will be later. Consequently, we need this in a lump sum at the start. It is not an extra need. If the pledges come in in advance, they will cover these expenses. If they do not come in fast enough, someone making a special contribution will greatly facilitate the work at present, and such contribution will later be available for other needs. Will you give? Will you pray?

ALREADY PLEDGED

Date	Name
1	Missionary Society, Christian Fundamental Church, Montana
2	Young Peoples' Society, Berean Fundamental Church, Colorado
7	Mr. and Mrs. Fred Williams, North Dakota
8	Ladies Helping Hand, California
15	Mr. and Mrs. E. B. Sherman, Montana
20	Mr. and Mrs. Henry Moritz, North Dakota
23	Mr. and Mrs. Leslie Tague, Montana
27	Campus Gospel Center, Colorado
29	Ladies Aid Society, Christian Fundamental Church, Montana

PLEDGES FOR MRS. AMIE

SUN	MON	TUE	WED	THU	FRI	SAT
				3	4	5
6	7		9	10	11	12
13	14	15	16	17	18	19
	21	22		24	25	26
27	28	29	30	31		

Mrs. Amie is a tried and true missionary who stands staunchly for the old fashioned Gospel. She has spent nine years in active service in Africa, speaks two native languages, is trained in translating work, knows how to "think black," is, in effect, an exceedingly well-qualified worker. Even with the plan as yet proposed in only three

communities, her support for the first, the second, the eighth, the twentieth, and the twenty-third of each month has been pledged. Would you like to dedicate a day each month to her, to support her with your prayers and with your means?

PLEDGES FOR MISS JOHNSON

Miss Amanda Johnson, who comes from Momence, Illinois, is expertly trained in language study. This ability, coupled with her practical slant on problems and her fine spirit in every situation, make her a most valuable asset to the work of the Berean American Mission. She is a missionary you should be happy to be supporting. In spite of the fact that this plan has just been inaugurated, someone has already pledged her support on the second, the seventh, the fifteenth, the twenty-seventh, and the twenty-ninth of each month. On which day are you going to bear her to the throne of grace and send to her the needed money?

SUN	MON	TUE	WED	THU	FRI	SAT
		1		3	4	5
6		8	9	10	11	12
13	14		16	17	18	19
20	21	22	23	24	25	26
	28		30	31		

Go ye into all the world.... (Mark 16:15)

THE EDITOR'S MAIL BAG

From a prominent pastor laboring in one of the strongest fundamental states in the Union, the state of Arizona, comes this word:

Just a word to thank you for the current number of "Grace and Truth." It is a GREAT issue and your articles have been a blessing to me. God has surely given you great insight into His Word. May God continue to use you.

— • —
An Illinois readersends this word of commendation:

I have always felt that "Grace and Truth" is as good as a Bible study course and I know of no other paper that follows the same subject throughout in every issue. I shall delight to pass on the paper and trust that many may come to a fuller knowledge of the Word of the Lord of Whom it speaks.

— • —
And an earnest Sunday-school superintendent from Indiana writes the following:

We have been reading "Grace and Truth" for some time and I like it the best of anything I have come across for the study of the Sunday-school lesson. In these days it is so hard to get helps that are not prepared by Modernists. I am superintendent of the Junior Department and am anxious for my teachers to have the pure unadulterated Word of God to give to the children. I have let some of them look over the magazine and they like it very much. The young ladies' teacher is thrilled with it.

— • —
And from a Sunday-school teacher in Oklahoma comes this word:

At this time I also want to take this occasion to thank you very kindly for the wonderful magazine that you are publishing, especially the Sunday-school lesson. In these days of apostasy and falling away of the Church, you cannot possibly realize how much your magazine accomplishes in bringing out Sunday-school lessons that are true to the Scriptures. Since I have started using your lessons, class interest has increased, and the teaching of the written Word is bringing fruit to His cause.

— • —
Here is an interesting doctrinal question:

"If you wouldn't keep the Sabbath, why on earth do you keep the first day?"

This is rather a pointed way of putting the question. We do not know whether the person who asked this question is a Seventh Day Adventist or not, but we do know that this is a Seventh Day Adventist question.

In the first place, we keep the first day of the week because of the symbology of the Old Testament.

Sabbath observance was a specific part of Jewish worship in the Old Testament. God definitely directs that

Israel shall keep the Sabbath. It belonged in the system and could not be left out. But in the law of the offerings in Exodus and Leviticus we find a special offering which represents resurrection. It is an offering performed by the priest who stands before the people with a sheaf of the first fruits in his arms which he lifts and heaves heavenward. It is called the heave offering, and this offering was made on the MORROW AFTER THE SABBATH. This was a picture in symbology prophesying that our blessed Lord, who is the Firstfruits of the resurrection, would rise on the first day of the week.

A second reason we might offer is because God definitely gave the law to Israel and not to any other nation. The principle of morality and holiness was declared for all people, but the law as such was Israel's. We need to distinguish between that which is Church and that which is Jewish if we would be free from confusion. Paul says to believers of this dispensation, "Ye are not under the law but under grace" (Rom. 6:14).

A third reason is the example of the early believers as set forth in the Scripture. In Acts 20:7 we find that on the FIRST day of the week the disciples came together to break bread and Paul preached to them. Then in I Corinthians 16:2 we find the early believers instructed to make their offerings on the FIRST day of the week. Thus we discover that the early believers met on the FIRST day of the week for three things: for the breaking of bread, for the preaching of the Word, and for the taking of offerings for God's work. The first day of the week is taking the place of the SEVENTH day of the week. The seventh day of the week is still useful for the Jew because he does not know our blessed Saviour. He does not know that He has risen from the dead. But it is pathetic that people who claim to be Christians should go back and worship on Saturday, the day in which His body was still in the grave and His soul in Hades. To go back and worship under the law is to worship a dead Christ. But we worship on the first day of the week. We worship the living One Who dieth no more.

Fourth, we worship on the first day of the week because of Paul's exhortation in Colossians 2:16. In speaking of our Saviour's death and resurrection in verse 14, Paul says that He blotted out "the handwriting of ordinances that was against us, which was contrary to us, and TOOK IT OUT OF THE WAY, nailing it to His cross." Then, because of the triumph of our Lord on Calvary, the Apostle says to the believer, "Let no man therefore, judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the SABBATH DAYS."

So our reasons for worshipping on the first day of the week are: first, because of the symbology of the Old Testament feast which predicted that our Saviour would rise on the first day of the week; second, because we follow the example of the New Testament Church, and they worshipped on the first day of the week; third, because God gave the law concerning the Sabbath to Israel and not to us; and fourth, because the Spirit of God definitely tells us in the New Testament that we should let no man judge us with respect to sabbath days.

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON and MISS ANNA BENTHIEN

A LITTLE CHILD LED THE WAY

THE old doctor sat in his old office chair. Slowly the door opened and a tousled head was thrust inside followed by two chubby hands, ragged blue overalls and two bare feet.

"Well! who have we here?" asked the doctor.

The boy came slowly forward with his big brown eyes lifted to the kindly doctor's face but he did not speak.

The old doctor stooped over and placed his hand upon the child's head and asked, "What do you want, sonny?"

The child's hand went into his pocket and brought out a piece of neatly folded paper. "Please, Mr. Doctor, my mother is awfully sick. Won't you come and make her well?"

As the doctor read the note hurriedly written to him a puzzled look came upon his face. Then a smile of glad surprise.

"Are you Johnny Archer?" he asked, lifting the boy's face so he could study it better.

"Yes—and please sir, mother is awfully sick. She said she was sure you would come."

"Come—of course I'll come. I knew your mother a long, long time ago, Johnny, before you were ever born. She . . . she . . . " mused the old doctor.

"She's sick now and let's hurry, please, doctor."

"All right, son, you lead the way."

They made an interesting picture as they got into the doctor's old car parked outside the office. The man so white haired and tall, the boy so tousled and chubby.

"Where does your mother live, Johnny?" asked the doctor sadly.

"Over back of that big factory with all the smoke coming out of it," said the boy, pointing with his finger toward the older part of town.

"Oh! not there, son, she can't live there," said the old doctor with a frown.

"But we do. We have two rooms and mother pays for them by doing washing. I help her," said the boy proudly. "I go and get the dirty clothes in my wagon and take 'em back all nice and clean."

They were almost there now and the doctor drove in silence for a while. Finally he said, "Which house, Johnny?"

"That one with the porch off," said Johnny, "and please let's hurry, for mother will be needing me."

"Yes, Johnny, let's do hurry. You go first."

Johnny led the way up two flights of stairs. He opened a door at the head of the last flight and stepped aside for the doctor to go first. The sight that met his eyes brought tears to the old man's eyes. Over in one corner of the dark room lay a young girl, her fair hair

in two long braids, marks of suffering upon her face. The cot on which she lay was old and rickety. There was only one other piece of furniture in the room—a chair from which the back had been broken. The walls were bare, the windows uncurtained, and no rug hid the roughness of the boards of the floor. Quickly the old doctor took all this in before Johnny's mother realized she was not alone.

As she turned upon the bed she tried to lift her two arms as the cry of "Father!" burst from her fevered lips.

For just one moment the doctor hesitated, then stepping quickly to the bed he fell upon his knees and buried his head in the pillow beside his daughter.

"Forgive me, father, I was so young, so stubborn. Oh! I had to send for you today. I hurt so here," finished the sufferer as she clutched her side.

Immediately her father was the doctor again, and placing a kiss of forgiveness upon his daughter's forehead he got out his medicine case.

"Tell me about it, Marjorie."

"We—we came to this town about a week ago."

"No, no, daughter, tell me about that later. The pain, when did it start? Where does it hurt?"

As she told her father about her sickness she feasted her eyes upon his kind face. Reaching out for the hand that was feeling her pulse, she held it as she finished. "I've done the best I could, dad. I tried to take care of Johnny, but my stubbornness has brought him to this. Since I've been sick poor Johnny has had to cook and clean the house and take care of me, 'till finally I just had to send for you. I knew you'd forgive me and come, dad."

Both of them had forgotten the little boy until his mother mentioned his name. Then both looked around and were surprised to find him over in one corner kneeling with his head bowed in silent prayer.

The old doctor's face shone. Tears listened in Marjorie's eyes as she waited for her father to speak.

"Marjorie, can it be—does this mean—O God! How good. You have heard my prayers!" said the old doctor as again he gave way to the pent up emotions of years. "Tell me, Marjorie, can it be that you have taught him?"

"No, dad, he has taught me. After he came, John and I were so happy for a time and I kept thinking of you, and I thought I could partly make amends for the terrible way I left all of you by sending Johnny to Sunday-school. I didn't think he would learn much. He was so young."

"The Lord was directing you aright, Marjorie, even though you didn't want Him in your own life," interrupted her father.

"Yes, dad, I know it now. But to go on: after Johnny had gone to Sunday-school a few weeks I noticed he bowed his head before he would eat his meals and at night he insisted on praying to Jesus. I am ashamed now, but I did all I could to keep him from praying. I kept

him home from Sunday-school but it didn't do any good, for he kept right on praying; night after night, meal after meal he kept on praying. My stubborn will was beginning to break by that time, so I let him go back to Sunday-school. His very steadfastness was the thing that made me come to my senses."

She lay quiet for a moment for she had come to the hard part. Her father finally said, "And how did you change, Marjorie?"

"Johnny did it. His life, his prayers. He's unusual, father, he's like you," she said as she reached up and ran her fingers through his silver hair, as she used to do. "One day Johnny came to me and said, 'Mother, will you pray with me?' I didn't know what to say. I had never prayed. You remember how you and mother tried and tried to get me to pray, but I wouldn't. I can see now how you must have felt. Well, I couldn't refuse Johnny. Yet, I couldn't pray, so I said, 'Mother will listen while you pray, Johnny.' Oh, dad, I shall never forget! He thanked the Lord for dying on the cross, then he said, 'Lord Jesus, I love you and I love mother, but I don't think mother loves you. She's an awfully good mother, so don't stop loving her, Lord, and maybe some day she will love you.' I couldn't stand it any longer, dad. I broke down and cried and cried. I couldn't stop. That was after John had left us and Johnny and I were all alone. That day I went to my room and gave my heart to Jesus, and we have been so happy, dad, so happy."

Neither had noticed that Johnny had risen from his knees and was standing at the foot of the bed. He had a look of bewilderment upon his face as they finished talking.

The old doctor was first to see him, and holding out his arms he said, "Johnny, come here. I want to tell you something."

Slowly Johnny came forward and was lifted upon the knee of the doctor.

"Johnny," began the old doctor, "how would you like to have me for a grandfather?"

The child looked him over and said, "I'd like it the best in all the world."

"Well, Johnny. I am your grandfather. I am your mother's daddy and I am going to take both of you home with me today. You know I live alone in a big house and I need both of you so much."

Marjorie was crying softly and said, "Dad, can you forgive me enough for that?"

Yes, child, long ago I realized that I didn't go about handling you rightly or I don't think you would have been so stubborn. Today you are going home with me."

"And Johnny," he said to the little boy, "mother will get well and won't have to take in washing any more."

"Hurrah!" shouted Johnny. Then a look of seriousness came over his childish face. Leaning over so he could whisper in his mother's ear, he said, "Mother, it will be like heaven, won't it, going home to—to—to grandfather's." And he gave his grandfather a hug.

"Isn't Jesus good to all of us?" cried Johnny.

"Yes, Johnny," said grandfather, "to all of us—to me, especially."

"And to me," said mother who already felt better and stronger.

"And to me most of all," said Johnny.

S. M. C.

"Mother, I almost won a soul for the Lord today," said Susie.

"Fine, Susie. Tell me about it," said her mother.

"Well, Mary Evans said she wanted to know how to be saved, so I started in telling her how Jesus died on the cross and we must believe in Him and take Him as our Saviour. She said that was fine but how did I know that was so. I started to quote that Bible verse you told me to learn but I couldn't remember it, so she said, 'Well, if you don't know any more about the Bible than that I guess I can't know you are telling me the truth.' And she walked away."

"Oh! Susie, I am so sorry. Just think what you could have done if you would only learn your verses."

Just think what you can do, boys and girls, if you join the S. M. C. and learn fifty-two Bible verses a year. You can win souls for Christ and prove what you tell them from God's Word. If you learn the Bible verses and write us the best letter telling how you learned them and the blessing you received from learning them, you then will receive a new ten-dollar Scofield Bible as a reward. You must be under the age of sixteen, live in the home of a "GRACE AND TRUTH" subscriber, and get two new subscriptions for "GRACE AND TRUTH."

The verses for the month of March are:

John 5:24

Isa. 53:6

John 10:28

Acts 16:31

VICTORY

MOUNT EVANS was especially appealing to me on this trip. The wind was cold and strong, sending the sharp, frozen snow crystals against the glass windows of the car. We were almost above timberline. Rounding a curve I saw a sight that made me stop and look and look. A long sweep of barren mountain was before me. The wind was terrific and had swept the slope clean of snow. Bare, exposed rocks protruded from the soil. Only one tree was visible. It alone had withstood the tempests of time. Its twisted trunk was almost barren of bark. The smaller branches had been torn from its limbs by the fierce onslaught of wind, rain, and snow. Lightning had ripped open its one side. It was bent, scarred, twisted, stunted, yet it stood. Many of the roots were exposed but they still clung. The tree, though misshapen, gnarled, and twisted, was beautiful. It spoke to me of victory. The tempests had not been able to uproot it, the rain could not wash it away, the wind could not blow it over. It had stood.

Are you like this tree, staunch, unmovable, rooted and grounded in the Word of God? Are you willing and ready to stand in spite of testing, in spite of storms in the life? Do sorrows cause you to give way? Do sacrifices make you throw everything overboard? Does criticism make you want to move on to easier fields? Does hardship cause defeat? Be like the tree. Be like the Lord bids you to be. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

FORGIVE AND FORGET

*Whenever a kind word is spoken,
Whenever a good deed is done;
Cherish them all in your mem'ry,
Forgetting of them no not one.*

*Whenever a friend speaketh harshly,
And kindness you give others spurn,
Forgive and forget, and like Jesus
Give only love in return.*

—Genevra Andrews

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Gayel Bender and his wife (Dorothy Wright), former D. B. I. students, are very happy to be the parents of a baby girl, Shirley Dean, born the nineteenth of January. Mr. Bender is doing a good piece of work in the preaching of the Word at two outstations of the First Baptist Church of Tucson, Arizona.

Miss Anna Thorell, D. B. I. '25, Orinoco River Mission, at present alone in a big city in South America, her colleagues being away in evangelistic work, writes of God's blessing, asks for prayer for the return of missionaries to the field and also for new missionaries. A prayer request is made. Get the prayer burden. Rejoice as the prayer is answered.

The Friedemanns, Czechoslovakia, one meal per day, trials, testings, no money, health badly impaired, a picture which should send us to our knees in intercessory prayer.

George Palm and wife (Edith Clark), D. B. I. '32, working among the very poor people of the Ozarks, Arkansas, praising God for the response to the truth, write, "We miss Harvest Field." And that calls for a suggestion: viz., If you want to know about your fellow alumni and former student acquaintances, everybody, send in the news about yourself, at least half a dozen times a year.

Miss Lillian Daniel's (D. B. I. '28) evacuation of her mission station, along with other mission workers, is a challenge to prayer, the death of the Stams making us realize how serious the situation is.

Harvey Hammond and wife (Georgiena Mott) former students of D. B. I., now taking the medical course at National Bible Institute, New York, plan to sail for Columbia, South America this spring for work among the Amazon Indians. Pray that their needs may be supplied, for outfit, passage, and support. (Praying Christians are usually GIVING Christians.)

Mrs. Grant, thirty years a missionary in the Nile Valley, Egypt, awakened us to some of the phases of missionary life and problems in a talk before the faculty and student body during her recent eight-day stay at D. B. I. Her niece, Adelle Crowell, is a student of the day school.

Rev. Ernest Fowler, '33, medical course at N. B. I., in Santa Marta, Columbia, under the Inland South America Missionary Union, living in "a house with barred windows, neighbors too close, all imaginable inconveniences except that it has electric lights," unable to use the language as yet, reports that he and his co-laborers, Mr. and Mrs. William Thompson, are finding great joy and satisfaction in the privilege of giving forth the life-giving testimony.

Archie Yetter and wife (Betty Burgess) D. B. I. '28, are experiencing God's rich blessings on their work in a new pastorate at Pomona, California.

Norman Renn and wife (Maude Cooper) '34, still "holding the fort" at Holyoke, Colorado, in the absence of Rev. Bailey, finding more opportunities for testimony than they can handle, visited their Alma Mater in February, were joyfully received, went back to their work, having strengthened others as well as having been strengthened. One student said, "It was a remark Norman Renn made that started me definitely on a systematic prayer schedule."

Miss Grace Edmondson, '31, is working among the Papago Indians of Arizona, she and her co-laborer the only white people within twenty-five miles. Testimony, teaching, and medical work are proving a wonderful opportunity as well as valuable training for future work.

Railroad Jim (Rev. James R. Smith), a Moody-type evangelist, old time engineer in the Colorado mountains, believing in eternal security "because it's scriptural," preached the old fashioned Gospel with power and to the saving of souls in a week's meetings at Berean Fundamental Church, Denver (formerly Church of the Open Bible). This grand old warrior greatly appreciated the special number dedicated to him—"The Gospel Train," Mr. Jones directing, Mrs. Jones at the piano, orchestra and choir taking part, even a whistle and bell included. That week of February 3 to 10 was one of deep spiritual blessing. We were sorry when Railroad Jim had to climb aboard his train for California.

Frances Paul, former D. B. I. student, completing her fifth year of missionary work in Palestine, plans to be home on furlough by next summer.

WHERE IS THE CLASS OF '34?

Sadie Clifford
Toronto, Canada
Justus Eiselstein
Denver Rescue Mission
Idamae Lipps
Church assistant, North
Platte, Nebraska
Annie Martin Lott
Business Staff, D. B. I.
Roderick Morrison
Business Staff, D. B. I.
Ivan Pulis
Post Graduate, D. B. I.
Norman Renn
Acting Pastor, Holyoke,
Colorado

BIBLE SEED THOUGHTS

Conducted by E. E. LOTT

CENTRALIZED AUTHORITY

Isaiah 33:22

INTRODUCTION: "the Lord"

I. "THE LORD IS OUR JUDGE"
(Judicial)

II. "THE LORD IS OUR LAWGIVER"
(Legislative)

III. "THE LORD IS OUR KING"
(Executive)

CONCLUSION: "He will save us"

—J. R. J.

—o—

ESSENTIALS OF CHRISTIAN FAITH

Hebrews 10:19-24

I. ADMITTANCE: "Let us draw near"

A. The believer's acquisition of Access (Standing)
Heb. 7:19
Rom. 5:2

B. The believer's appropriation of Access (State)
James 4:8
Ps. 73:28

II. CONSISTENCE: "Let us hold fast"

Biblical examples:

Paul—Acts 20:24

John the Baptist—Luke 7:24

Three Hebrew children—Daniel 3:16

III. CONSIDERANCE: "Let us consider one another"

A. In soul-winning
Matt. 4:19

B. In restoring the weak
Gal. 6:1

C. In teaching the Word
II Tim. 2:2

—E. E. L.

—o—

WORRY

I. THE CAUSES FOR WORRY

A. Poverty
Matt. 6:25, 31

B. Wealth
Ecc. 5:10

C. Wickedness
Isa. 57:20-21

D. Responsibility
Luke 10:40-42

E. Jealousy
Ps. 37:1, 7

II. THE CURE FOR WORRY

A. Trust the Lord

Ps. 37:3

Matt. 6:26-30

B. Love the Lord

Ps. 37:4

C. Surrender to the Lord

Ps. 37:5

D. Rest in the Lord

Ps. 37:7

E. Wait for the Lord

Ps. 37:7

—W. A. D. in "Revelation"

—o—

SIX KEY WORDS FOR THE CHRISTIAN LIFE

I Timothy 3:1

I. SCRIPTURE

II Tim. 3:16-17

Heb. 13:17

II. SALVATION

Eph. 2:8-9

III. SEPARATION

II Cor. 6:17

Rom. 12:1-2

IV. SPIRITUALITY

Col. 1:9-10

Rom. 8:6

Gal. 6:1

V. SERVICE

Eph. 2:10

VI. SECOND COMING

I John 3:2-3

I Thess. 4:16-17

—C. L. F.

—o—

ONE FOR ALL, ONCE FOR ALL

I. ONE SAVIOUR

Acts 4:12

Mark 15:24-28

II. FOR ALL SINNERS

Isa. 53:6

Rom. 5:12

III. ONE SACRIFICE

Heb. 10:11-13

Heb. 6:6

IV. FOR ALL TIME

Heb. 10:10, 14

John 10:28

—E. S.

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

IN THE CLOUDY AND DARK DAY

What a wonderful book for comfort the Bible is! The author of this beautifully written book shows that for every kind of affliction the Bible contains a consoling promise. The sufferer who carries his trials to God may well say with the Psalmist: "Before I was afflicted I went astray: but now have I kept Thy Word . . . It is good for me that I have been afflicted; that I might learn Thy statutes" (Ps. 119: 67, 71). Our author holds that some afflictions are the direct result of personal sins; but that is by no means always the case. Evil often comes upon the innocent; and yet it is permitted for a wise purpose, the purpose of discipline and refinement. For all people we recommend this most helpful volume, whether they are in any affliction just now or not; for nobody knows when he will have to suffer, and it would be well for people to know the comforts of God before affliction comes upon them. True it is that "earth has no sorrow that heaven cannot heal."

"IN THE CLOUDY AND DARK DAY," by Rev. G. H. Knight. Augustana Book Concern, Rock Island, Ill.

A NEW GUIDE TO CHRISTIAN DISCIPLESHIP

Perhaps the ideas in this book are not "new" in their essence, but the method of presenting them is original enough to deserve the appellation "new." We find the book very helpful and suggestive. The first chapter proves convincingly that God is a reality, and therefore the disciple must believe that God is. But that is not enough for Christian discipleship; the disciple must believe that God, the Son, became incarnate for man's redemption. Then the author shows what it means to be a Christian, why one should become a Christian, how to become a Christian, the various excuses offered for not being a Christian, and the glorious sequel of it all. It is a stimulating little book, and should be read by unconverted people as well as by those who are already disciples of Christ.

"A NEW GUIDE TO CHRISTIAN DISCIPLESHIP," by John W. McLennan. Fleming H. Revell Co., New York, N. Y. Price, \$1.00.

MARGARET KING'S VISION

This is a true story of a beautiful and devoted life. Margaret King was a missionary for many years in China in connection with the China Inland Mission. In a most fascinating way her life-story from her childhood to her lamented death is told in this book. The author has the gift of biographical narrative, knowing what to tell and what to leave untold. Miss King was born into a family who were quite well off in worldly goods; but her altruistic love, born of the Holy Spirit, impelled her to

spend her life in the service of Christ and her fellowmen. Of her it might truly be said, "The love of Christ constrained her." In China she engaged in doing evangelistic work, in teaching in girl's schools, and especially in winning young Chinese girls to Christ, so that they might do missionary work among the girls and young women of China. As the narrative proceeds, much light is shed on missionary work in the Chinese Empire, its hardships and successes, the Boxer uprisings, the Youth Movement, the conditions during the World War, and the characteristics of the Chinese people. Thus Mrs. Taylor's biography of Margaret King is as informing as it is interesting—which is an admirable combination.

"MARGARET KING'S VISION," by Mrs. Howard Taylor. China Inland Mission, 237 West School Lane, Philadelphia, Pa. Price, \$1.00.

IS HE NOT ABLE?

Mr. and Mrs. Ralph C. Norton are well known as authors and as faithful workers in the Belgian Gospel Mission. Mr. Norton died in the midst of his years in Brussels, Belgium, on Oct. 1, 1934. This new book by Mrs. Norton is a most heartening one, as it shows how God is able to provide, deliver, and cheer His servants in answer to faith. Mrs. Norton narrates many instances in which God came to the rescue of people in dire need or danger. Often He provided funds for the Belgian Mission just at the moment when it was needed. Yet it did not come in such a way as to lead His faithful people into presumption. In many ways, however, this book proves that God is not only able, but also willing, to comfort those who are in sore affliction or who have come to an emergency in financial matters. You will be greatly helped, whoever you are, by reading this book.

"IS HE NOT ABLE?" by Edith F. Norton. The Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Ill. Prices: art stock covers, 60 cents; cloth-bound, \$1.00.

NOTES AND NOTICES

In brown paper covers, "Dialogues for Old and Young, Volume VI," has reached our desk from G. F. Vallance, Pub., Barkinside, Essex, England. The booklet contains choice dialogues that can be used in Sunday-schools and for other church entertainments. All of them teach good religious lessons. The price is one shilling (\$24). Perhaps this is just the kind of a book some church workers have been looking for.

The reader should send for a presentation copy of a booklet, "Calling to Remembrance," to The World Wide Revival Prayer Movement, 5 South Oxford Place, Atlantic City, N. J. It is "a study of the means and methods God uses to revive His Church and to make alive those who are dead in trespasses and sins." Dr. George H.

Dowkontt, the well known superintendent of the Fulton Street Noon Prayer Meeting, Brooklyn, N. Y., sponsors and recommends the book, and hopes that it will help to bring about a real spiritual awakening in the Christian Church and a gracious ingathering of souls.

From Zondervan Publishing House, Grand Rapids, Mich., we have received two pamphlets by that learned Dutch theologian, Dr. Abraham Kuyper, entitled, "The Biblical Doctrine of Election" and "Chiliasm, or the Doctrine of Premillennialism." They are translated into English by Rev. G. M. Van Pernis. The price of the first is 25 cents; of the second, 35 cents. Whether you agree with the author or not, you will want to know the Reformed conception of these doctrines.

If you are either a minister or a layman, send five cents to Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo., for a tract entitled "The Pew Views of the Pulpit." It is written by a discerning layman, Mr. Ewald Schnuettner, who believes that it is the minister's sole business to preach the pure Gospel if he would please and edify the occupants of the pews.

The same firm has issued another valuable tract with the title, "The Open Bible: A Gift of the Reformation," written by Dr. William Dalhmann. He shows that the medieval church suppressed the Bible, and forbade the people to read it; but in the time of the Protestant Reformation, the Bible was translated into the language of the people, so that all could read it. Price, 5 cents per copy; one dozen copies, 30 cents.

A nicely bound and printed pamphlet, entitled "The Seven Dispensations," by Dr. Henry W. Frost, comes to us from Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. By much citation of Scripture he upholds the doctrine of Dispensationalism. Any one wishing to be informed regarding this doctrine should get and read Dr. Frost's pamphlet. The price is 40 cents.

A most instructive and helpful pamphlet for both ministers and laymen is issued by Concordia Publication House, St. Louis, Mo. It is entitled "Mutual Obligations of the Ministry and the Congregation," and is written by Rev. Karl Kretzschmar, who has had much experience as a pastor. The rights and duties of both the pastor and the people are fairly put. If both parties to the pastoral compact will follow the author's suggestions, Christian people will be edified, sinners will be won to Christ, and the Kingdom of God will be advanced.

Pithy and suggestive is a pamphlet entitled "They Twain Shall Be One," which consists of a number of sermons on home life by Rev. Paul Levi Foulk, pastor of the Trinity Lutheran Church, Altoona, Pa. Various kinds of homes are described. The duties of husbands and wives are clearly pointed out. Good advice is given regarding the choice of life partners by young people. The author strongly urges that the home be made Christian, and then mutual love and good-will will prevail. For price address the author as above indicated.

Fulfilling its purpose as a manual for church workers is a beautifully printed booklet entitled "My Bible," issued by the United Lutheran Publication House, Philadelphia, Pa., written by Drs. O. Fred Nolde and Paul J. Hoh. If church leaders use the Bible according to the instructions given in this booklet, they will be effective teachers of the Word of God. The authors stand firmly for the divine inspiration of the Bible. It has, of course, its human element, but that element is subordinated to the divine element. Price, 25 cents.

Over in England what is known as an "Evolution Protest Movement" was launched at a public meeting held in London on the twelfth of February, last. The chairman of the meeting was Sir Ambrose Fleming, and among the speakers were Captain Bernard Acworth, author of "This Progress," Douglas Dewar, author of "Difficulties of the Evolution Theory," and Basil Atkinson, Ph.D., author of "Is the Bible True?" The leaders of this movement are scientific gentlemen as well as Christian believers, and they are convinced that the hypothesis of evolution is detrimental to both science and Christianity. Those who desire information regarding this vital matter

should address: The Secretary, Evolution Protest Movement, 24 Essex Street, Strand, W. C. 2, London, England.

To find both the biblical authority and the inspiring impetus for evangelizing the world, the reader should get a brochure, entitled "Missionary Forward Endeavor in the Light of the Book of Acts," written by Professor Theodore Hoyer, and issued by the Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. It gives much useful information, and ought to spur the Christian Church to missionary activity. Price 15 cents.

"The Grim Shadow" is the title of a tractate by Herbert Lockyer. By the grim title the author means the "development of a world corporation," which will rule the whole world and culminate in the reign of the Antichrist, who is the Beast of the book of Revelation. Many signs of the times point in that direction. Already some nations are ruled by dictators. The booklet bears the imprint of the Bible Institute Colportage Association, 843-845 N. Wells Street, Chicago, Ill. Price 10 cents per copy; \$1.00 per dozen; \$7.00 per hundred.

THIS PROGRESS: THE TRAGEDY OF EVOLUTION

Although this book is somewhat difficult reading on account of its technical character, it is worth mastering. The author is a thorough-going scientist, and for the most part treats the tenet of evolution from the scientific viewpoint. In showing us what he calls "the tragedy" of evolution, he points out its baneful effect on politics, economics, engineering, industry, society, science, and religion. Then he acutely analyzes the so-called "evidences" of evolution, and pulverizes them—that is, shows their lack of scientific foundation. He avers that Darwin's theory of natural selection has been outmoded by the scientific gentry. A chapter is devoted to showing that the evolution of birds from reptiles and fishes has been disproved. In this chapter he pays his respects to J. Arthur Thomson and his book on "The Biology of Birds." The reader will see what a field the author traverses from the following chapter headings, among others that are just as interesting and effective: "Evolution in the Light of Reason," "Evolution Incomparable with Christianity," "Creation Accepted," "Man's First Morning," "Christianity in Harmony with Special Creation," "Nature Not Red in Tooth and Claw," "Christianity and War," "The Universe Within Us." It is a book to be read attentively and pondered well.

"THIS PROGRESS: THE TRAGEDY OF EVOLUTION," by Bernard Acworth. Rich & Cowan Pubs., 27 Maiden Lane, Strand, London, W.C.2, England. Price, 7s. 6d. (\$1.80).

THE NEW CHAIN REFERENCE BIBLE

It is gratifying to know that this important work has gone into the third improved edition and has acquired the eighteenth reprint. This new edition has greatly enhanced the value of the book. It contains the self-pronouncing text according to the King James Version of the whole Bible in clear print and on clean, white paper, with an abundance of marginal references. Many helps are included in this one beautiful and well-made volume. Here is a complete index of subjects, an analysis of each book of the Bible, many vital topics with the relevant biblical passages (a most valuable feature), a complete concordance, and other helps that show what a wonderful book the Bible is. Everywhere the Bible is treated as the inspired Word of God. We find no evidence of the negative biblical criticism in the work. The book is as beautiful in its format as it is useful in its contents. It contains features that can be found in no other work of the kind on the Sacred Volume.

"THE NEW CHAIN REFERENCE BIBLE," compiled and edited by Frank Charles Thompson, D.D., Ph.D., B.B. Kirkbride Bible Company, Publishers, Indianapolis, Ind. Write to the publishers for their best terms.

THE D.B.I. TWO YEAR PLAN

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH THE PROGRESS OF THE PENNY-A-DAY CAMPAIGN TO SET D.B.I. FREE FROM THE BONDAGE OF DEBT.

THE TIME

TIME moves rapidly on. Two months of the new year have already passed by, leaving just ten months of the allotted time in which to secure the balance of the 2000 pledges. During these two months a very small number of pledges were received. This condition would be most disquieting as well as discouraging were it not for the fact that our confidence is not only fixed in Him, "Who never faileth," but also in the many faithful friends who have so loyally supported this testimony in the days and years gone by. We believe that this let down is only temporary and that those who really love the truth for which the Denver Bible Institute stands, will not permit this campaign to languish but will again rise to the occasion and put this campaign over to the Lord's honor and glory. Can we count on you? Now is the time to act.

THE FACTS

IF THE Denver Bible Institute is to continue the Penny-a-Day campaign must also continue. The clearing away of the indebtedness which hangs so heavily upon the school depends upon the returns from the Penny-a-Day pledges.

While it is true that a good part of the obligations which threatened the very existence of the school last year, have been paid, the major portion of the indebtedness still remains. Through the kindness and courtesy of our creditors, the school was able to affect arrangements whereby regular payments could be made on these remaining obligations, thus making it possible for the school to continue functioning. The returns

from the Penny-a-Day campaign thus far has made it possible for the school to comply with these arrangements. To let the Penny-a-Day campaign languish now would be to plunge the school back into the same predicament which confronted it a little over a year ago. Unless our loyal friends rally in putting over the Penny-a-Day campaign, our creditors will soon be making demands which the school cannot meet. Surely this is not the time to relax in our efforts, but rather the opportunity for each and every one burdened for the Denver Bible Institute to get under the load as never before. Time moves on. The facts are apparant. What will you do?

THE RESPONSIBILITY

The responsibility of stewardship is an individual responsibility. Our giving to the Lord is not measured by what we give, but what we have left after making gifts for the Lord's work. In the light of Calvary's unspeakable gift to us, what would God have us give to Him?

In order to fulfill our quota of 2000 pledges by Dec. 31, 1935 and in order to make it possible for the Denver Bible Institute to continue its testimony, we appeal to you, dear readers of *Grace and Truth*, to take this matter seriously upon your hearts.

Perhaps you have been interested and burdened to do something from the beginning of our campaign but you have just been putting off signing a pledge. Why not make it a definite matter of prayer just now; ask Him what He would have you do; then do it for His honor and glory. "Whatsoever He saith unto you, do it" (John 2:5).

SIGN THE PLEDGE NOW!

• Redeeming the TIME, because the days •
• are evil. --Eph. 5:16 •

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS *by* THE EDITOR
QUESTIONS *by* C. REUBEN LINDQUIST

ILLUSTRATIONS *by* ALBERT MYGATT
CHILDRENS' TALKS *by* MISS ANNA BENTHIEN

Second Quarter, Lesson 5

Sunday, May 5, 1935

SIN, REPENTANCE, AND FAITH

Lesson Text: Luke 15:11-24
Devotional Reading: Ps. 51:1-10

Golden Text:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

The lesson for today is the famous story of the Prodigal Son. Being in the Gospels it is affected by the conflict which is raging these days as to whether the Gospels are Jewish or Church books. Or perhaps it would be more fairly stated if we said that the conflict is over the question as to whether the messages of the Gospels were altogether for the Jew, or whether the messages of the Gospels were also for us who live in this present hour. Strangely enough, the antagonists in this theological battle have ranged themselves sharply on clearly defined opposing sides, each side taking a position which, from the standpoint of the Scripture, is unnecessary.

One group, and its devotees are quite ardent, insist that the Gospels are Jewish and altogether so. Considered from a certain angle, these students have ground for their claims, but alas, they handle their material in such an extreme way as to bring that which is worthy in their teaching into disrepute along with the crassnesses and the unscriptural conclusions to which they have allowed themselves to be drawn. This group is called by their antagonists, "Hyper-dispensationalists." They deserve the appellation.

The second group of theologians declare the Gospels belong definitely in this age. There is very much which they present which is worthy of faithful consideration. But in their frenzy to escape the very palpable errors of the group which they have dubbed "Hyper-dispensationalists," they allow the pendulum to swing so far away from the recognition of the importance of dispensational truth that they are in great danger of losing very much that is meritorious. These teachers have been called "Flat-interpretationalists," and they deserve the appellation. In other words, both sides in this theological conflict have certain points in which they are right, but in the excitement and frenzy of the battle which is now on, the leaders in both parties have allowed themselves to be swept into unwarranted and unscriptural extremes. Thank God, there is a line of truth within the Word of God which satisfactorily reconciles all the seeming contradictions which have been so vigorously exploited. The line of truth in Scripture which so satisfyingly explains all the difficulties arising in this important Bible study question is that line of truth which we speak of as Dispensationalism vs. Individualism. It is one of the Eighteen Principles of Divine Revelation,

and is one of the most important in the entire group. Under Dispensationalism vs. Individualism we learn that the Holy Spirit does establish in the Scripture specific dispensational divisions, and that consequently some Scriptures are indeed to the Jew and some Scriptures are indeed to the Church. The dispensational element is uppermost when the Scripture is being considered from the standpoint of divine authority and divine government. But under the Dispensationalism vs. Individualism Principle we also learn that God's dealing with the individual is the same in every dispensation. Consequently, we may come to Matthew, Mark, Luke, and John, and even to the books of the Old Testament, seeking for the truths of God to regulate our lives in this day and hour. In other words, although all Scripture may not be TO us, all Scripture is certainly FOR us. If Dispensationalism vs. Individualism were recognized under the specific limitations indicated by the biblical examples where the principle is operative, the present theological discussion on hyper-dispensationalism and flat-interpretationalism would soon die out.

The Sunday-school lesson which has been given to us for today by the International Committee presenting the old familiar story of the Prodigal Son is one of the passages over which this controversy has raged. In our exposition of the lesson we will quickly recognize as a fact that the story of the Prodigal Son is freighted with stupendous message from the dispensational standpoint, which message will be adduced at some other time, and in this present study we will view the Prodigal Son from the individualistic standpoint, showing that the passage is undoubtedly usable in this present age, and that the Holy Spirit, speaking through our blessed Saviour, purposed that believers in any hour should be built up, strengthened, helped, and led forth into truth by the incidents and facts in this remarkable parable. We consider the lesson from three standpoints: (1) Backsliding (Luke 15:11-17); (2) Repentance (Luke 15:18-19); and (3) Restoration (Luke 15:20-24).

I. BACKSLIDING

The prodigal son is a heart-breaking demonstration of the total depravity of the race. The first fact which greets us as we enter the story is that he is the son of his own father. The father in the story represents our Lord and Saviour Jesus Christ. This may be perplexing to some, but it need not be if we remember that He Himself said, "I and My Father are one" (John 10:30). And perplexity is still further taken away when we remember that Isaiah said to us concerning the Lord Jesus, "For

unto us a Child is born . . . a Son is given; and the government shall be upon His shoulder; and His name shall be called . . . The mighty God, The everlasting Father" (Isaiah 9:6). Hence we see that it is not contrary to the Word of God to so perfectly identify the Son with the Father that the Son is called the Father. The father in this parable represents the Saviour Himself. The reason he is called "father" is because in the story he is specifically the one who has brought into the world by generation the young man who runs away from home. The physical generation of the story is a picture of the spiritual regeneration of the believer, and it is the Lord Jesus Himself Who becomes, through the new birth, the Father of all who will believe on Him. These considerations bring us face to face with the fact which has been so often overlooked in the study of this beautiful story. The young man was the son of the father. The young man does not represent one who has not been born into the family. He represents one who has been born into the family. Hence, the prodigal son is not a picture of the lost man who has never accepted Jesus Christ and consequently has never been born into the family of God through faith in the name of the Saviour, but the prodigal son represents a saved man. He represents the man who has heard the blessed message, "Marvel not that I said unto thee, Ye must be born again" (John 3:7). The prodigal son represents the man who has passed from death into life, and to whom God has given the astounding promise, "I give unto them eternal life; and they shall never perish" (John 10:28). Hence, the story of the prodigal son is not the story of a sinner who wanders away from God in unbelief and is at the last moment converted to faith in Christ. But the prodigal son is the story of a saved man who backslides, drifting very far away from the One Who has gloriously saved him, and who, when he arrives at the zenith of his sin, remembers his Father, remembers his home, turns his face to the One Who loves him, and returns in blessed spiritual restoration.

The son demanded of his father the portion of the substance which fell to him. And not many days after the property division had taken place, the young man gathered all together and took his journey into a far country where he wasted his substance in riotous living. How terribly he pictures the truth of Scripture that "all have sinned, and come short of the glory of God" (Romans 3:23). And how sad his experience, for he found that "the wages of sin" were indeed a terrible death—the death of backsliding, the death of broken fellowship and communion with the Father Whom he had learned to love so well. He found there was a terrible famine in the land to which sin had drawn him. He began to be in want. No longer did he have for his food the blessed things of his father's house. He now must satisfy himself with swine's food—"the husks that the swine did eat." He is an accurate photograph of the backslidden Christian who is seeking to satisfy his soul on the swine food of a wicked world, the swine food of carousal and revelry, the swine food of the theater, the dance, and the card-table, the swine food of moral corruption and spiritual degradation.

And when "he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him" (Luke 15:16), then he came to himself and began to yearn for home and father and the old delightful fellowship. Thus do backslidden Christians, even in the midst of their sin, because the Holy Spirit is still working on them because God has promised that He will go after them until He find them, because of the blessed fact of the eternal security of the believer, thus do backslidden Christians awake, hunger, and yearn, and finally come back to their blessed Lord.

II. REPENTANCE

The word "repentance" means a change of mind. The prodigal has surely changed his mind. The shifting of gears is complete, and he says, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee" (Luke 15:18). He is ready to come back. He is ready to return. And, ah, what

a testimony it is when he says, "And am no more worthy to be called thy son: make me as one of thy hired servants" (Luke 15:19). May God give to the church of Jesus Christ in this awful hour of spiritual apostasy and declension the spirit of repentance, the spirit of a change of mind, the spirit of turning away from the world and the lusts of the flesh, and turning back to God.

III. RESTORATION

And what the prodigal thought he would do, he did. He arose and came to his father. The mighty sweep of repentance which the Spirit of God had stirred in his heart produced action, clear-cut, drastic action. Repentance that does not produce action is not much good. And as he was on his journey to his father, his father beheld him while he was yet afar off, and being moved with compassion, the father ran, and fell on his neck, and kissed him. The evident intent of the story is to reveal to us the gigantic love of God for those who are His own, a love that never fails, a love that never breaks down. Instead of the severity of rebuke there was the tenderness of a great love, a beautiful reception.

The story of the prodigal son is a stinging rebuke to the doctrine that a Christian can lose his salvation. From beginning to end the Bible teaches the glorious truth of the eternal security of the believer. If a man is a son of God through faith in Jesus Christ he is saved whether the man is in the Father's house or filling his belly with the husks which the swine do eat. If he is a son of God he is just as much a son while he is in the pig-sty as he is in the Father's parlor. But, alas, nothing could be more grievous to the heart of the Father than for the son to act as though he were not a son even when he actually is.

In the light of such glorious truth as this falling from the inspired lips of our blessed Saviour, it is not to be wondered at that a little later the apostle Paul cries out in ecstasy, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

I was talking with a brilliant young physician in Kansas a few years ago in one of our meetings, when he said, "Doctor, I am tied to my mother's apron strings. I have always lived up to her teachings morally, and I pride myself on the fact that while I was away in the medical institution I kept myself clean. I do not profess to be a Christian, but I am a better moral man than any of the church members of this city." I said, "Doctor, I do not doubt you for an instant, but I want your attention. UNREGENERACY IS A STATE. You have not been regenerated, have you?" He replied, "No sir, I do not claim to be a regenerated man."

I was standing in the aisle by the side of the physician, and I drew a square in the sawdust, and said, "Doctor, let this square represent the State of Colorado." He said, "All right." I continued, "The altitude of the lowest point is 2,000 feet above the sea level, and the highest altitude, the summit of Pike's Peak, is 14,200 feet above sea level, and there are people in the Colorado mines who are 3,000 feet below the lowest altitude in the state. Whether they are in the mines, on the lowest altitude, or on the summit of Pike's Peak, THEY ARE ALL IN THE STATE OF COLORADO. Now the state of unregeneracy is like that. Some men are way down below the surface in the underground villainy of flagrant wickedness; others range about the ordinary surfacing, the lowest altitude in the state of unregeneracy; while you are on the summit of Mount Morality; but you are still in the state of unregeneracy."

He looked at me in dumb amazement for a moment, then said without a word of argument, "Doctor Oliver, you have knocked the props out from under me; I am with you," and walked down the aisle to the place of prayer, where he publicly confessed Jesus Christ as his personal Saviour.

—French E. Oliver

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is it necessary to rightly divide the Word of God in order to properly understand God's plan for the ages? (II Tim. 2:15—Rightly divide the Word of Truth; Heb. 11:3—The Ages (dispensations) were planned by God)
2. What are some apparent contradictions which can be understood only by recognizing dispensational distinctions? (Gen. 4:15 with Gen. 9:6; Josh. 10:11, 28, 30, 32, 35, 37, 39 with Rev. 13:10; Mark 13:11 with II Tim. 2:15; Mark 16:17-18 with I Cor. 13:8 with II Cor. 5:7; John 12:50 with Gal. 2:16; Deut. 28:58 with Gal. 2:16)
3. Was the prodigal son a lost or saved man? (Luke 15:12, 17, 20; John 10:28-29)
4. Does God ever disown or reject those who drift from Him? (John 5:24; 6:37; Rom. 8:38-39)
5. What was the father's attitude toward his son's return? (Luke 15:22-24)
6. What is the Lord's attitude toward His own who sin against Him? (Jer. 3:12; 31:20; 36:3; Luke 15:4)
7. Do swine in the Scripture ever stand connected with believers? (Matt. 7:6; II Pet. 2:22)
8. What is the literal meaning of repentance? (I Thess. 1:9)
9. What produces repentance in the heart of a backslider? (Rom. 2:4; II Cor. 7:10)
10. What are the results of repentance for sin? (I Sam. 7:3; Luke 17:3; Acts 26:20; II Tim. 2:25)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

The story of the prodigal son is an interesting one. Here was a young man who had everything he desired. Yet he was not satisfied with that, but asked his father to give him his portion of the inheritance, and the father granted his desire. Then the young man left home with his fortune, and went into a far country. No doubt you have wished at times that you had a lot of money and could go far away, and then you would be happy. As you follow the story you will see that all that this young man had could never have made him happy.

The young man now away from home has made new friends. He spends his money freely, and thinks he is

having a good time. Before long his money is gone, his friends have left him, and he is poor and suffering want. He gets so hungry that he wants to eat the husks of corn that are given to the pigs. No one seems to see his awful condition, and no one offers him food. In Luke 15:17 we read that "he came to himself." In other words, he stops and begins to think. What do you suppose this young man is thinking about? Why, he is thinking about home. About all of the good things which he left behind. He remembers too that even his father's servants have plenty to eat, and more than they need, and here he is hungry. Then something takes place in his life. He decides to go back home. He knows he is not worthy to come back as a son, and so decides to ask his father to take him back as a servant. He leaves this awful condition, and starts on his way home.

The father had not forgotten his son even though he had been gone for a long time. He looked forward to his return; and the Bible tells us that when the boy was a long way off the father saw him and ran to meet him (Luke 15:20). There was a welcome awaiting him, and there was great rejoicing in the father's heart because his son had returned. The father did not allow the son to be his servant but restored him to his place as a son.

How great a love was shown to this wandering boy! Sin had separated him from his father's home, but the moment he decided to return, his father received him back. The heart of God our Heavenly Father has a love deeper than any human love could ever be. The Lord Jesus Christ gave Himself for the sin of the world, and any one who sees the folly of their waywardness and sin can turn to Him for salvation, and be gladly received as His own. But sometimes one who belongs to the Lord Jesus wanders away. Does that mean that he loses the Father's love? No; the Heavenly Father's love does not change toward the wandering one, but the wanderer loses out on all of the blessings which the Father's love has for him at home. And when he returns to the Father's fold, he is gladly received and showered with blessings.

May this lesson cause every boy and girl to want to live for the Lord Jesus, and not to seek to find enjoyment apart from Him. You can never be satisfied when you are wandering from the fold. The path of sin is a hard path, but the path in which the Lord leads His own is a path of blessing.

Yours in the Saviour's wondrous love,

Aunt Anna

Second Quarter, Lesson 6

Sunday, May 12, 1935

THE CHRISTIAN CHURCH

Lesson Text: Ephesians 4:1-16
Devotional Reading: Ephesians 2:11-21

Golden Text:

"So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5).

Our lesson committee has given us quite a group of passages on this lesson, but has specially indicated that Acts 2:41-45 and Ephesians 4:1-16 should be printed. Owing to the great wealth of the material supplied, we are confining our comments to Ephesians 4:1-7 and 11-16. It is a lesson of great importance. It presents to us that truth which is characteristic of the dispensation in which we live. It is a portion of the Holy Spirit's unfolding concerning the Body of Christ, which is His Church, the Mystery presented by Paul to believers of the age extending from Pentecost to the Rapture. We will study this lesson under four general headings: (1) The Apostolic Appeal (Eph. 4:1-3); (2) The Seven Unities (Eph. 4:4-6); (3) The Five Gifts (Eph. 4:7); and (4) The Divine Purpose (Eph. 4:11-16).

I. THE APOSTOLIC APPEAL

The apostolic appeal is an appeal for unity. He presents it as the most vital need in the Church of Jesus Christ. He opens the chapter with the words, "I therefore, the prisoner of the Lord, beseech you that ye walk

worthy of the vocation wherewith ye are called" (Eph. 4:1). His words boken the humility of his own life, his absolute willingness to be a prisoner for the Lord; he calls their attention to the fact that God has bestowed upon each and every one of them a glorious calling, that is to say, that God has chosen specific and blessed good works for them to perform. He has already made reference to this same truth a little earlier in this Ephesian letter (Eph. 2:10). He then proceeds to show them that it takes this blessed faithfulness to the calling or work which God has chosen for us to do coupled with a group of precious virtues which are becoming exceedingly rare among Christians, in order to bring about that thing for which he is particularly appealing—the unity of the Spirit. The virtues which must be coupled with fidelity to our divine life-work are "lowliness and meekness with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:2-3).

As we study the entire appeal here presented we discover that the Holy Spirit has been directing the apostle Paul to place the accent on the subject of unity. A very brief study of the condition of Christian work today would soon convince the student that the need for unity

has increased since the days of Paul. On every hand the terrible schisms and splits and divisions among Christian people are enough to break the heart of anyone who is concerned for the progress of the cause of Christ. May God give us grace to take the appeal home to ourselves that we may do all in our power to bring about the unity of the Spirit.

II. THE SEVEN UNITIES

As an argument and incentive to the believer in Christ to seek to maintain the unity of the Spirit in the bond of peace, the Apostle here presents in a passage which has become positively famous, the seven unities of Deity. This remarkable section has been very frequently quoted and almost as frequently thoroughly misunderstood. The words are, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all" (Eph. 4:4-6).

The "one body" is that mystical Body which was hidden throughout past ages in God. The "one body" therefore points to the first person of the Trinity. The "one Spirit" is the Holy Spirit, and consequently points to the third person of the Trinity. The "one hope" is the blessed hope of our Lord's return, and consequently points to the second person of the Trinity. The "one Lord" is God Himself in the person of His blessed Son, Jesus Christ, consequently points to the second person of the Trinity. The "one faith" is the faith of Jesus Christ, and also points to the second person. The "one baptism" is the baptism of the Holy Spirit and points to the third person of the Trinity. The "one God and Father" is God the first person, of course pointing to the one Who stands first in the Trinity.

On the interpretation of these seven amazing and beautiful unities, there is very little difference of opinion except on the sixth one. The one referring to the baptism of the Holy Spirit is by many declared to be a reference to water baptism. There could hardly be an interpretation more abortive and more subversive of truth. There is considerable agreement among students that all the other six refer directly to Deity, either in the first person, the second person, or the third person. There is no law of interpretation known in Scripture whereby we can recognize the great importance, the dignity, and the divine reference of six of these items in this list of unities and then violently wrench one of the list out of its context and force it down into a mere ordinance performed by man. Let that ordinance be ever so sacred and the solemnity of the occasion ever so deep, still we are forced to recognize the fact that an ordinance does not satisfy the inexorable demands of the context which require that these unities must all be recognized as unities which pertain to Deity. Because God is the only true and perfect unity existent, the seven unities all point to Him. Indeed, the seven unities of Ephesians four are only seven different expressions of the same unity, that is, God.

It is unique to observe that these seven expressions concerning the one God carry with them and constitute a most convincing demonstration of that which seems impossible to man. They are a demonstration of the unity in Trinity and the Trinity in unity, for God is both unity and Trinity at one and the same time. This great truth comes under the Infinity Principle in the Eighteen Principles of Divine Revelation. The purpose of the great Apostle in presenting in such remarkable fashion the seven unities of Deity is to stimulate the believers in Christ Jesus to walk in unity among themselves as members of the Body of Christ.

It is significant to observe that the Holy Spirit says there is "one Body." This overthrows the hyper-dispensational heresy that there is one body extending from Acts 2 to Acts 7, another body extending from Acts 8 to Acts 23, and that the body we are members of began after Acts 28. This is sheer human invention. When God says "one body" He does not mean several. We are members of the one Body, the Church, which began on the day of Pentecost.

III. THE FIVE GIFTS

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph.

4:11). The five gifts mentioned in this list are all public gifts which are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12). The various other gifts of the Holy Spirit which go to make up the beauty of Christian life and character appear in other lists in the writings of the apostle Paul. This particular list in Ephesians 4:11 is interesting because two of the gifts mentioned have ceased. We know that the gift of apostleship has ended because Paul refers to himself in I Corinthians 4:9 (when correctly translated) as the last of the apostles, and we know that the gift of prophecy is no longer operative as we are plainly told that prophecies shall fail (I Cor. 13:8). The fact that the Holy Spirit connects these two gifts with the "foundation" would instantly limit the two gifts to the early section of the dispensation, and show the always clear-cut and delightful agreement of Scripture. The remaining three gifts are the gifts which continue throughout the age, evangelists, pastors, and teachers, and are the chief public gifts which the Holy Spirit is using even to this present hour in the propagating of the glorious Gospel of Jesus and His love. It is only in false religions such as Mormonism and Pentecostalism that we find the wicked claim that apostles and prophets still continue throughout the dispensation. It is sad that there are so many who are not heeding the inspired command of the apostle Paul, "rightly dividing the Word of Truth" (II Tim. 2:15).

IV. THE DIVINE PURPOSE

The divine purpose in setting forth the seven unities and the five gifts is very clearly stated. It is for the perfecting of the saints. It is for the work of the ministry. It is for the building up of the Body of Christ. And then the opening statement of verse 13 brings it to its climax, "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Unity in Christ, this is the great aim and purpose of God as He views His people and as He sends forth the Holy Spirit to work in their lives. And ah, what a sad picture they present. Even among those who happen to have their fellowship in the same Assembly, we find personal bickering, criticism, individual conflict, and assumed superiorities everywhere present. Meanwhile, the cry of the Holy Spirit to each and every one of us is, "Till we all attain unto the unity of the faith." In verse 14 a very clear-cut implication is thrown out. The apostle Paul says, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ" (Eph. 4:14-15). The Apostle is saying to us in so many words, that splits and schisms are childish. That we may be no longer children, he is appealing to us for the unity of the faith and then warns us against being tossed to and fro, and carried about with every wind of doctrine. Sometimes it is not even anything as strong as a wind of doctrine which carries us away, but some personal grudge. This is even more reprehensible. He uses an expression in verse 15 which is especially calculated to awaken the child of God to the privilege into which he is invited when he is asked to step forth into the unity of the faith, the expression is "grow up into Him . . . Who is the Head." Already we are members of Him Who is the Head, already we have been united to the blessed Christ forever and ever, already we have been baptized by the Holy Spirit into His Body, but now in our State we have the blessed privilege to grow up into the Head, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ (II Pet. 3:18), growing in spiritual apprehension and growing in spiritual appreciation, both of our blessed Lord and of those who are His with whom we are thrown. It is a blessed joy and delight indeed to come to know the Lord in such a personal way, in fellowship, in communion, in occupation, in appropriation that we enter into the blessed experience spoken of by Paul, "growing up into the Head."

Verse 16 is a very fitting conclusion for this lesson for it brings us to another one of the beautiful apostolic expressions of unity, that thought which underlies this

entire section, "From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love." There are two expressions in this verse which challenge our attention. The one is the closing expression which says, "Unto the edifying of itself in love." There is no true Christian growth which is not centered in love. And the other expression should awaken every one of us to our responsibility. It is the little expression "that which every joint supplieth." We believers are the joints in the Body of Christ, and unity and growth are dependent upon that which every joint supplieth.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

The church of Christ has been left in the world in a position analogous to that of the Red Cross detachment, belonging to a loyal army, but left temporarily in territory under the military control of a rebellious army. Their orders requiring non-resistance and loving service even to enemies, they could, without compromising their loyalty to their own side, work most heartily to help individuals and to ameliorate the condition of the enemy's wounded. But they would become traitors if they should do anything to help the enemy's army, as an institution, to accomplish its purpose.

—J. J. Robinson, in "Serving and Waiting"

I have been in the pastorate since 1878, when I was ordained, and I have been preaching ever since. Ever since my first year in the ministry, I have been in a revival. Some people thought I was beginning to do evangelistic work when I left this Institute to go around the world, in December, 1901. We had had a revival in this church for eight or nine years before that, and they have had it ever since, and it is going on still. And the secret of it is belief of what that old Book says about prayer.

—R. A. Torrey to the Moody Church

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. How many churches are referred to in the New Testament? (Israel (past), Acts 7:37-38; Israel (future), Matt. 16:18; the Church (the mystical Body), Eph. 2:11-18; Eph. 3:1-9; Col. 1:18, 24)
2. By whom was the Church of this age revealed? (Eph. 3:1-9; Col. 1:22-26)
3. What is the secret of unity among believers? (Amos 3:3; Phil. 1:27; 2:13)
4. Has God planned a definite spiritual task for each and every believer in Christ Jesus? (Acts 13:2; Rom. 1:6-7; Eph. 2:10; 4:1; I Cor. 7:17; I Thess. 2:12)
5. Did the Apostle have a definite calling? (Acts 20:24; I Cor. 1:1; Gal. 1:15-16)

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6. What does God promise to all that are called in Christ Jesus? (Rom. 8:28)

7. Is there any excuse for believers in this age not walking in unity? (Eph. 4:4-7)

8. Is there more than one mystical Body of believers in this age? (I Cor. 12:12-13, 15, 18; Eph. 4:4)

9. How are believers, both Jews and Gentiles, inducted into this mystical Body? (I Cor. 12:13)

10. What is God's desire for the members of this mystical Body? (I Cor. 12:25-26; Eph. 4:14-32)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

In the second chapter of Acts, after Peter has preached the sermon at Pentecost, he tells of the blessing which came to that early church, and the things which brought those blessings. There were about 3,000 persons who were saved, and began attending the church. The Bible says of those 3,000 souls, that they "gladly received the Word"; that they "continued stedfastly in the apostles' doctrine and fellowship" with them (Acts 2:41-42). These people were not running around from one place to another, but were steady in their new faith. This little group of Christians were growing in their Christian lives. They not only thought of their own need of knowing more of the truth, but began to reach out for others that they too might learn of Him.

Have you accepted the Lord Jesus as your Saviour? If so, what are you doing to win someone else to that Saviour? Is your life showing forth the fact that you are a Christian, or do you go on in the same way you did before? Remember that the lesson we had a few weeks back told us that our lives are living Bibles and that people are reading our lives when they do not read the Bible. How the Lord Jesus yearns to have you telling others of Himself and His power to save. Won't you begin to tell others of the Lord Jesus? There are so many who do not know Him as the Saviour of their life, and are waiting for you to tell them. You need not wait until you are grown up and go into the foreign countries, but just where you are you can witness for Him. Have you ever sung the song, "Brighten the Corner Where You Are"? There may be someone far from the harbor, and looking to you to guide him aright.

Should there be a boy or girl who is reading with us and who has never accepted the Lord Jesus as their Saviour, won't you receive Him now? He died on the cross of Calvary for you. He paid the penalty for your sin, and says in His Word, "Believe on the Lord Jesus Christ, and thou shalt be saved." He wants you to believe that Jesus died for you. Will you take Him as your Saviour, and then live for Him, so that others may know Him too?

Yours in His saving grace,
Aunt Anna

Sunday, May 19, 1935

BAPTISM

Lesson Text: Acts 8:26-39
Devotional Reading: Rom. 6:1-10

Golden Text:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

Today's lesson is one of the delightful incidents narrated by the Holy Spirit in the book of Acts. The book of Acts is the transitional book of the New Testament, covering the period which has been rightly called the "Transition period." And when we say "transitional" we do not mean what the hyper-dispensationalists have tried to make the word "transitional" mean. These extreme teachers have placed the book of Acts entirely in the Jewish period, declaring it to be altogether Jewish, but at

the same time calling it "transitional." Such inconsistency should immediately awaken them to the unreliability of their own thinking, for if the book is transitional, then it must of very necessity partake of the nature of that which is going out just as definitely as it partakes of the nature of that which is coming in, and also just as definitely partake of the nature of that which is coming in as it must partake of the nature of that which is going out. To call the book "transitional" and then to declare it to be entirely Jewish is to try to seek to convince one's listeners of an impossibility. Both things cannot be true. If the book of Acts is transitional, then it is not all Jewish. If the book of Acts is all Jewish, then it is not transitional. The fact of the matter is, the book of Acts is

transitional, and consequently we find within it the beginnings of the Church. And by that very same token, because the book of Acts is transitional, we find in it much that pertains to the Kingdom, and is consequently Jewish in character.

The beginning of the Church occurs in the book of Acts on the Day of Pentecost. The denial of this truth has been the foundation-stone on which the hyper-dispensationalists build their flimsy superstructure of their no-baptism theory.

We will discuss this lesson under three headings: (1) The Angelic Communication to a Messenger (Acts 8:26); (2) The Salvation of the Willing One (Acts 8:27-35); (3) The Testimony of a Saved One (Acts 8:36-39).

I. THE ANGELIC COMMUNICATION TO A MESSENGER

God has a faithful evangelist in Philip. The Lord knows that Philip will be absolutely true in the proclamation of the story of Jesus. God also knows of a "FISH" which is "JUST RIPE TO BE HARVESTED," so the Lord sends an angel to Philip with the command, "Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26).

Philip is a man whose confidence is fixed in God. Although it happens that the command comes at a time when he is in the midst of a successful testimony in Samaria, he immediately obeys the divine command received through angelic communication. He heads for Gaza.

The fact that the communication came through angelic ministry is itself a proof that the Jewish period had not yet passed out, for angelic communications, visions, healings, and tongues, and the miraculous marvels which appeared in the Gospels and the Acts are inescapable earmarks that the Jewish period is still present.

II. THE SALVATION OF THE WILLING ONE

Philip soon locates the man to whom God has sent him. He is "a eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship" (Acts 8:27). He was now returning from Jerusalem on his way back to Ethiopia and was sitting in his chariot. It is most unique that this black man was reading the prophet Isaiah. And now God desires to communicate with Philip again. This time He does not send an angel, but the communication is through the Holy Spirit. Communications from the heart of God to the soul of man through the instrumentality of the third Person of the Trinity, the Holy Spirit, are characteristic of all ages. Individual spiritual truth is the same in every age. The Spirit speaks to Philip and says, "Go near, and join thyself to this chariot." Philip ran to him and heard him reading Isaiah the Prophet and said, "Understandest thou what thou readest?" The Ethiopian's answer shows that he was not a fanatic. He did not have the idea that the Holy Spirit had to show to him the true meaning of the Scripture without the aid of a divinely chosen teacher. Some men refuse to listen to teaching, declaring that they will get all their knowledge of God directly from the Holy Spirit. Such men are wrong in their concept and the Ethiopian eunuch was right. He said, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him" (Acts 8:29-31). God has chosen to communicate divine truth to the souls of men through divinely chosen instruments who are given the blessed privilege of exercising the gifts of the Spirit.

Now the passage of Scripture which he was reading was this: "He was led as a sheep to the slaughter; and like a lamb dumb before her shearer, so opened He not His mouth" (Acts 8:32). It is a familiar passage and a favorite one with all who love the truth of the Saviour, Jesus Christ. And the Ethiopian said to Philip, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" (Acts 8:34). This was the very opportunity that Philip had been yearning for, and opening his mouth, and beginning at that very Scripture he preached unto him Jesus. What a joy it must have been to Philip to find the Ethiopian eunuch reading from Isaiah 53, that chapter which speaks so clearly and so

blessedly of the One Who is to die for those who have committed sin. Surely God Himself had a hand in the particular subject to which the Ethiopian eunuch had turned as he read the book of Isaiah. To this day it is still regarded by Christians as one of the greatest prophetic passages pertaining to their Messiah, our blessed Lord Jesus, to be found in the Old Testament. The Ethiopian responded quickly to the proclamation of the message as presented by Philip and was soon rejoicing in simple faith in Jesus Christ the Lord.

III. THE TESTIMONY OF A SAVED ONE

Immediately the Ethiopian wishes to testify to his faith in Christ. There is not one word said about his joining the church. In fact, the joining of the church was the farthest thing from the mind of either Philip or the eunuch. In any such sense as we think of it and know of it today, there were no churches to join. The eunuch suggests immediate baptism because he knows that his fellow-traveler who has come to his side to aid him in things spiritual cannot possibly be expected to remain with him permanently on the long journey to Ethiopia. Consequently, the beautiful testimony is suggested. In the Isaiah passage they had just been reading one of the statements concerning the Saviour: "His life is taken from the earth" (Acts 8:33). They now both step out of the chariot preparatory to the testimony that the Ethiopian eunuch is about to enter into, and with those words, "His life is taken from the earth," still ringing in their ears "they went down both into the water" (Acts 8:38), and then, the record says, they came "up out of the water" (Acts 8:39). The method of baptism evidently practiced is immersion and the picture presented is the death and resurrection of Jesus Christ the Lord. This is the testimony of those that believe in Him. By the act of baptism the believer testifies that he has been united with, identified with, the Lord and Saviour Jesus Christ in death, as he goes down into the water, and in resurrection as he emerges from the water. As soon as the symbolic testimony was completed the Spirit of the Lord caught away Philip and the eunuch saw him no more and he went on his way rejoicing (Acts 8:39).

Although the baptism of the Ethiopian eunuch gives us clear indication as to the scriptural method of baptism, yet for the fuller and clearer teaching concerning baptism in this dispensation, we must of necessity turn to the writings of that one whom God called to be the Moses of this age, the apostle Paul. In his writings we find five remarkable passages in which baptism is referred to, but when we come to study those passages closely, lo, we find that the baptism of which Paul is speaking is not water baptism at all but the baptism of the Holy Spirit. We refer to Romans 6:3-4; Ephesians 4:5; Colossians 2:12; I Corinthians 12:13; and Galatians 3:27. The language and the context of these five passages are so clear and unmistakable that no careful student of the Word of God can refer them to water baptism.

It is a unique fact that in the writings of the apostle Paul, water baptism is referred to just once. The passage is a clear passage. It occurs in one of his Church books, the I Corinthian letter. We wish to repeat, it occurs in one of his Church books. We repeat this statement because there are those who tell us that I Corinthians, like the book of Acts, is a transitional book, that I Corinthians does not belong to the Body of Christ of this dispensation in which we live. The Scripture reply to this false teaching is very definite. I Corinthians 1:2 tells us definitely that Paul is addressing his letter "unto the Church of God which is at Corinth." In I Corinthians 12:13 Paul lets them know that they are all "baptized into one body." This shows us at once that the Church at Corinth is regarded by the apostle Paul as a part of the "one Body" of Christ, hence, the church at Corinth is not a Jewish church. It is a part of the "one Body." Thus we are forced to the conclusion that I Corinthians is not a transitional book, nor is it to be regarded for Christian Jews alone. It belongs to the Body of Christ to which we, believers of the present hour, are members.

In the first chapter of I Corinthians the apostle Paul speaks of water baptism very definitely, and has THE opportunity of his apostolic career to teach the Corinthians that baptism has been done away. But he fails absolutely to teach any such thing, but rather by inference makes it clear that other teachers, preachers, and apostles of the age will all be baptizers, but that he, Paul, was especially called to preach and not to baptize. In other words, the teaching of the apostle Paul in the one passage of his entire writings dealing with the subject of water baptism, while it does not command baptism, most assuredly teaches its permissibility, and by the very fact that it does not cast baptism out of this age, teaches its value and advisability (I Cor. 1:12-17). Thus we see that one of the avenues of Christian testimony whereby a believer may make known his oneness with Christ is the ordinance of baptism in which the believer sets forth when he goes down into death with Christ, and comes forth in blessed resurrection with Christ, that he is one with his Saviour forevermore.

There is a group of four frequently presented ideas concerning baptism which ideas we do not find in the Word of God. Although we have alluded to some of them in the foregoing exposition, it is well to group these four teachings concerning baptism into a clearly defined list.

1. The teaching that baptism stands at the door of the Church.
2. The teaching that baptism is necessary in order to participate in the Lord's Supper.
3. The teaching that baptism is a saving ordinance.
4. The teaching that baptism has been done away in this dispensation.

There is no Scripture in the entire Bible which teaches that baptism stands at the door of the Church. That doctrine is an invention. There is no teaching that baptism is necessary in order to participate in the Lord's Supper. It is hard for us to realize that any line of teaching so terribly contrary to the grace of God has ever found so much footing as the so-called teaching of restricted communion. It is an invention with no biblical warrant. The teaching that baptism is a saving ordinance has no foundation in Scripture. The passages which the devotees of this notion employ are warped, and twisted, and dragged from their dispensational setting. And the teaching that baptism has been done away in this dispensation is only an inference, a false one at that, and has not one passage in the inspired Book upon which to stand.

May God give us grace to stand for a rightly divided Bible in spite of man's absurd obsessions and fanciful vagaries.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

One of the earliest patients at the dispensary in Toro, Uganda, was an old man who came to receive treatment. He was put into the old men's Bible class for instruction. One day, with streaming eyes, he came to the missionary and said, "I want to be baptized." The missionary asked him, "Will baptism save us?" and he answered, "Oh, no; only Jesus Who died on the cross." "Then what is the use of baptism?" "Well," said he, "Christ told us to believe and be baptized, and it shows we want to leave our bad habits and follow Christ." That simple-minded, untutored old man had caught the true meaning and purpose of baptism: salvation from sin through the Saviour's atonement; an act of obedience to Christ's command; and a sign and seal of the covenant of grace, followed by a life of true devotion.

—From a Missionary

Mrs. Dan Crawford in a letter from the Congo describes an African baptism: "Crowded were the banks of the flowing river next morning, all agog to see this new spectacle of a baptism. But the solemn-faced native pastor is out to teach and not to tickle his countrymen. 'Give ear, O ye people. In these waters—God's baptism—we baptize thirteen NEW men and women—new, because indwelt are they with a spring perpetual that never can

dry up. And thou, O river, think not that thy waters can wash away sin, but rejoice that for the first time in all the centuries we claim thee for thy Maker's service, thou who hast given out thy waters heretofore for the brewing of the skull-splitting beer.'"

—From "The Christian"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. When did the Church of this age begin? (Acts 2:1; I Cor. 12:13)
2. What outstanding manifestations, which later ceased, thus proving the transitional character of the book of Acts, accompanied the ushering in of the Body age? (Acts 2:2-4 with I Cor. 13:8)
3. How does Peter's message on the day of Pentecost differ from Paul's message at the close of the book, thus indicating a transition? (Acts 2:14, 22, 29, 38 with Acts 28:23-28)
4. Does God's dealing with the Ethiopian eunuch through Philip vindicate His promise? (John 7:17)
5. What message did Philip preach to the eunuch? (Acts 8:35)
6. How has God ordained that His message of grace should be proclaimed? (Acts 9:15; Rom. 10:14; I Cor. 1:21, 27; II Cor. 5:20; II Thess. 2:4; Titus 1:3)
7. Give a list of the Scriptures that indicate that water baptism is essential to salvation.
8. What was Paul's declaration to those who would place especial emphasis upon water baptism? (I Cor. 1:10-17)
9. Is it possible to stress the ordinance of baptism to the extent of frustrating or even eclipsing the gospel message of salvation? (I Cor. 1:17, 22-24; 29, 31)
10. If the ordinance of baptism stands at the door of the Church or is necessary for regeneration, how could the thief on the cross have been saved? (Luke 23:39-43; Acts 16:31)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Have you ever won someone to the Lord Jesus? As Christians we have the privilege of being the Lord's messengers. There is great joy in the heart of the Lord when a soul accepts Him as his Saviour, and there is great joy to us when a soul accepts the Saviour when we give him the story of Jesus and His love. Have you ever been so bubbling over with joy over some new thing you had received? Why, you go and tell everyone you know of the wonderful gift you received. The gift of the Lord Jesus Christ which was given to you is the greatest gift you will ever receive. Why not go and tell everyone you know all about that wonderful Gift?

Over in China and Africa, and the many other mission fields of the world, there are men and women, boys and girls, who have never heard of the Lord Jesus Christ. They are precious souls in the sight of the Lord. The men and women in our country who love the Lord Jesus go out to those lands as missionaries and tell the natives of the Lord and His love for them, and when those people come to know Him as their Saviour, they want to tell others also. And so the message of Jesus and His love is carried on and on. Perhaps you are too young to be going out to one of these fields, but you can pray for those who are out there, that they may win souls to the Lord Jesus. You can decide now that you are going to serve the Lord when you can, and that will mean that even now you can talk to people about the Lord Jesus. The Bible says, "He that winneth souls is wise." You will make a wise decision if you decide to tell the story of Jesus.

Yours in the service of the King,

Aunt Anna

THE LORD'S SUPPER

Lesson Text: Matt. 26:17-30; I Cor. 11:23-29

Devotional Reading: John 6:47-51

Golden Text:

"And when He had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you: this do in remembrance of Me" (I Cor. 11:24).

Today's lesson sets before us the last passover which our Lord celebrated with His disciples, and brings us face to face with scenes which immediately preceded the agony of the Garden and the terrible betrayal into the hands of His enemies. We shall discuss the lesson from four standpoints: (1) Preparing for the Passover (Matt. 26: 17-19); (2) Conversation During the Passover (Matt. 26: 20-25); (3) Institution of the Lord's Supper (Matt. 26: 26-30); (4) Revelation of the Lord's Supper to the Apostle Paul (I Cor. 11:23-29).

I. PREPARING FOR THE PASSOVER

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the passover?" (Matt. 26:19). There has been much discussion as to what day our Lord was crucified. Some very earnest students tell us Wednesday, and submit that which appears to them to be very conclusive evidence. There are some few who say that He was crucified on Thursday, but this group is by far the smaller group. Quite a little bit the largest group of Bible scholars believe that the crucifixion of our blessed Lord occurred on Friday. Without attempting to go into the merits of the case in our present Sunday-school lesson, but simply assuming that the first group, that group which favors Wednesday, is correct, that would throw the events of today's lesson into the closing hours of Tuesday. The Lord Jesus now gives explicit directions as to what steps they shall take for the preparation of the celebration of the Passover. He says, "Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples" (vs. 18). The Lord Jesus knew exactly where to send the disciples. He knew where that man was whose heart was right toward God and would instantly extend to Him cooperation and hospitality. The disciples themselves responded with immediate obedience and made the necessary preparations for the celebration of the Passover by the Lord Jesus and His disciples.

It is significant to observe that our blessed Lord knew that the hour of His death was close at hand, for that is the only possible significance of the expression, "My time is at hand," a part of the message which He sent to the householder who was to give Him room so that He might celebrate the Passover. Throughout His ministry the Lord had been predicting His death. His three days in the grave, and His resurrection. Now, just a few hours before His betrayal, His trial, and His crucifixion, He reveals that He knows the events that are soon to be transpiring, and yet we do not find Him turning back. We do not find Him seeking to avoid the issue. He gladly laid down His life for you and for me, and the Scripture declares that "He shall see of the travail of His soul, and shall be satisfied" (Isa. 53:11).

II. CONVERSATION DURING THE PASSOVER

They were sitting together at meat and as they were eating, He said, "Verily I say unto you, that one of you shall betray Me" (vs. 21). What an astounding statement to break in on their Passover celebration, a statement which reveals His deity, because He is able to prophesy all things; a statement which reveals the love of His great heart because since He knew that one who was going to betray Him, He was making no effort to apprehend that one or to interfere with the betrayal. No wonder His statement reacted on them as it did. "They were exceedingly sorrowful, and began every one of them to say unto Him, Lord, is it I?" (vs. 22). And then the Lord Jesus gave a mark of identification. Because our Lord's words are always accurate, we know that the thing He spoke of

occurred although its actual happening is not declared in the text. He answered and said, "He that dippeth his hand with Me in the dish, the same shall betray Me" (vs. 23). It is evident that at that moment as He dipped in the dish, (the central dish common to the oriental table) Judas also dipped in the dish. The horrid identification operated in the midst of their feast that instant. Every eye turned toward Judas with questioning and with accusation. Then said Jesus, "The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born." Then came from Judas one of the most hypocritical utterances recorded in Scripture, "Judas, which betrayed Him, answered and said, Master, is it I?" The Saviour's answer is very direct. He does not seek to sidestep the inquiry of Judas, nor does He call him a hypocrite. He says, "Thou hast said" (vss. 24-25). It is the oriental way of saying, Yes.

Twice in a few moments the Lord Jesus has indicated which one of His disciples will lend himself to the terrible program of the Adversary and betray his Lord into the hands of the authorities that He may be slain. Judas is identified as his hand reaches into the dish with the hand of Jesus, and Judas is also identified as the betrayer by the definite word of Jesus. It is at this point in the scene that Judas leaves the little company of disciples and goes out on his wicked errand.

What a revelation of the Saviour's devotion for those for whom He was purposing to die that He should sit quietly at the celebration of the sacred feast of the Passover, tell His disciples that within a few hours He would be put to death, and even point out which one of them was going to be guilty of the treacherous deed of betrayal. Yes, He had set His face stedfastly toward Jerusalem (Luke 9:51). Yes, indeed His heart was fixed (Ps. 112:7). In the tenth of John He had put it into words: "I lay down My life that I might take it again" (John 10:17). All power was in His hands. He could have refused to press on to Calvary, but devotion to the Father and the Father's purposes, and love for a world of sinners carried Him resistlessly forward to the sufferings of Calvary. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

III. INSTITUTION OF THE LORD'S SUPPER

After Judas left, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Matt. 26:26-27). It was the Saviour's purpose as clearly expressed in these words, that all who receive the Lord's Supper should receive the wine as well as the bread and He expects every one to drink of it. This does not sound very much like the Roman Catholic method where the congregation eats the bread and the priest drinks the wine for the entire congregation. And the Saviour continues: "For this is My blood of the New Testament, which is shed for many for the remission of sins" (vs. 28). The little expression "this is My blood" has become the basis of another deadly error, the error of transubstantiation, under which wicked teaching we are informed that the bread turns into the literal body of the Lord and the wine the literal blood of the Lord when the priest blesses the elements in the celebration of the Lord's Supper. It is claimed that the words "this is My blood" prove that the wine is literal blood. But this is the figure of speech metaphor, in which the verb "to be" is used to mean, "represents." Consequently, when these words are properly understood, they mean, "This represents My blood." What a terrible evidence of Satan's hatred of the truth as it is presented in the Word of God when such beautiful words and such clear teaching should suffer such violence at the hands of those who should be faithful to His divine revelation. And thus we see the historical institution of the Lord's Supper.

IV. REVELATION OF THE LORD'S SUPPER TO THE APOSTLE PAUL

On the Damascus highway God specially spake to Paul and called him to be the special apostle to the dispensation in which we live. In I Corinthians 11:23 we find the specific record that to the apostle whom God called to be the special minister to this age, there was given a special revelation of the Lord's Supper. Paul says, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread." Observe the language and recognize its great import. He said, "I have received of the Lord." God gives special revelation to His special Apostle concerning this special ordinance which He purposes shall be practiced in the Church age. I Corinthians, the book in which this revelation occurs, is a Church book in spite of the abortive efforts which have been made in certain quarters to cast it back into a Jewish classification. It is a Church book written by the Apostle to this age, and in it is this clear statement: That he received the Lord's Supper by divine revelation. No one who believes the Bible could hesitate for a moment in declaring that it is God's purpose that the Lord's Supper should be celebrated during the long period which stretches between Pentecost and the Rapture of the Church.

Like baptism, the Lord's Supper is also a testimony. In fact, all ordinances either in the Church dispensation or back in the Jewish period have always been intended by God to be testimonies. Never once are they represented as having saving value. In the case of the Lord's Supper the Holy Spirit declares to us that it is a testimony in verse twenty-six where He says, "Ye do show the Lord's death" and then adds the words, "till He come," showing that the testimony is a testimony both of death and resurrection, for He could not come again if He had not raised from the dead. Thus we learn from Scripture that both Baptism and the Lord's Supper are testimonies of death and resurrection, the death and resurrection of our Lord and Saviour Jesus Christ. These are ordinances which set forth that testimony, it is true, from differing angles, but in both instances they accent the same precious truth that our Lord Jesus died on Calvary, and rose again for our justification.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Henry Drummond tells of a Scotch girl whose life had been one of fashion and frivolity, until one day all was changed and she became serious and earnest and a leader in all work for God. Her friends were surprised, and in questioning the cause it was generally believed to be a tender passion for some Christian man, especially because she always carried a locket on her bosom which no one was permitted to see. After awhile the flame of her devotion burned out her frail life. Her most intimate companion, a young lady she dearly loved, was with her to the last. Just before she died, she handed her the locket, and said, "No one has ever looked within this sacred clasp but me; but I want you to open it after you have come back from my funeral, and then carry it; and my last prayer is that it may be as great a blessing to you as it has been to me."

Sorrowfully was the sacred trust fulfilled, and when the last clod had fallen upon the coffin, and the last touch given to the little hillock above her head, and the friend was calmed after her passionate tears, she took out the precious gift and opened the clasp, and gazed upon the sacred treasure. There was no human photograph, no earthly face or name, but just this little verse printed on a satin ribbon: "Whom having not seen we love; in Whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." That was the Hero that had won her love; that was the heart that set her on fire, that was the passion that had awakened all her being into life and love, and transformed her life from selfishness to service.

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. When was the Passover to be observed? (Exod. 12:16-17; Matt. 26:17)
2. What was the significance of the Passover feast to Israel? (Exod. 13:16)
3. How long was Israel commanded to observe the Passover feast? (Exod. 12:14; 13:9-10)
4. Why was it that the Lord made no attempt to apprehend Judas when He knew of his treachery? (Matt. 5:18; 12:14-21; 26:54, 56; Luke 24:44; Acts 13:28-30)
5. How did the conversation of the last Passover supper reveal Christ's deity? (Luke 5:22; John 2:25; 6:64; 16:30)
6. Did Christ definitely declare how many should drink of the wine? (Matt. 26:27)
7. Did the prediction of Christ set forth in Matthew 26:31 come true? (Matt. 26:56)
8. From whom did Paul receive his instructions pertaining to the ordinance of the Lord's Supper for this age? (I Cor. 11:23)
9. Why should believers observe the Lord's Supper? (I Cor. 11:24-26)
10. How often and how long are we commanded to observe this ordinance? (I Cor. 11:26)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

When preparation was being made for the Passover Supper, or as we sometimes call it, the Last Supper, or the Lord's Supper, Jesus told His disciples they were to go into the city and inquire of a man who would be seen carrying a pitcher of water, if they could have the Pass-

over at his house. The disciples did not know the man by name, but they had the Lord's instructions where to find him, and what he would be doing. So they obeyed Him. The Lord knew beforehand what would take place. In those days it was unusual to see a man carrying a water pitcher, for the women were the ones to carry the pitchers. The men carried water in bags under their arms. Now when the Lord told them they would see a man carrying a water pitcher, this would be an unusual sight, and so as the disciples went into the city, they saw a man carrying a water pitcher, and told him that the Lord would eat the Passover Supper with His disciples at his home. The man immediately consented.

When the Lord and His disciples gathered together at this appointed place for the Supper, the Lord told them that one of them would betray Him. The disciples knew that they had been failures many times, and each one wondered if the Saviour meant him. The question came forth from one after another, "Lord, is it I?" They realized that the Lord knew the very thoughts of their hearts, and that is the reason the question came forth.

How many times we do things, thinking that no one knows what is in our hearts. We cannot hide our thoughts from the Lord, for He knows them every one. We may succeed in keeping our thoughts from those around us, but we can never hide them from Him. Are you keeping some secret sin in your life, and trying to keep it hidden? Tell Him all about it, and ask Him to cleanse your heart from the evil thinking as well as from the evil doing.

Yours in His victory,
Aunt Anna

MARTYRS' FAITHFULNESS

(Continued from page 62)

The Saviour Himself, of course, takes the highest place; and let me say right here, friend, when we consider for a moment the great sacrifice of Calvary, anything you or I could do or hope to do, dwindles into insignificance.

And again look at some of the heroes of the faith mentioned in secular history. For example, the apostle Paul; he was beheaded at Rome under Nero. Nero, no doubt one of the most blood-thirsty men who ever lived and rightly called the "Bloody Nero," was responsible for many of God's people being martyred.

We read also of a young lady named Cecilia, of Rome, after having converted her husband and brother, was stripped of her clothing and placed in a scalding bath; having continued there for some time her head was struck off with a sword. All that this young lady, or Paul, had to do was to renounce their faith in Christ and their lives would have been spared, but they thought more of their Lord than their lives.

One wonders how many of God's people today would be willing to stand true under such a test. But, says someone, there is no fear of any of us in this day and age having to suffer martyrdom for our faith. Not so quick, friend, that very same thing is taking place today in Russia; and judging by the spirit of Communism invading the United States of America, the day does not seem far distant when Christians may be asked to renounce their faith if their lives would be spared, and after all, this is no more than what we may expect, for the Word says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

Friend, God wants the spirit of martyrdom in our lives, and if necessary the very act, but oh, how unwilling, how rebellious many of us have been in the past even in the little things of life, and if we are prone to kick at the little trials, how may we ever expect to face the greater ones?

O for men who would be willing to give their lives if necessary for the Gospel! Surely God's grace is just as sufficient today as it was in days gone by for those who went to the stake with a testimony on their lips for the Lord.

Let me ask you, friend, how much of the spirit of martyrdom is in your life? Are you one who is ready at the least provocation to kick over the traces? or have you experienced some of that steadfastness Paul speaks of in I Corinthians 15:58, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."

DEMAS THE DESERTER

(Continued from page 61)

Never was it meant to be the food and drink of life. If we use it as such, it becomes a poison.

The third evil influence in Demas' life was questionable companionship. While with Paul and Luke and Timothy he was safe, but when he forsook them for the gay and thoughtless throngs of Rome, it was not long before he forsook God.

More than we know our destiny is determined by our fellow travelers. Look at this subject in the light of your own daily life. You are a Christian and you are at work in the store, or the office, or the factory, side by side with some other man who is not a Christian. Each day you come into contact with each other. Now one of two things is going to happen. Either you will influence that man to your way of thinking, or he is going to influence you to his.

We all know men who have lost their steadfastness and like Demas have forsaken the responsibility which God has laid upon them, because the solidity of their conviction was not as big as the other fellow's unbelief or his power to criticize.

The fourth influence in Demas' fall was the neglect of his spiritual life. Show me a man who prayed daily who ever forsook his Lord. You cannot do it. Show me a family that observed the family altar that was ever a disgrace to the community. You cannot do it. You cease to pray, and the vision of God fades out and there is nothing left but the downward pull of the world about you. Jesus said: "Man shall not live by bread alone." These tragic words stand here as a warning to all who pass by: "Demas hath forsaken me, having loved this present world."

OLD TESTAMENT EXAMPLES OF STEADY BELIEVERS

(Continued from page 63)

awful cost of deception and cruelty inflicted upon their old father Jacob.

Joseph might have begged the pardon of his wicked brethren for having had those dreams which stirred up their ire and he would have been spared the persecution that befell him. But the fact remains that he stayed steady in the face of a crisis that might have meant his death. It is needless to remind ourselves of the reward of his fidelity to the dealing of God in his life (Gen. 39:1-6). Like all other initial crises characterized by steadfastness of purpose, this one prepared Joseph marvelously for that which was to follow.

But Joseph had no sooner risen to exclusive lordship over Potiphar's household as a result of his steadiness and dependability until he was brought face to face with an even greater testing than that of being sold into Egypt by his brethren. Potiphar's wife made an insidious and repeated effort to get Joseph to yield to the lust of the flesh. Thank God it was all to no avail. Joseph's fortitude of Christian character was expressed in his own words in the heat of the enemy's attack on his soul. He said to the wanton Egyptian siren, "How then can I do this great wickedness, and sin against God?" (Gen. 39:9). Joseph had learned the all-important lesson that so few Christians really seem to grasp, and that is, that all sin is against God.

Through misrepresentation on the part of Potiphar's wicked wife Joseph was sent to prison, but that only proved to be a stepping stone to a higher position in the

THE TRAGEDY

(Continued from page 59)

rank of Pharaoh. He did not complain about his sad plight or even seek to justify himself. He did ask Pharaoh's butler to remember him when he was restored to his former position, but the chief butler forgot Joseph, so he simply waited patiently on the Lord, trusting his case to Him Who did not forget.

In God's own time He exalted Joseph to the highest office in all Egypt next to Pharaoh who was on the throne (Gen. 41:40-41). Joseph might have compromised back there in Potiphar's house and he might have been spared the humiliation of spending a term in prison. But he chose to remain steady and true to the Lord and that which was right in His sight. No one will question whether or not his position paid.

One more Old Testament example is worthy of our consideration in the matter of steadfastness. We refer to Jeremiah.

SORROWING Jeremiah does not furnish us with the brightest title for a steady believer; but when we investigate the character of this prophet of Judah we are bound to admit that surely here was a mighty man of God if there ever was one, and steady to the last degree.

When God called Jeremiah to his life work He gave him this word of assurance, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord" (Jer. 1:7-8). It was Jeremiah's appropriation of this word of encouragement and assurance that steadied him in the face of a most woeful condition that had befallen Israel and Judah. The Spirit of God briefly states this terrible condition thus: "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so" (Jer. 5:31). This was the situation that confronted Jeremiah at the beginning of his life task, and things did not improve any but rather became worse so far as the prophet of God was concerned.

When Jeremiah prophesied in the court of the Lord's house to all the representatives of the cities of Judah that which the Lord commanded (Jer. 26:2-6), he was waited upon by the priests and the prophets and all the people, who informed him that he would surely die for uttering such a prophecy against Judah and Jerusalem. But there was not the slightest indication of Jeremiah's changing his prophecy to suit the desires of the people, priests, and prophets (Jer. 26:12-15) and God delivered him from death at their hands. The Lord had promised that He would keep Jeremiah as a defenced city (Jer. 1:18-19). Jeremiah settled down and believed God meant what He said and it kept him steady.

The outstanding crisis which characterizes Jeremiah's ministry was the various prison experiences which he suffered under the reign of Jehoiakim and Zedekiah. In spite of the king's penknife and the fire on the hearth of the winterhouse which did away with the roll that prophesied to the displeasure of the king and his servants, Jeremiah stayed steady and produced another roll with the same words besides many like words that were added (Jer. 36:21-32). Thus inspiration was protected and preserved through the faithfulness and steadiness of God's servant.

And through Zedekiah's weakness Jeremiah was cast into the dungeon of Malchiah where he sunk in the mire (Jer. 38:6) all because he was faithful in prophesying the Word of the Lord (Jer. 38:2-5). But again God was faithful to His promise and Jeremiah was released from the miry dungeon and steadily continued his prophetic ministry.

Surely such examples of steadfastness that we find in these Old Testament worthies should inspire every one of us who have named the name of Christ to press on in the service of our Saviour with renewed determination to be "steadfast, unmovable, always abounding in the work of the Lord" knowing that our "labor is not in vain in the Lord" (I Cor. 15:58).

has very little part in life when the position is more or less assured, and then it is that there is apt to occur this unaccountable lapse, not from the temperament or outlook of either, but from the orientation of life from our own original purpose of lowly devotion to the Lord, Who bought us with His blood. Then it is that there is apt to take place that fatal, though unspoken, rebellion against Christ's authority and the unconsidered handing over of the life to compromise, to worldliness, to Adonijah, to death.

I SHOULD be lacking altogether in the main purpose of this word if I did not speak directly to those whose minds go over their own history, and who feel that vital life is slipping from them, that they are not the men they were, and by no means the men that God would have them be; those who know they have outraged ideals in a way they hardly know how. Quite apart from the reputation they sustain, their courage is depressed by their burden of self-knowledge, and the conditions of their life they know to be simply the consequence of their own defection.

I pray you consider our Lord Christ. This story with its terrible warning is a lens through which we can see Him more clearly. For instance, to those who have failed under the domination of the body, under the domination of the senses—what has Christ to say? Our blessed Lord and Saviour clothed Himself with the very thing which has become your master, clothed Himself with human flesh to lift it to its proper uses as a servant of God, as a servant of God's will. "The Word became flesh" that the seat of all life's basest appeals, which becomes corrupted, and the home of its coarsest things, might become the vehicle of the power and energy of God. By the fact of our Lord's own life He declared that possibility for us; by the fact of His death He declares that the guilt of our failure, whether wilful or ignorant, can be forgiven and expunged; and by the fact of His presence, closer to each of us than we are to each other, He declares that broken reeds can be repaired until music sweet and pure is sounded forth from the life, that the broken, marred vessel can be re-made to hold a treasure of life and love and loyalty.

Go back and read again the story of the man filled with the unclean spirit's power; go back and read the story of the woman who loved much because she was much forgiven, and read there the glorious possibility that our Lord declared to those who have failed and fallen under the dominion of the senses, who are victims of this terrible tragedy of dishonored ideals in mid-life.

Or to those whose failure has been under the too strong pressure of the spirit of the world, let me say that Christ our Lord came and lived in the world, turning its contacts with cases of taint into opportunities for service, and carrying out the will of God. He did not exhibit any aloofness from the world, or He probably would have won the world's approval and admiration. The world believes in goodness if goodness is "kept in its place." The only difference is in the conception of what that place is. The world has nothing to say to goodness if it is cloistered. It is when goodness becomes an active protest against all that is evil in the world that the world has something to say to goodness, and will hurry one in whom goodness is found to some Calvary. But our Lord lived in the world, just as you and I have to live in the world, and the fact that He did so, and overcame the world for us, declares that His victory secures ours.

Refuse with all the vehemence of your soul to accept the verdict of your own past as necessarily final. It is not. That is the glory of the Gospel. Despite the fact that we see ourselves in Joab, a new start is possible to us. Take, for instance, another man who went not with Absalom, but who failed under Adonijah. I mean Peter. If ever a man failed, he did, and Christ simply suggests to him that there are unvisited possibilities still existent in him. Christ simply summons him to a higher moral task than the one under which he had broken down.

Although Peter and his fellow disciples failed in just the same way as we have done, to them all He said, "Receive ye the Holy Ghost," and breathed upon them, imparting to them something of Himself. And here is the miracle—and without the miracle Christianity has no meaning: they now found that with that new acceptance new aptitudes did begin to stir in them. They ceased looking at themselves, either at their failure or their ability, and they felt that life had for them a new measure, and that measure the acceptance of their Lord; and they went out to incredible conflict, to win through by His supporting, enabling grace and by His confidence in them.

So, though like Joab you have conquered the greater and fallen under the lesser, and the failure under the lesser has invaded and vitiated the whole range of your life and powers—blessed be God, you can be re-made. Joab is long since dead, but you are alive, and so is Christ. Life for us is amazingly complex, and the only preventive to such a collapse as this is the constant renewal of our original consecration. Do not presume upon past victories; do not presume upon past exploits and experience. Live in fellowship with David, with our David, and lay your sword on the high altar of His will every day. Then the very suggestion of Adonijah, the very suggestion of ever dividing life's interests and loyalty will meet in you immediate indignation and recoil. You will not follow Adonijah, but you will fight him; you will turn and rend that which seeks to rend you. That is the only safety for any one of us—active, aggressive warfare against the Lord's foes and ours.

We read of one who bade us follow him as he followed Christ; and he could say at the end of his life, "I have finished my course; I have not let down the faith, I have kept it."

—o—

SIGNS OF THE TIMES

(Continued from page 65)

tion. And Jesus fulfilled all prophecy and type by dying on Calvary and after three days and three nights rising from the dead. His death and resurrection was the sign of the prophet Jonah, because Jonah went down into death and three days later rose from that death. Jesus Himself gives the interpretation of the sign when He says, "As Jonah was three days and three nights in the belly of the sea monster; so shall the Son of man be three days and three nights in the heart of the earth."

No sign could have been more staggeringly convincing, but the sign was of such a sort that it did not appeal to the rank and file of Jews. They not only demanded a sign, but in their own minds they had, perhaps involuntarily, already decided what kind of a sign they wanted. They were ambitious for their nation. They desired a restoration of the glory and splendor of Solomon. They were looking for the reestablishment of the Kingdom. They wanted kingliness, and demonstration of power and authority over the Romans under whose thumbs they had served for years. They definitely expected some of the wealth, splendor, luxury, and pageantry of the old theocratic kingdom to reappear. Hence, their minds were all out of adjustment for anything so humble as the preaching and teaching of the Galilean. Furthermore, when He did finally give them the stupendously miraculous sign of Jonah—they were placed in a most embarrassing position, because the sign of resurrection grew out of the ignominious death which the Jews themselves had demanded for Him, when they cried out to Pontius Pilate, "Crucify Him! Crucify Him!"

Jesus showed them the sign they had so determinedly asked for. He rose from the dead. They were too proud to accept the sign.

The preaching of the book of Acts shows how fully the story of the "sign" was proclaimed to the Jews. For when the apostles went forth to preach in Acts, they preached resurrection and Kingdom. The connection is obvious. They proclaimed the amazing "sign" which God had given the Jews and which should have fully convinced them, and in connection with that "sign" they offered

the long looked for Kingdom to Israel if they would repent of their awful rejection and crucifixion of Jesus. This offer of the Kingdom was dependent upon the entire nation's acceptance because the apostle Peter said definitely, "Repent . . . EVERY ONE of you" (Acts 2:38). And, "Let ALL the house of Israel know" (Acts 2:36). The national acceptance of the Resurrected One (the sign of Jonah) did not take place. In fact, so few accepted that it was in very truth a national rejection. They wanted a sign, but the sign God gave did not suit. They did not want what they wanted when they got it.

But God, through His Son, had promised them a thoroughly convincing sign. He had promised the sign of Jonah, that is resurrection, and He kept His promise. Having kept the promise, He goes still further. He declares the fact of the resurrection through His servants to the nation in such a full fashion as to make the entire nation responsible for the national rejection of the most wonderful and convincing sign ever given to the Jewish nation by Jehovah.

And the disciples fully understood that the resurrection was what they were to preach. The disciples knew that the coming of the Kingdom was contingent upon the Jews repenting of their crucifixion of Jesus and nationally accepting Him. They knew it had to be a national acceptance because Peter says again in chapter three, "in turning EVERY ONE of you from his iniquities." And that they all recognized that they had the task of declaring the fulfilment of the sign of the prophet Jonah, that is the resurrection, is clearly shown by what they said when a man must be chosen to take Judas' place. They said one must "be ordained to be a witness with us of His resurrection."

And when they went forth to preach, their preaching itself shows that they were intelligently declaring the resurrection. It was the key of their message. And the attitude of Israel shows that their rejection was an intelligent and intentional rejection.

In Acts 4:2 the special complaint of the captain of the temple and the Sadducees was that the apostles preached the resurrection. They were arrested for this offense and for a miracle they had performed, but after examination and being threatened the officers let them go. Then the record shows that they at once resumed their preaching. And what did they preach? "With great power gave the apostles witness of the resurrection."

In Acts 5 the apostles startle the officers by a miraculous "jail-break" which God Himself performed on their behalf. As soon as they got out of the prison doors they began preaching again. When the officers seized them once more, Peter's answer shows exactly what was in his heart and the hearts of the other apostles. He boldly declares, "The God of our fathers RAISED UP JESUS, Whom ye slew and hanged on a tree."

Over and over again the Holy Spirit sees to it that the Jewish nation is compelled to meet the proclamation of the resurrection. It is God reminding them that they asked the Lord Jesus for a sign and got what they asked for. They have received the sign of the prophet Jonah and have rejected it.

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AS THE EDITOR SEES IT

(Continued from page 58)

God hath made man upright; but they have sought out many inventions" (Eccl. 7:29).

We suppose the next invention will be a Communistic jury excommunicating the Lord Jesus from heaven because of His blood-bought redemption for sinners (blasphemously termed slaughter-house religion). No doubt men still "provoke Him to anger with their inventions."

Not by works of righteousness which we have done, but according to His mercy He saved us (Titus 3:5).

—E. E. L.

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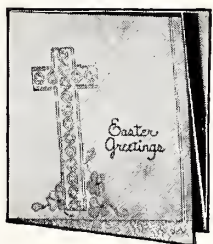
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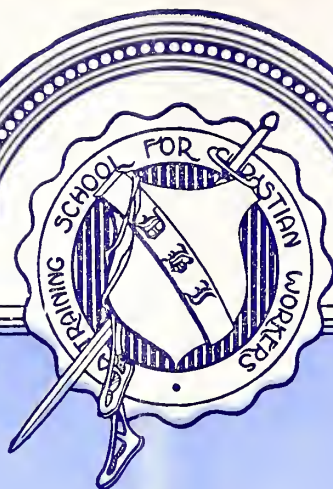
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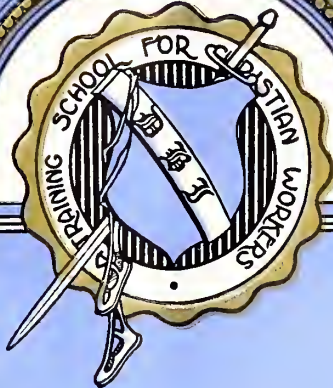




*Therefore, my beloved
brethren, be ye Stedfast,
unmoveable, always abounding
in the work of the Lord,
forasmuch as ye know
that your labor is
not in vain in
the Lord.*

1 Cor. 15:58





GRACE AND TRUTH

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Giving Number

Clifton L. Fowler
Editor



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APRIL, 1935

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DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God; Father—Gen. 1:1, Son—
John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—
II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all human nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, dwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers of this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by word and deed to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Giving

HOW strange that so many allow the spirit of grasping to rob them of the blessing of giving. When Jesus went to Calvary He set forth to a selfish world the richness of self-forgetfulness. But the world has looked on, painted some pictures of Him, erected some buildings to His honor, written some books about Him—and continued living for self—almost completely losing the giving message which God was so eager we should get.

May the Giving Number of "Grace and Truth" stimulate believers everywhere to a deeper devotion to our blessed Lord, Who gave as none other has ever given, that they too may learn to give as they never would have guessed or dreamed they would give.

"For giving is living," the angel said,
"Go feed to the hungry sweet Charity's bread."

"And must I keep giving again and again?"

My selfish and querulous answer ran.

"Oh, no!" said the angel piercing me through,
"Just give 'till the Master stops giving to you."

— o —

Oh, (P) Shaw!

THE one Englishman who has done more of the world's clowning than any other is, without doubt, George Bernard Shaw. When a man becomes determined to become the "monkey of the party" he is in grave danger of over-shooting the mark in his wisecracks and buffoonery. In fact, when human beings have gotten the habit of always occupying "the center of the stage," they become so charmed and delighted with themselves that their judgment loses

OUR beloved school moves on under the blessing of God. Of a truth our problems are many and varied, but the marvelous outpoured blessings of heaven, demonstrating divine watchcare and guidance, far outnumber the problems. We thank God for His loving-kindness, and bespeak the continued prayers of the saints.

its delicacy of adjustment (if it ever had any) and they begin to entertain others with smart aleck quips which ought never to have been said. George Bernard Shaw is no exception. Our news prints of recent date quote him as saying,

I am an atheist, and thank God for it.

Of course, this is supposed to be unusually funny. Shaw, doubtless, never intended anybody to take it seriously. But there are some feeble minded persons who do take Shaw seriously. This one fact makes that which would otherwise be utterly inconsequential, become serious

indeed. But the thing that burns us up, is that Shaw can shoot off such God-denying tommy-rot and get by with it, practically without a protest.

Peter, led by the Spirit of God, had just such a case in mind when he said,

There shall be false teachers . . . denying the Lord that bought them . . . many shall follow their pernicious ways . . . they shall with feigned words make merchandise of you (II Peter 2:1-3).

But to Shaw, with his frivolous-pated outlook on life, even the awfulness of misleading other souls is just another subject for ribaldry and unbridled guffaws.

But God is still on the Throne. The hour of divine patience will soon be passed. The day of reckoning is just around the corner. Shaw and all the rest of us will find there is no escape. Before God, caste is non-existent. The ego-centric intellectual will be lined up with the inferiority complex dominated plebeian. The unsullied virgin will have to face the same issue as the dissolute Magdalene. The capital-despising Socialist will find himself standing before the same tribunal as the president of Utility Corporation, and the atheist who thanks God for his atheism will face the same Deity as the humble missionary who bore the message of the cross to lands afar. And

each and every one will be measured by the same standard—the same measuring-rod, which is

What think ye of Christ?

—o—

Penny-A-Day

WE ARE this month discontinuing the *Penny-a-day* page, but the *Penny-a-day* campaign is still being carried on. The *Penny-a-day* campaign has not accomplished all that we had expected of it, but the blessing of God upon it has been so great as to cause us unbounded gratitude to Him and to the many friends, who, under God, have extended their hearty and loving cooperation. If you have not entered this campaign to aid the school in handling its debt, do so today. You will be blessed of God, and God's work at D. B. I. will be relieved of burden.

—o—

The Bullingerism Editorial

IN LAST month's issue of "Grace and Truth," we corrected editorially the false report that D.B.I. teaches Bullingerism. The editorial has drawn a large response in the mail. Many expressed sympathy that our beloved western Bible Institute should have been compelled to pass through such an experience of being so unfortunately misrepresented and thus receive so great an injustice. Others expressed joy at having their own minds cleared up on the question. All, except one letter, strongly commended our simple and clear-cut setting forth of the D. B. I. position on the Bullingerism teaching. Many of the letters were from preachers. One of these said in reference to our statements on Baptism,

As a Baptist preacher, I can say that your stand on Baptism is exactly the same as my stand.

Our position on Baptism is not identical with the traditional stand of the Baptists, but we were happy to receive the testimony of this Baptist minister.

The goodly number of letters concerning the Bullingerism editorial brought very real encouragement, but the thing which astounded us was the wide extent to which the untrue report of our supposed Bullingerism had been carried. We had thought that the false report that D. B. I. was teaching Bullingerism was confined to a more or less circumscribed area. The large number of letters which came as a result

of the editorial now shows us that many Christians from the Atlantic to the Pacific were being led to believe that Bullingerism was being taught at D. B. I. We are glad to say once more—this report is absolutely untrue. We now realize the report has done the Denver Bible Institute untold harm. We appeal to every believer in Christ in whose heart the Holy Spirit has implanted the love of truth and justice, to join with us in using every possible opportunity to stamp out this falsehood. D. B. I. not only rejects Bullingerism, but she stands on such a solid and biblical platform of truth, that to really know her is to love her. D. B. I. is absolutely free from either Modernism or Fanaticism, and Bullingerism must be recognized as an exceedingly fantastic type of fanaticism.

This unkind Bullinger accusation is so completely without foundation in fact, that we cannot regard it as anything other than a direct attack of the Adversary in an effort to break confidence in the school and thus discourage students who otherwise would have come to dear old D. B. I. for training. We now know that the wide-spread impression that D. B. I. had drifted into Bullingerism, has also been used by the Enemy to materially reduce our financial support, thus crippling and hampering this testimony. While these circumstances are sad, yet they are by no means hopeless. Let every friend of D. B. I. join us in prayer that God shall fully correct this erroneous impression wherever it has taken root. And let every friend of D. B. I. join us in a concerted and determined effort to see to it that D. B. I. is no longer misrepresented and misjudged on the Bullingerism question.

When we discovered the nation-wide extent of the untrue impression that D. B. I. had "gone Bullinger," we were reminded of the old familiar adage, "A lie can travel ten thousand miles while the truth is putting its boots on."

—o—

Day of Prayer

APRIL 24th has been designated as a special day of prayer for the Berean American Mission. The students and faculty of the Denver Bible Institute and the Berean Fundamental Church of Denver, will set the day aside for prayer. Prayer helpers of B. A. M., friends of D. B. I., subscribers to "Grace and Truth," everyone interested in this new project is urged to set aside at least a portion of the day for prayer. God is able, and God answers prayer.

*His love has no limit, His grace has no measure
His power, no boundary known unto men,
For out of His infinite riches in Jesus,
He giveth, and giveth, and giveth again.*

SHOULD CHRISTIAN WORKERS GIVE?

by IVAN T. PULIS

GIVING has, down through the ages, been a subject much discussed by ecclesiastical bodies. The maintenance of Christian activity has rested heavily upon the liberality and giving of the saints. Furthermore, the extension of the Gospel in this present hour of apostasy is going to be determined by the willingness with which people give to the cause of Christ. The question often comes to us, should Christian workers be expected to give? And as we view this subject from its various aspects, we are constrained to give our answer in the affirmative.

I. WHAT SHOULD A CHRISTIAN WORKER GIVE?

IT IS generally an accepted fact that the Christian worker has given his life to God for His service. And rightly so, for we read in Romans twelve:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:1-2).

God is appealing to those who have been redeemed by the precious blood of His Son to give their lives a living sacrifice to be used as He directs in that service which is above every other. The person who responds to this appeal is saying, "Lord Jesus, I am yielding my life unreservedly to Thee. I give Thee my energy, my strength, my time." Oh, the blessedness of giving all to the Saviour.

There are some Christian workers who have given Christ their lives, but the subject of the yielded purse brings forth a pitiful wail. Such an outburst is an evidence of selfishness and self-seeking. Surely if God can be entrusted with the life, He can be entrusted with our earthly possessions. Is He not the infinitely wise God? Is He not infinitely interested in His infinitely purchased children? Christian workers, we dare not say, "This is mine." Remember, we are only

CLEAR, simple, helpful, inspirational. This study by Pulis, intended chiefly for Christian workers, will be a blessing and an uplift to all who love the Lord Jesus and yearn for the progress and success of His testimony.

stewards, and the Scripture says,

Moreover it is required in stewards, that a man be found faithful (I Cor. 4:2).

Give, therefore, as a yielded Christian worker should.

II. WHY SHOULD A CHRISTIAN WORKER GIVE?

THE basis for all Christian giving is found in that familiar verse, John 3:16,

For God so loved the world that He gave His only begotten Son.

Let us for a moment give our attention to that supreme Gift. Jesus left His Father's throne, and the heavens with their unspeakable glories, coming to this sin-cursed earth, taking upon Himself human limitations. He was rejected of men and finally condemned to the cross on Golgotha. There, even the Heavenly Father turned His back on that Holy One, Who, during those dark moments, became the Sinbearer of the Adamic race. Oh, the terrible torture of those moments when Jesus tasted the pangs of hell for you and me. He gave His all that we might have eternal life. His death was crowned with victory when on the third day life triumphed over death and Christ came forth a living Saviour. Such love and grace as were manifested by our Saviour's death and resurrection should stir every Christian worker to give unstintedly of his substance.

The Christian worker should give because he is a steward of the Gospel. God has commanded His servants to "preach the Word." What a glorious commission, bearing the Gospel of God's grace to souls who are without hope. Yet in this day of apostasy, when even the so-called servants of God are preaching another gospel—"a way that seemeth right unto man"—the fundamental works of our Saviour are suffering from lack of financial help. Therefore, it is not only the duty of the Christian worker to "preach the Word" but his privilege and duty as well to give financial support that the preaching of the Gospel might not be hindered.

God has made His servants stewards of truth. A steward is a distributor, not a safety deposit box as many

(Continued on page 111)

LIFE-GIVING FOR LIFE

by ELMER SEGER

INDIAN givers will not be interested in this discussion, for it concerns the giving of a gift which will never be taken back. He who gives with the thought of gaining thereby has not learned the secret of real giving. "A certain rich man was giving his testimony, recalling the day when his total wealth was a shilling. 'That night,' he said, 'I wandered into a mission, and when the collection was taken, I dropped it *all* in.' Rather pompously he continued, 'From that day I have prospered, for I gave *everything* I had to the Lord.' An old saint sitting on the front seat, who had been listening very intently to the man, ejaculated: 'Ye dare na do it again! Ye dare na do it again!'" Cushman gives us a vital truth here. True giving is self-sacrificing, without thought of gain, without pride. In order to be that, life-giving as God plans it, must be for life. It is not a gift to be taken back. And this is where the Indian giver will stop reading.

Life-giving is the supreme manifestation of appreciation for Jesus Christ's all-atoning sacrifice. It is the offering of the life in full time service, manner and place of service directed by God. Men try to give of their influence, their talents, their money, anything and everything but themselves. But God's call is for men to do what the Corinthians did. Paul says that they "first gave their own selves to the Lord" (II Cor. 8:5). How clear the clarion call, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2). No man can do more than this. No man who loves the Lord can do less.

Life-giving for life simply means making the gift permanent, and of course can only be applicable to our time of existence on this earth. To go into the full time service of our Lord for ten years and then to return to secular work is not making a permanent gift to the Lord. God desires all of your life—*all of your life*. This is the yielded life.

PITHY, pointed, pungent, and personal—
Seger's sparkling little study on life work is sure to be a blessing and an inspiration to every reader. It is worth a second reading, taking time to pray its impressive truths into the very life.

IT IS scarcely comprehensible that men who are true to the faith and have a clear understanding of Scriptures on the major doctrines, should find it so difficult to accept the plain truths of the Word on life work. And yet this is true. One entire denomination is particularly opposed to the truth of life work. Individuals have been known to fight it as they ought to be fighting only Satan's onslaughts on God's work. It is a question as to whether or not their plight is that of Mark Twain, who said,

"Some folks seem to be troubled a great deal by Scriptures they cannot understand. But those are not the Scriptures which trouble me. It is the passages I do understand that give me the most trouble."

Paul gives, as the basis for the yielded life, the death of Christ on Calvary for the sins of mankind. His whole appeal is based on the words, "By the mercies of God." God has always been merciful. He is a God of love, kindness, tender compassion, and infinite solicitude. But all of God's attributes, though manifest through all time and eternity, find their climax in one tremendous and outstanding event, the climacteric event of prophecy and history: the sacrificial offering of God's Son on the cross of Calvary. It was there where it was manifested that "God so loved the world, that He gave His only begotten Son" (John 3:16). It was there that proof was given that the Lord "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). Sinners all, all sinful, deserving hell, God provided a way of escape through the cross. Calvary is such a mighty demonstration of the mercies of God that it is considered the foremost and final motivation for life-giving.

The manner of life-giving is indicated in the words, "present your bodies a living sacrifice, holy, acceptable unto God." To be a sacrifice you must place yourself at the disposal of God. But to be a living sacrifice you must be alert, active, lively, ready to carry out God's orders for you, His willing possession. To be holy is to be wholly set apart from sin. It will not do to enter the yielded life dragging pet sins with you. Paul says in Hebrews 12:1, "Let us lay aside every

(Continued on page 110)

What Does God Require of His Steward?

by C. REUBEN LINDQUIST

IN THIS hour of awful apostasy and spiritual declension, the cause of Christ is languishing and the work of God is suffering for lack of funds. In the home-land churches are closed, pastors are "job hunting," and many are on relief rolls; budgets have been slashed and operating expenses have been cut to the bone. Training schools and rescue missions are laboring under terrific handicaps and oftentimes operating at a deficit. On the foreign mission fields the propagation of the Gospel is likewise being greatly curtailed. Mission Boards have been forced to make drastic cuts in salaries and to authorize retrenchment. In some instances mission stations of long standing have been abandoned and missionaries have been compelled to return to the home-land for lack of funds with which to "carry on." All this while precious souls for whom Christ died are starving and dying for want of spiritual food and nourishment. Truly we are witnessing a most pathetic condition in all Christendom.

As we face this critical state of affairs in Christian work today are we not forced to admit that there has come a serious breakdown in the giving of the Lord's people for the support of Christian testimony? Does not this lack of finances with which to maintain and promote the cause of Christ indicate that there has come a falling away on the part of God's stewards? Even though we readily recognize that a universal depression has gripped the whole world, reducing incomes, and in thousands of cases involving the total loss of business, income and savings, thus making it impossible to continue the support of the work of God; are we therefore justified in discounting the eternal promises of the ever-living God, and attributing this financial dearth in Christian work to a man-made depression? Is it not true that when sin is rampant and when "evil men and seducers wax worse ad worse," the cause of Christ will suffer and the saints of God who dare to stand for the "faith once for all delivered" will not only suffer persecution but will also be called upon to make sacrifices, even to the extent of being denied the bare necessities of life? Are Christians excused from fulfilling their responsibility as stewards just because a depression involving many problems and difficulties

HERE is the kind of meditation on the subject of giving which is awakening, stimulating, and action-producing. It is peculiarly calculated to help and strengthen the Christian who is conscientious about his money.

which we had expected has engulfed the whole world? When carnality reigns, spirituality wanes. Is it not possible, yes, very probable, that in the midst of these difficult days, involving serious financial reverses, that many of God's people, who formerly gave very liberally of their substance to Christian enterprises, have now become so completely engrossed in the material, carnal things of this world that they have lost sight of their sacred privilege and have forsaken their God-given spiritual responsibility; and that

herein lies the cause for the declension of Christian work today?

As we face these facts in the light of the injunction of the Scripture which declares, "It is required in stewards, that a man be found faithful" (I Cor. 4:2), we are reminded that God makes certain claims on the life of every individual soul. A casual investigation of the sacred Word of God will reveal that God's first claim on the life of every individual is by right of creation. "All things were created by Him, and for Him" (Col. 1:16). This includes all mankind. The earth with its immeasurable store of wealth and resources—mineral, plant, and animal—were placed at man's disposal. Man was placed upon the earth with the divine instruction to subdue it: to utilize the resources placed thereon for his own good and for the glory of God. Just as the first man, Adam, was placed by God in the garden of Eden, with the definite command to dress and care for it, not for his own glory primarily, but for the glory of God, so Adam's posterity down through the ages has been entrusted with the wealth and resources of the earth, and likewise must give an account unto God for its disposition. Secondly, God lays special claim on the life of every soul by right of redemption. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). It follows then that the life of the man who has accepted God's plan of redemption, as provided through the finished work of Christ upon Calvary's cross, is doubly accountable unto God for all that he is and for all that he possesses. To the believer in Christ Jesus, "all life is a stewardship" for which he is accountable unto God. Believers

(Continued on page 111)

Fundamental Facts of the Faith

No. 4--Justification

by THE EDITOR

What shall we then say that Abraham our father, as pertaining to the flesh, hath found?

For if Abraham were justified by works, he hath whereof to glory; but not before God.

For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute sin.

Cometh this blessedness then upon the circumcision only or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness (Rom. 4:1-9).

JUSTIFICATION is God declaring the sinner righteous. We need not seek to make the precious truth of Justification complex, for God has made it exceedingly simple. It stands as one of a remarkable group of related truths which expound and clarify the grace of God to the mind of man.

Our present day usage of the word Justification is misleading. In law, Justification is showing a sufficient reason why a defendant did a certain thing. This is spoken of as a "plea in justification." But Justification in Scripture is far more than showing the *reason* for the sinner's sin.

In our common every day conversational usage, Justification is the proof of justness or fairness, or of good intention. But in Scripture, Justification is very

much more than simply being proved right, or fair, or being demonstrated to have good intentions.

Justification in the Bible is an act of God whereby He officially declares the sinner to be utterly and changelessly *righteous*. Justification is a divine edict which pronounces sinners who accept Christ to be as righteous as God Himself, thus bestowing and insuring a perfect Standing in heaven forever.

Since this wondrous Justification in our Standing rests upon an edict of God Whose decisions are not subject to vacillation and change, we are forced to the conclusion that it is both illogical and unscriptural to anticipate that a misstep of the justified one could alter, cancel, or abrogate the declaration of Almighty God. Such a supposition would make some unfortunate sinful slip of mere man stronger and more powerful than the official declaration and pronouncement of Jehovah, God Who created the universe and devised redemption's plan.

In discussing this truth we observe first, that

A. JUSTIFICATION INVOLVES A DIVINE ATTRIBUTE

THE divine attribute involved is *Grace*. Grace, that attribute so little understood and so little appreciated by man, is instantly brought into play when so stupendous an act as the declaring of a sinner to be righteous is under consideration. Such astounding Justification could only occur on the ground of grace.

The declarations of Scripture are clear on this point. In Romans 3:24 it says,

Being justified freely by His GRACE.
And in Titus 3:7 is the definite teaching that we are . . . justified by His GRACE.

But for God's possessing the incomparable attribute of grace, which is a perfect blending of love and justice, the truth of Justification could not exist. Depraved man could not receive Justification from a God of perfect holiness on any other ground than naked and uncaused grace. The involvement of the divine attribute of grace in Justification is complete.

B. JUSTIFICATION INVOLVES A PROCURING PRICE

THE price of any commodity is an indicator of its value. The price of Justification as set before us in the Bible is stupefying, paralyzing.

It is in Romans 5:9 that the awful statement occurs,

(Continued on page 114)

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ." We present for your enlightenment, another of President Fowler's studies, a pleasingly helpful discussion on the subject of "Justification." It's like getting a new lease on life to read this message which so clearly sets forth the glorious truth of God's justification for sin-condemned man. —H. J. J.

THE SIGNS OF THE TIMES

by THE EDITOR

(Continued from last issue)

III. SIGNS MANIFESTED DURING THE TRANSITIONAL PERIOD

THE Jewish character of *signs* in Scripture has been indubitably demonstrated in the opening sections of this study. The presence of *signs* in the Transitional Period running from Pentecost to Acts twenty-eight is a proof that the Jewish element is present in that period.

However, a word of warning is necessary. There is a line of teaching which has come to the front in the last few years. This teaching is known among most Christians as Hyper-dispensationalism. It talks a great deal about this Transitional Period to which we have just made reference. But alas, the teaching of Hyper-dispensationalism on the Transitional Period is most objectionable. This heresy uses the word "transitional" continually when referring to the period covered by the book of Acts, but when Hyper-dispensationalism is analyzed; it is seen to teach that the Transition Period is exclusively Jewish—so much so, that we of this Body age are admonished not to use "transitional passages" because they are declared to be Jewish. But this is the apex of inconsistency, and the consequent collapse of logic. The meaning of the word "transition" is the passing out of the old and the coming in of the new—the passing out of the Jewish features, and the coming in of the Church which is His Body. Since the period under discussion is transitional, (and in this we fully agree) both of its elements must be fully recognized. If it is exclusively Jewish, then it is not *transitional*. If it is devoted to the Church alone, it is not *transitional*. The expiring Jewish elements and the augmenting Church elements must be equally observed if the transitional character of the book of Acts be admitted. When Hyper-dispensationalists call the book of Acts "transitional" and then say all the teaching in Acts is Jewish, they are either ignorant of the meaning of the words they use, or else they are deliberately dishonest. For the book of Acts to be exclusively Jewish and also transitional is an impossibility. The "Hypers," having performed this psychological juggle with the word "transition," have proved to be a satanic hindrance against those who hold the truth about the book of Acts. For Acts is really *transitional*, being splendid narrative of the period in which a bona-fide presentation of the Kingdom is made to the nation of Israel, but conditional upon a nation-wide acceptance of the resurrected Christ. And the nation did not accept Him. And that which was to have been the beginning of the restoration of the Kingdom, became, because of widespread Jewish

apathy and rejection, the called-out Body, the Church. Hence, we see all through Acts the slow passing out of the Jewish and Kingdom teaching, with its complete disappearance in chapter twenty-eight. But it is just as true that the Church begins in Acts two, and throughout the book we observe the mighty drama of testimony and martyrdom, Jewish rejection and Body beginnings, which mark the opening years of the Church dispensation. The big swing into the full-orbed manifestation is after chapter twenty-eight. But let this be set to our seal as students of God's Word—there is only one Body—that Body is the Church of this age—believers of the present moment are members of it—and it began on the day of Pentecost. These facts are vital, essential, foundational: persistent, pernicious, Hyper-dispensational vagaries notwithstanding.

Now, since the public preaching in the book of Acts is distinctly Jewish and continues so to the closing words of the book, in view of what we have learned of signs, and their being Jewish also, it is normal for us to expect to find that the preaching of Acts is accompanied by signs. And this proves to be the case. In fact, the shining forth of wonders and miracles and signs in Acts becomes one of the incontestable proofs demonstrating the presence of the Jewish element still carrying on, although diminishing in the book, along side of the ever expanding history of the beginnings of the Church.

The recognition of the presence of these Jewish signs in Acts is inescapable. In Peter's first sermon he addresses his words to the whole nation of Israel, employing the expression "Let all the house of Israel know assuredly" (Acts 2:36). It is in direct conjunction with this sermon to the elect nation that the record stands, "and many wonders and signs were done by the

(Continued on page 113)

YOU certainly should enjoy the message of this article. It is filled with spiritual nourishment for the soul. Dealing with that much discussed—and much needed to be discussed—Transitional Period, President Fowler, with a wealth of understanding which comes only after years of hard study, unfolds to us the meaning of the "signs" in the Transitional Period.

—H. J. J.

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON and MISS ANNA BENTHIE

WHEN ALICE COULD

ALICE stood thinking for a moment, with her bright curly head held on one side, one plump toe shoving a little pile of sand back and forth, chubby hands twisting a handkerchief into little hard knots. Then with a characteristic jerk of the head, she flung the curls out of her eyes and said, "But—but—mother, I can't give it up. I can't." And she screwed up her face by way of emphasis.

"Mother knows it is hard, Alice, but mother also knows you can. Will you?" Longingly, Mrs. Warden looked at her little girl, hoping that she would learn the lesson of unselfishness.

"It's no use, mother, I might say I would today, then tomorrow I'd be sorry I said it," said Alice slowly, again pushing the little pile of sand with her toe. "It's no use, I guess I'm just plain bad."

"Dear, all of us are bad, every one of us are just as selfish as we dare to be. Only as we let the Lord rule in our lives can we be unselfish. I will not force you to give it up, Alice, because that would not be you giving it. I want you to decide for yourself. I must go to work now and when you have reached your decision, come and tell me about it, will you?"

"Yes, mother, I will," said Alice reluctantly.

"Mother will be praying that her little girl will be big enough to do the right thing. Remember the Lord Jesus will help you make your decision, if you will let Him." Mrs. Warden turned and entered the house. But before she started upon her household duties she knelt in prayer and asked the Lord to gain the victory in Alice's life and take out the selfishness that had so grieved the family.

Left alone, Alice began thinking. "I love mother so much. She is so good to me, but I can't—I can't—I can't. I just know I'd be sorry tomorrow and I'd want it back. And I guess it's just as bad to wish you hadn't done a thing as not to do it. Oh dear! shall I give it up or shan't I?" Alice sat down upon a log and buried her feet in the sand. "My, but it is so hard to decide to be good. Why do I act this way and make mother feel so bad. If I give this up I'll feel bad, and if I don't mother will feel bad. I just hate to feel bad, but I hate worse to cause mother any pain. I guess I have always kept things for myself. I wonder, am I selfish?" She sat quietly for a long time, thinking and thinking, as the struggle went on and on. Finally she got up and walked slowly toward the house. Listening, she heard the rattle of dishes in the kitchen and with deliberate steps made her way toward the back of the house. Opening the kitchen door she walked up to her mother and with a look of defiance, said, "Mother, I will give it up."

This was a new Alice, and for a minute Mrs. Warden did not know how to meet her daughter. For just a

moment she hesitated, then said, "Alice, I am so glad you have decided to give it up, but you are not doing it gladly, are you dear?"

"Gladly! How can anyone give up something they want, gladly?" said Alice in amazement.

"You may want it. But suppose, Alice, you were the little girl to whom this may go. Suppose you needed it very much. Wouldn't it make you love the one who gave it to you?"

"Yes—if—if," said Alice, doubtfully.

"If what, Alice?"

"If I knew the person who gave it wanted me to have it," said Alice, with a smile as she realized her mother had won a point.

"Alice, suppose this little girl to whom this may go is just about your size and looks like you. Perhaps she has nothing to eat and is hungry. Or maybe she has no home, no mother, no one to take care of her, and she needs what you have. Wouldn't you love to give her this to make her happy?"

"Mother, I never thought about it that way before. I always thought about how much I was missing. Why, mother, it seems that everything has changed and now I am happy in giving this, in giving it up to that other little Alice who needs it. It feels funny to be happy about giving someone else something. But I like it," and she held out the bright shining dollar that every month was given her to use as she saw fit. Only last Sunday in Sunday-school a call had come from India that millions were starving and the plea was especially made to the boys and girls to give.

Mrs. Warden had prayed that the sincere words of the minister would touch Alice's selfish heart and melt it. Anxiously she had waited for two days for her child, whom she so dearly loved, to respond to the plea. But Alice had been carrying the dollar around with her, with no thought of parting with it. So today, she felt she must speak with her about it. And how happy her heart was made when at last Alice had won the victory over her selfishness.

S. M. C.

S. M. C. stands for Scripture Memory Club.

The verses for the month of April are:

Psalm 84:10

Psalm 84:11

Psalm 107:9

Psalm 119:130

All these verses are in the Psalms, and what good ones they are. I am sure all of you enjoy learning these verses that tell of the goodness of the Lord. Be sure and learn the verses, one each week, then next January when the examination is given, you will be all prepared.

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

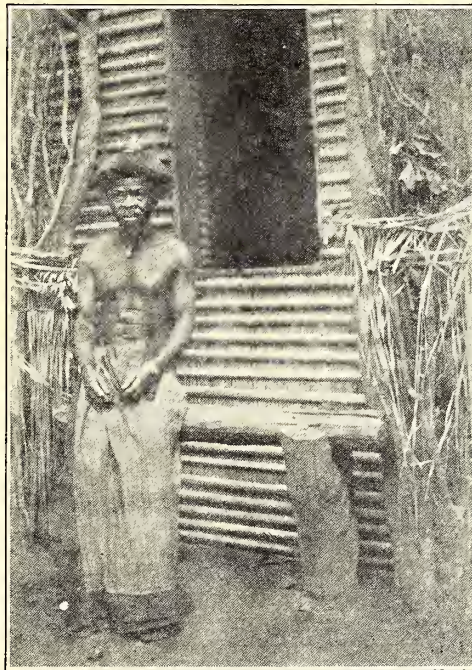
ELMER SEGER, *Secretary*

WAITING!

WAITING for the Gospel to illuminate his face and heart, this native of the Belgian Congo is sitting at the door of his hut over there. The deep darkness of heathenism governs his life. His tribe has just recently had a mission started in it, but there are many other tribes in the Belgian Congo who are still waiting for the Gospel. There are thousands of natives like this man, waiting—waiting for the good news of salvation.

Several missionaries of the Berean American Mission are ready to go to an untouched tribe over there as soon as the necessary funds come in.

Wouldn't you like to have a part in helping to win a man like this one to the Lord?



WAITING!

A CRY FROM ACROSS THE SEA

JUST as the beautiful tropical twilight was descending, a missionary out in the Belgian Congo saw a weary, gaunt, native woman approaching the mission station. When the woman came up to the veranda, it could be seen that she was carrying a tiny child. The child was so terribly sick that it was nearly at the point of death. The mother held the little one in her outstretched arms toward the missionary, and saying, "Mamma, unguhue mounyo! Unguhue mounyo!" (Mamma, give me life! Give me life!)

GIVE ME LIFE! That is the despairing cry of Africa today. It needs physical life, but most of all it needs the message of eternal life. The cry, plaintive, pleading, soul-stirring, comes from across the sea—"Give me life! Give me life!"

PRESENT STATUS

Mrs. Amie						
SUN	MON	TUE	WED	THU	FRI	SAT
				3	4	5
6	7		9	10	11	12
13	14	15	16	17	18	19
	21	22		24	25	26
27	28	29	30	31		

Missionaries under appointment.

Mrs. Amie
Miss Johnson

Accepted candidates

Mr. Anderson
Miss Bruner
Mr. Jansen

Four applicants waiting.

Missionaries under appointment are eager to get

started for the field. The only thing they are waiting for is the completion of their pledges for support and passage. A single large gift would get them started immediately. Try to get your first pledge or donation in not later than June 1.

PRAISE

1. For the three accepted candidates
2. For new pledges on the Day-a-month plan
3. For encouraging news about territory available for B. A. M. to occupy in the Belgian Congo
4. For a package of useful articles from a member of the Berean Fundamental Church, Denver
5. For the gift of a steamer rug
6. For the many prayer helpers

Miss Johnson						
SUN	MON	TUE	WED	THU	FRI	SAT
		1		3	4	5
6		8	9	10	11	12
13	14		16		18	19
20	21	22	23	24	25	26
	28		30	31		

PRAISE

1. For the success of the Day-a-month plan
2. For the special need of a large gift immediately
3. For additional money to buy a truck. Two missionaries have given their car toward the purchase of the truck.

You may give without loving, but you cannot love without giving.



IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

THINKING MISSIONS WITH CHRIST

It is evident that Dr. Zwemer, in preparing this book, had in mind that notorious liberalistic book, "Re-Thinking Missions." He makes several direct references to it and criticizes its main theological position. He believes that the Christian religion is of divine origin and authority, and that it is unique, final, and is to be accepted in its wholeness in order to bring salvation. It is not, he holds, to be compromised with the ethnic religions. This book, coming from so well-informed a source, for Dr. Zwemer is a scholar, will do much, we believe, to counteract the sinister influence of the famous "Layman's Report" on missions. We hope it will be read by liberals as well as by conservatives. This is the second edition.

"THINKING MISSIONS WITH CHRIST," by Samuel M. Zwemer, D.D. Zondervan Publishing House, Grand Rapids, Mich. Prices: paper, \$1.00; cloth, \$1.50.

BIBLE HISTORY REFERENCES

The publishers have just issued this revised and enlarged edition of a very useful book. It is made up of explanatory notes on the Old Testament, which is accepted by the evangelical author as the true Word of God. We have read his comments on the early chapters of Genesis with much satisfaction. He believes them to be divinely inspired and literal history. It almost always occurs that, when a writer is sound on those chapters, he is sound in his whole theology and his view of the Bible throughout. How he synchronizes the biblical account of the creation with the established facts of science is worthy of notice by the present generation of Bible readers and students. While the author does not use the Hebrew alphabet, he frequently goes back to that language in his exposition of biblical passages. The book is substantially bound in cloth, and the format and printing are all that can be desired.

"BIBLE HISTORY REFERENCES," by Rev. F. Rupprecht. Introduction by Prof. P. E. Kretzmann, D.D., Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. Price, \$2.50.

NO COMPROMISE ON THE DEITY OF CHRIST

Our readers doubtless know something about the Angus heresy case in New South Wales, Australia. Dr. Angus has stirred up a great theological controversy in that country by his heretical teaching in a Presbyterian seminary in Sydney, as well as by his lectures and publications. He was summoned before his Presbytery for unsound doctrinal teaching. The pamphlet here under notice has been issued in reply to Dr. Angus' liberalistic statements. The author shows pointedly that Dr. Angus holds doctrines that are utterly contrary to the Presby-

terian confessions and to evangelical Christianity in general. If the reader wishes to be informed respecting the case, let him send for this pamphlet, and also for the author's pamphlet entitled, "An Address to the General Assembly." These brochures will show how far Dr. Angus has departed from the "faith once for all delivered."

"NO COMPROMISE ON THE DEITY OF CHRIST," by Rev. R. J. H. McGowan. Address G. E. Ardill, 145 Commonwealth Street, Sydney, Australia. Price, one shilling (\$24).

BUILDING THE HOME CHRISTIAN

Pungent, pointed, and refreshing is this book by an author who knows whereof he affirms. We happen to know him and his family, and thus feel unbounded confidence in what he says about making the home Christian. His counsel is that of a man who is widely versed by much study of the problems of the home. He deals with many phases of the subject: of marriage anticipated and consummated; of first things in home building; of the advent and training of children; of maintaining the home; of the home reading table; of home conveniences and pleasures; of Christianizing the Lord's day, etc. Surely here is a book that everybody, both young and old, should read, enjoy, and profit by.

"BUILDING THE HOME CHRISTIAN," by Prof. J. A. Huffman, D.D. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Mich. Price, \$1.00.

THE CROSS OF CANYON CREST

The scene of this story lies in the Ozark Mountains. It is told in a kind of naive way which holds the reader's interest and often touches his emotions. There is, perhaps a little too much repetition, especially in the conversational parts, but, on the whole it is a good story, and teaches many good moral and Christian lessons. The characters are realistically drawn. The transforming grace of God is here revealed in a community which was for many years without the ministration of the Gospel.

"THE CROSS OF CANYON CREST," by George Melvin Hayes. Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. Price, \$1.00.

SERMONS ON THE COMMANDMENTS

The author of this volume is a real preacher. He handles the Ten Commandments in a real homiletical style—that means that he gives clear expositions, makes clear and distinct divisions, and presents forceful applications. It must not be thought, however, that he is a legalist. He teaches emphatically that salvation is not by the deeds of the Law, but solely by grace through faith. Then what is the use of the moral law as given in the Decalogue?

The author points out lucidly the offices of the Law for both the unregenerate and the regenerate. And he does it in a fresh way that appeals strongly to the evangelical mind. The Commandments might have been written only yesterday, so pertinent are they to the moral and spiritual conditions of our times. No danger that they will ever lose their value and relevancy.

"SERMONS ON THE COMMANDMENTS," by Rev. Wm. Massalink, Th. D. Zondervan Publishing House, 543 Eastern Ave., S. E., Grand Rapids, Mich. Price, \$1.50.

AGAINST HEAD WINDS

Rather an odd title for a book of brief biographies! But in a bright, graphic style the author tells the story of a number of men and women who won success and achieved noble Christian character "against head winds"—which means in the face of trials and difficulties. These studies of Christian character stir in the reader's soul the desire to "go and do likewise." Not all the persons portrayed are known to fame, but all of them were "heroes in the strife." Among those best known we mention the following: Frank T. Bullen, the Christian sailor; Thomas Edwards, the Scotch naturalist; Mary Lyon, the founder of Mount Holyoke College; Mary Slessor, the missionary to Calabar; Myron T. Herrick, the Christian governor; John Meigs, the "Master of the Hill." It is a distinctly inspiring book of brief biographical sketches, showing that it is always worth while to stand firmly for Christian principle.

"AGAINST HEAD WINDS," by John T. Faris. Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Mich. Price, \$1.00.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW

A Foreword to this book is furnished by Dr. Donald Grey Barnhouse, and a Preface by Dr. Frank E. Gaebelein. Thus it is well introduced. The author is the managing editor of "Revelation," the magazine established by Dr. Barnhouse. The book is a running commentary on the first Gospel, with plenty of application along the way. The author takes the same position regarding the Sermon on the Mount that has been set forth by Dr. Barnhouse, namely, that this sermon was intended for spiritually enlightened Christians and for the remnant of Israel, and was not meant for the unregenerated, who cannot live according to its teaching. The prophetic portions of the Gospel of St. Matthew are interpreted according to the pre-millennial view.

"STUDIES IN THE GOSPEL ACCORDING TO MATTHEW," by E. Schuyler English. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. Price, \$1.75.

TWO THOUSAND HOURS IN THE PSALMS

The author of this scholarly and truly notable work is the Dean and Professor of Bible Exposition and Prophecy in the Atlanta Bible Institute. In his introduction he says: "This work represents somewhat more than two thousand hours spent in the study of the Psalms, and if any reader gets a small fraction of the pleasure from using this book, that I have had in preparing it, I will be amply repaid." The work is characterized by unique features. One of them is that the English translation and the Hebrew original are given in interlinear form. The Hebrew alphabet is not used, but each word of the Hebrew is spelled out in the English letters. This plan will be helpful to those readers who are not familiar with the Hebrew language. By going back to the original Hebrew the author is able to unveil many striking meanings and truths that the ordinary reader of the Psalms does not perceive. The author explains for Hebrew scholars the method of spelling that he has used. After each Psalm is presented in the Hebrew and its accompanying translation into English, the author adds word studies, analyses, and meditations, all of them of much value to the Bible student. He believes that many of the Psalms have a messianic significance,

which he points out, and thus shows that they receive their fulfilment in Christ. Thus he connects the Old and New Testaments in a vital way, showing that the whole Bible is the Word of God and presents a unified and coherent system of creation, preservation, and redemption. The work cannot be praised too highly.

"TWO THOUSAND HOURS IN THE PSALMS," by Dr. Marion McH. Hull. John A. Dickson Publishing Co., 865 South Jefferson Street, Chicago, Ill.

COMING TWICE

The author of this book produces many arguments from both the Bible and the signs of the times for the Second Coming of our Lord in apocalyptic form. He makes his writing very practical by exhorting his readers to be ready to meet their Lord Who may come at any time. Many incidents from life and experience illustrate his points. An earnest book it is.

"COMING TWICE," by Harold P. Barker. C. F. Valance, Publisher, Barkingside, Essex, England. Price 1s. 6d. (\$0.36)

LET US GO INTO THE NEXT TOWN —IN JAPAN

Certainly earnest Christian folks will be interested in this book, which is a graphic account of evangelistic work in some of the towns of Japan. The author says in his foreword: "This little book is no disguised attempt at biography. Andrew Strong is no one person; he is an ideal, a composite of several rural missionaries photographed during forty happy years in the provinces of Japan." The author believes in the regular superintendent missionary; but he also strongly advocates that there should be many missionary pastors who are willing to settle down to evangelistic work in the thousands of towns in Japan which are without any witnesses to the Gospel of Christ. This is a very appealing book. It tugs at your heart-strings.

"LET US GO INTO THE NEXT TOWN—IN JAPAN," by George P. Pierson. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, \$1.00.

THROUGH TWO GENERATIONS A STUDY IN RETROSPECT

In this semi-autobiographical book Bishop Horace M. Du Bose, D.D., has not only given many engaging facts and incidents in his own life, but has also analyzed many of the important events and movements in both Church and State during the last two generations, and his connection with them. His book is an admirable combination of biography and history. It has therefore both a personal and a historical interest. The story of his birth, childhood, and youth is recited in a very interesting way. Sometimes he writes in so simple and touching a style as to bring tears to the reader's eyes. He pays a tender tribute to his parents, brothers and sisters, school teachers, pastors, neighbors, and even some of the negroes of ante-bellum and post-bellum days. He was born in 1858, and therefore remembers some incidents of the Civil War, of which he writes without any hectic feeling. He is, apparently without being aware of it, a forceful personality, and has many of the elements of true greatness. We cannot endorse his belief in organic evolution from the lowest to the highest animal forms; but we certainly do agree with him in his claim that man, so far from being the product of evolution, was directly created in the image of God. He holds that man never was an ape, and that no ape ever could have become a man. His book is engaging as biography and important as a picture of historical movements and upheavals.

"THROUGH TWO GENERATIONS: a Study in Retrospect," by Bishop Horace Mellard Du Bose, D.D. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, \$1.50.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT
Childrens' Talks by MISS ANNA BENTHIEN

Second Quarter, Lesson 9

Sunday, June 2, 1935

OUR DAY OF WORSHIP

Lesson Text: Psalm 100; John 4:20-24;
Acts 20:7; Col. 3:15-17

Devotional Reading: Psalm 92:1-5, 12-13

Golden Text:

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:24).

The special day of the week set aside throughout the history of ancient Israel for the worship of God was the Sabbath day. The Sabbath day was the last day of the week. For this dispensation God has clearly indicated another day of worship. Our day of worship is not Saturday, but it is the first day of the week, Sunday. Surely the need of clearer dispensational teaching is demonstrated by the fact that there have sprung up some quite strong false religions which contend that the Christian of today should go back into the old dispensation and worship God on Saturday. This one fact should be a proof to all who are prayerful observers of the situation that there is a great need among Christians for a proper and biblical accent on dispensational truth. If Christians had been properly taught the dispensational divisions of the Word of God there would be no adherents for the Seventh Day heresy. We study today's lesson from four standpoints: (1) An Expression of Worship (Ps. 100); (2) The Place to Worship (John 4:20-24); (3) The Day of Worship (Acts 20:7); (4) The Person of Worship (Col. 3:15-17).

I. AN EXPRESSION OF WORSHIP

For poetic beauty and prophetic outlook very few Psalms excel the one-hundredth Psalm. The first verse declares, "Make a joyful noise unto the Lord, all ye lands." The expression "all ye lands" immediately thrusts the Psalm into the future and into the Kingdom. There is no time in the past when all lands joined together making a joyful noise unto Jehovah. That blessed thing will occur in the coming Kingdom. The fact that the Psalm does indeed speak of Kingdom bliss and blessedness is confirmed by the language of verse two, "Serve the Lord with gladness: come before His presence with singing." The one-hundredth Psalm has to do with a dispensational moment when God shall be present upon the earth. So the language of the Psalm says, "come before His presence." The Psalm pictures to us a time when Jehovah shall have come down; when the earth shall be radiant with the glorious presence of the One Who created the world and devised the scheme of redemption. In verse three Israel cries out her testimony of joy unto God, "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." With joy and delight they recognize that they are indeed His chosen people. In one place we are told that they are the apple of His eye

(Deut. 32:10), and in another that He hath not dealt so with any other nation (Ps. 147:20). As we read verse four a marvelous picture comes before the eye of faith. We see Israel and the nations of the earth entering into His gates with thanksgiving, and into His courts with praise. The mighty cry is lifted as the nations of the world give thanks unto Him and bless His holy name forever. Psalm one hundred is a thrilling prophecy of the coming Kingdom as well as a blessed revelation of the sweetness of the privilege of worshipping God. The Psalm closes with the wonderful ascription, "The Lord is good: His mercy is everlasting; and His truth endureth to all generations."

II. THE PLACE TO WORSHIP

In discussing the subject of the place of worship our Sunday-school Lesson Committee takes us to the fourth chapter of John, presenting a portion of the familiar conversation of our blessed Lord with the woman at the well. The woman is speaking to our Saviour and saying, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John 4:20). She has just discovered that He is a religious Man and a Prophet. She instantly turns upon Him with the favorite subject of controversy between the Jews and the Samaritans. The Samaritans had always claimed that the high places round about Samaria were plenty good enough to worship Him. But the Jews always demanded, in obedience to Jehovah, that the special worship of the nation should take place in the city of Jerusalem. She tried to engage Him in an argument as to where was the proper place of worship.

Our Lord handled the subject in a way which must have been a complete surprise to her. Jesus said unto her, "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews" (John 4:21-22). Having declared to her that the day will come when both Jerusalem and Samaria will be counted out as the place of worship, and that a new place of worship will appear which will change completely the concept of what real worship is, He unfolds the truth to her in verses twenty-three and twenty-four. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." As Jesus unfolds to her what the true place of worship is, He also reveals another important and blessed fact concerning worship. He declares that God is seeking men who will worship Him in

spirit and in truth. The word "spirit" is used to comprehend the whole soul of man. The word "truth" is used to comprehend the whole truth of God. Jesus says to the woman, "God is looking for men who will worship Him with their whole soul and according to His whole truth." Such a comprehensive expression presupposes the fullest and most beautiful type of willingness. And so the Saviour is saying to the woman, "Woman, God is looking for willing souls. And these willing souls will offer to Him exactly the type of worship He wants. They that worship Him must worship Him in spirit and in truth." Reducing the teaching of our blessed Saviour to its simple expression, He was plainly declaring to this woman that the place of worship was not a mountain on the outside of Samaria, nor was the final place of worship in the mind of God, the city of Jerusalem. But the real place of worship is the heart of a sincere and willing man. "They that worship Him must worship Him in spirit and in truth."

The Saviour's words to the woman were simply a new and fresh way of saying that which was familiar to every devout Jew; for in Deuteronomy 10:12 God had said to Israel, "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul." And in Deuteronomy 10:12 He had also said, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." And in Matthew 22:37 our Saviour reiterates this teaching very clearly when He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The Saviour's lesson on worship is beautiful and valuable. The place of worship is not the mountains of Samaria. The place of worship is not Jerusalem. But the true and most blessed place of worship is the heart of a believing soul.

III. THE DAY OF WORSHIP

For the Jews the day of worship was the seventh day. For the Church, the Body of Christ in this dispensation, the day of worship is the first day of the week. There is no passage in the New Testament which comes out and uses the word "change," saying, "The day of worship has been changed from the seventh day of the week to the first day of the week." But by an inescapable mass of cumulative evidence, and by the inescapable example of the believers of the new dispensation, no student of God's Word can read it carefully without arriving at the conclusion that the day of worship was indeed changed at the very early part of the new dispensation.

The reasons for that change are self-evident.

First of all, our Lord Jesus Christ rose from the dead on the first day of the week. This is evident in Matthew 28:1; Mark 16:2 and 9; Luke 24:1; John 20:19. No change could have been more normal or significant. Saturday stood connected with His death. As Saturday moved on from hour to hour the precious body of the Lord Jesus reposed in the tomb. Saturday was His death day. But the first day of the week, our Sunday, God has connected with His resurrection. After the miraculous manifestation of that marvelous morning of the first day of the week, it is not to be wondered at that those who believed in the blessed Lord spontaneously, without there ever appearing in the written record any command to the effect that a change must take place, began to worship on the first day of the week.

It would be quite impossible for the open-minded student to read such a passage as Acts 20:6-7 carefully and prayerfully without becoming completely convinced that the first day of the week as worship day and as the day for the breaking of bread, that is, the communion, had so fastened itself upon the early church that Paul had prolonged his little visit to Troas sufficiently to spend the first day with the believers. And then, because he was all packed up and ready to go on the morrow and knew that he might not see them for a long while, he preached lengthily to them that Sunday night, continuing his speech until midnight. The fact that he was all packed up is definite indication that he had stayed over that

Sunday in order to be with the Christians. And then that other significant fact stares us in the face as we study the passage. In order to wait until the first day of the week he had to wait clear through a Sabbath day, that former day of worship.

Another reason for Christians being sure that the first day of the week is their proper day of worship is found in Colossians 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath day." This is an especially valuable statement because it amounts to apostolic instruction to the believers of this present dispensation not to be brought under bondage to Sabbath keeping.

IV. THE PERSON OF WORSHIP

In bringing before us the Person Who should be the center of all true worship, our Lesson Committee has very appropriately called our attention to Colossians 3:15-17. "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." The apostle Paul is teaching the Colossian believers that those who have trusted Christ in this dispensation are members of the one Body. It is noteworthy that He uses the specific expression "called in one Body." The definite apostolic declaration of this verse is a complete and unanswerable refutation of that wicked idea which is gaining acceptance in some circles that there is more than one body between Pentecost and the Rapture. Such hyperdispensational ideas are absolutely contrary to the Scripture. The Word of God teaches clearly that the Body of Christ begins on the day of Pentecost, that this one Body is the Church, and that it will be raptured on the day of the trump and the shout.

Then comes that wonderful exhortation of the apostle Paul, indicating the correct scriptural method of entering into public worship. "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." The Person of worship is the Father Himself. The basis of worship is the acceptableness of our blessed Lord and Saviour Jesus Christ. "In the name of the Lord Jesus," is the inspired instruction.

May God take this beautiful lesson concerning the worship of our God to bring us each and every one into closer touch with Him, and into deeper acquaintanceship with His character.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Some years since, a party of Americans were about to leave Cairo for a journey across the desert. Before setting out, they bought vessels in which to carry water. Each one chose the kind of vessel that pleased him. One found jars of brass whose fine designs attracted him. Another purchased porcelain vessels of rare beauty. A third, however, took some plain earthenware bottles. The way across the desert was long and wearisome. The heat was intense. Every drop of water was of value. The brass vessels heated and the water was made impure and unfit for use. The costly porcelain jugs cracked in the heat and the water was lost. But the plain earthenware bottles kept the water pure and sweet until the journey was ended.

We go out every morning to trudge over desert paths. We should be sure that on the Lord's Day we make preparation that shall not fail us on the journey. Mere idle rest will not give it to us. We cannot get it from the Sunday newspaper, from the latest novel, from mere literary books, or from studying works of art. But if we turn our faces to God's house on God's day, and commune with Him, filling our earthenware vessels of faith and love with the pure water of life, we shall not faint by the way.

—Dr. J. R. Miller

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Does God desire the worship of men? (Deut. 10:12; II Sam. 24:18; II Kings 17:36; Ps. 45:11; 96:8-9; Isa. 43:21; Rev. 14:7)
2. Is worship today limited to any one special day? (Col. 2:16)
3. When will true worship find its fullest expression? (Ps. 22:27-28; Isa. 17:7; Jer. 4:2; Rev. 15:4)
4. What are the individual benefits derived from true worship? (Job 22:21; Ps. 25:12; Isa. 26:3; 40:31; II Cor. 3:18; Phil. 4:6-7)
5. Should believers assemble together for worship? (Heb. 10:25)
6. Do the heathen worship? (Isa. 2:8; 46:6; John 9:31)
7. Where does true worship find its inception? (Isa. 26:9; Matt. 15:8; John 4:23-24; Phil. 3:3)
8. How does true worship find expression? (Psa. 51:17; Col. 3:16; Heb. 12:28; 13:15)
9. Whom should we worship? (Ex. 34:14; Deut. 5:7; 10:12; Ps. 45:11; I Chron. 16:29; Matt. 4:10)
10. How must men worship God? (John 4:24; Phil. 3:3)

Second Quarter, Lesson 10

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

How many of our boys and girls pray? I hope that each one may be able to answer "Yes." When we pray, we are talking to the Lord Jesus, our precious Saviour. We tell Him that we love Him because He died on the cross for us. We thank Him for all of the blessings which He showers upon us from day to day. And then we ask Him to bless us, and to teach us how to live for Him. All of these things enter into our prayers. They are all needed, but how easy it is many times for us to be so taken up with asking Him for things that we forget to thank Him for what He has done. We can never thank Him enough for all His love and goodness to us. When we thank and praise Him, we are worshipping Him.

It is true that many times we think that Sunday is the day in which we should worship the Lord; but every day of the Christian's life should be a day of worship. When you awaken in the morning, be thankful for the day that is before you. Thank Him that you have been saved and that you belong to Him. Thank Him for the privilege of living that day for Him, and with Him. When you start the day in this way you will find that He is the One Who makes the day worth while.

Yours in the One Whom we adore,
Aunt Anna

THE HOLY SPIRIT

Lesson Text: Joel 2:28, 29; Acts 2:1-21; Eph. 1:13-14;
I Cor. 12:1-13; John 3:5-8; 14:16, 17, 26; 15:26-27; 16:7-15
Devotional Reading: John 14:25-31

Golden Text:

"For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

It is indeed delightful that we have assigned to us for today's Sunday-school lesson the subject of the Holy Spirit. In an hour of spiritual decadence it is always of inestimable value for our minds to be turned to foundational truth. The truth covered by the Scripture concerning the Holy Spirit is indeed foundational truth and is in great danger of being neglected.

Much is said concerning the various works of the Holy Spirit. Different writers tell us of the sealing work of the Holy Spirit, the teaching work of the Holy Spirit, the guiding work of the Holy Spirit, the intercessory work of the Holy Spirit, the baptizing work of the Holy Spirit, the witnessing work of the Holy Spirit, and the giving work of the Holy Spirit. In fact we have seen one list of the works of the Holy Spirit which ran as high as twenty-two different supposed activities. The fact of the matter is, however, that these various so-called works of the Holy Spirit are subsidiary activities, all of which would quickly and easily classify under three main headings. In fact, the Scripture teaches three major works of the Holy Spirit: (1) The Regenerative Work (John 3:5-8; (2) The Comforting Work (John 14:16-17, 26; 15:26, 27; 16:7-15); (3) The Baptizing Work (Joel 2:28-29; Acts 2:1-21; Eph. 1:13-14; I Cor. 12:1-13). The many references in Scripture setting before us from one angle or another the various activities of the third Person of the Trinity will all be found to be classifiable under these three headings.

I. THE REGENERATIVE WORK

Perhaps there is no passage in Scripture where the regenerative work of the Holy Spirit is more clearly set before us than in the third chapter of the book of John where our blessed Lord has conversation with Nicodemus. Jesus said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God" (John 3:3). The words of the Saviour astonished

Nicodemus. He immediately replies, "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" (John 3:4). The quick response of our blessed Saviour shows us that this regeneration of which He speaks is a mighty operation of the Holy Spirit Himself. The words are in verse five of chapter three. "Jesus answered, Verily, verily, I say unto thee, except a man be born of water even of the Spirit he cannot enter into the kingdom of God." This is one of the many passages where the word "kai" usually rendered "and" should be rendered "even." When the word "kai" which occurs between "water and Spirit" in verse five is properly rendered, we get the teaching of the Saviour. The new birth is the birth of the Spirit. The new birth is regeneration. Regeneration is accomplished as one of the outstanding operations of the Spirit of the living God in the hearts of men. So the Saviour repeats it in verse seven when He says, "Marvel not that I said unto thee, Ye must be born again." The regenerative work of the Holy Spirit began when sin began and will continue to the Great White Throne. By means of regeneration, God completely upsets Satan's awful work in dragging sin to Eden.

In recent months the hyper-dispensationalists have out-hypered themselves by declaring to us that believers in this dispensation are not born again. They tell us that being born again or regenerated is a special blessing which God gave to the Jews. They promulgate this abominable heresy unblushingly and seem to expect intelligent Christians to accept it. They forget that important truth in connection with all Bible study, that individual spiritual truth is the same in every age. Yes, it is true that regeneration is for the Jew, but it is just as true that regeneration is for the Gentile. Thank God, "Who-soever will, let him take of the water of life freely" (Rev. 22:17).

II. THE COMFORTING WORK

In John 14:16 the Saviour says, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." The next verse tells us exactly Who

that Comforter is, "Even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you" (John 14:17). Just as truly as the regenerative work of the Holy Spirit is a distinctly personal activity of the Holy Spirit and consequently is an operation wrought by the Spirit upon any individual in any dispensation when that individual accepts Jesus Christ as a personal Saviour, just so truly does the clear language of Scripture indicate that the comforting work of the Holy Spirit has a beginning mark in the dispensations. This very passage which we have observed in John 14:16 shows us that the comforting work of the Holy Spirit had not yet started when our Lord Jesus was speaking to the disciples, for He says, "I will pray the Father, and He shall give you another Comforter." The coming of the Holy Spirit for the purpose of exercising His comforting office had not yet begun when the Saviour was thus speaking. But the Lord adds, "that He may abide with you for ever."

Just what the Holy Spirit does when He is putting over His comforting work is indicated in several passages in the Book. For instance, He shines forth in the lives of men. This is set before us in such a passage as II Corinthians 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Another phase of the marvelous comforting work of the Holy Spirit is indicated to us in John 16:13 when the Saviour says, "When He, the Spirit of Truth, is come, He will guide you into all truth." The Lord is anticipating the awful condition which is sure to come upon the earth, a condition of confusion caused by a myriad of modernistic voices repudiating and rejecting the Scripture or at least seeking to reduce its significance until the soul is no longer fed by its message. On the other hand, there is fanaticism exaggerating the Scripture and leading men to unprecedented extravagances and superstitions. The Saviour is teaching us that when deadly errors come on the face of the earth, one of the phases of the comforting work will be to guide us into all truth.

Another phase of the comforting work accented by the Saviour is that the Holy Spirit deliberately seeks to hide Himself behind His message; for the Lord declares, "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you" (John 16:13-14). We find, consequently, that one of the phases of the Holy Spirit's comforting work is to hide Himself behind prophetic truth, and a glorious and blessed accent is placed upon the Person and work of our Lord and Saviour Jesus Christ.

Another one of the features of the comforting work of the Holy Spirit is His cooperation with the soul winner in bringing about the conviction of the world in relation to sin and righteousness and judgment. This is one of the most blessed truths in connection with the Holy Spirit's comforting work and is set before us in John 16:7-11.

III. THE BAPTISMAL WORK

This feature of the operation of the Holy Spirit among the children of men, like the comforting work, stands distinctly connected with dispensational truth. In Joel 2:28-32 there is no question whatsoever but that the baptism of the Holy Spirit as there discussed by the prophet Joel stands connected with the Second Coming of the Lord and the opening act of His personal reign in the Kingdom. This self-evidently Kingdom passage is quoted by Peter in the second chapter of Acts with the significant declaration, "This is that which was spoken by the prophet Joel" (Acts 2:16). Hence we find both Joel and Acts two in fullest agreement in revealing to us that the Baptism of the Holy Spirit had for its original significance the opening blessings of the Kingdom. The conditions placed upon the actual arrival of the Kingdom as stated by Peter twice in the book of Acts is that the whole house of Israel should EVERY ONE OF THEM repent. The house of Israel

failed utterly in meeting this condition. Instead of EVERY ONE OF THEM repenting, a low percentage of that nation changed their mind and turned toward God. Because the condition was not met the Kingdom did not arrive.

In the face of the impasse produced by Israel's failing to step out in national repentance when the baptism of the Holy Spirit arrived, God's handling of the baptism of the Holy Spirit and its changing of its significance has proved to be a difficult point for some Bible students to accept. It is nevertheless true. The baptism of the Holy Spirit which once stood for entrance into Kingdom blessedness was changed in its meaning by the power of God Himself so that it now signifies entrance into the Body of Christ. And the Kingdom blessedness which God originally purposed for Israel, instead of being abrogated as some aver, has simply been postponed until the end of the age in which we live.

The altered significance of the baptismal work of the Holy Spirit is set forth in I Corinthians 12:13; "For by one Spirit are we all baptized into one Body." The nation of Israel and the Body of Christ cannot be understood as being the same. The original meaning of the baptism as stated by Joel and the book of Acts stood connected with the house of Israel and the Kingdom. The changed meaning of the baptism of the Holy Spirit as specifically stated by Paul now stands connected with the Mystery, the Body of Christ, the Church. As truly as there was a national condition attached to the baptism of the Holy Spirit originally, just so truly is there an individualistic condition attached to it now. The condition is individual acceptance of Jesus Christ as Saviour. In the case of the house of Israel, the condition was national acceptance of Jesus Christ as Saviour. Since the national acceptance did not take place, the baptism of the Holy Spirit upon the nation did not take place. If in this dispensation an individual fails to accept Jesus, then the baptism of the Holy Spirit upon that individual will not take place. The unbeliever is without Christ, without the baptism of the Holy Spirit, and without salvation.

The baptism of the Holy Spirit began at Pentecost. According to God's bona fide offer to the nation of Israel, the baptism would have been the opening up of the Kingdom to them if there had been a national acceptance, for Peter gives them in the Word of God, "This is that which was spoken of by . . . Joel." But alas, they did not accept. Consequently God changed the significance of the baptism; the Kingdom significance was removed and the new meaning introduced. It is Paul who gives the new meaning in I Corinthians 12:13. He teaches clearly that the way into the Body of Christ (the Church) is by the baptism of the Holy Spirit. Hence, whenever the baptism of the Holy Spirit began, the Body of Christ began. The baptism of the Holy Spirit began on Pentecost, consequently the Body of Christ began on Pentecost. Thus all believers of this dispensation, immediately upon believing, are baptized in the Holy Spirit and brought into the Body of Christ. Consequently, it is sin to be seeking the baptism of the Holy Spirit as Pentecostals do after having accepted Christ as Saviour. What blessing! What privilege! God has made us members of the Body of His Son through faith in His name by the operation of the Holy Spirit in His marvelous baptismal work.

When the Kingdom opens in the future years, the baptism of the Holy Spirit will resume its original meaning and the prophecy of the book of Joel will receive full and complete fulfillment; and Israel, the nation that is born in a day, shall nationally accept Jesus Christ and be baptized in the Holy Spirit into the Kingdom.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

The other day, as I was returning from Central America, I arrived in Washington about 9:30 P.M. I walked through the great waiting-room, through the outside doors, facing the shrine of all America. All was dark outside; only one thing was clearly visible. All about the Capitol building batteries of searchlights have been hidden among the trees and on the roofs of the buildings;

all hidden, all focussed on one object—not the Hall of Representatives, nor the Senate building, nor even upon the Hall of Justice. But far above, each contributing light shone upon the dome of the Capitol, that in all America, in the night time, one thing might stand out—the dome of the Capitol. So the Holy Spirit focusses all His glory light on one Being.

—From "Christ Life"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is the Holy Spirit a personality or merely an influence? (John 14:16; 15:26; I Cor. 12:11; II Cor. 13:14; Phil. 2:1)
2. Whom does the Holy Spirit honor and magnify? (Neh. 9:20; John 15:26; 16:13-15; I Cor. 2:10, 11)
3. Does the Word definitely declare that the Holy Spirit is involved in Regeneration? (John 3:5; 6:63; II Cor. 3:6; Eph. 4:30; Titus 3:5)
4. Where does the Holy Spirit have His abode? (John 14:17; Rom. 8:9; I Cor. 3:16; 6:19; II Cor. 6:16)
5. Is the Holy Spirit divine? (Ps. 139:7-10; Matt. 28:19; John 16:12, 13; Acts 2:33-34; 5:3, 4; I Cor. 2:10, 11)
6. How does the Holy Spirit make intercession for the believer? (Rom. 8:14, 26, 27; Gal. 4:6)
7. What divine prerogatives are ascribed to the Holy Spirit? (Gen. 1:2; II Sam. 23:2, 3; I Cor. 12:4-6; II Peter 1:21)
8. How does the Holy Spirit avail in the daily life of the believer? (John 4:23; Rom. 8:26; I Cor. 14:15; Eph. 5:18-20; 6:18; Phil. 3:3; Jude 20)
9. Will the Holy Spirit have any part in the believer's resurrection? (Rom. 8:11, 23)
10. What part does the Holy Spirit have in inducting believers into the Body of Christ? (I Cor. 12:13)

Second Quarter, Lesson 11

CHRISTIAN STEWARDSHIP

Lesson Text: Deut. 8:11-18; Malachi 3:7-12;
I Cor. 16:2; II Cor. 9:6-8
Devotional Reading: Psalm 96:1-8

Golden Text:

"It is required in stewards, that a man be found faithful" (I Cor. 4:2).

The subject of Christian stewardship is in reality larger than simply the money question. From the standpoint of the apostle Paul in his teaching in I Corinthians 4:2, stewardship involves any good thing which God may bestow upon us and for which we immediately become responsible to give it forth to others. A steward is responsible for the faithful distribution of that which is entrusted to his care. A steward is not a safety deposit box. A steward is a distributor. Since his money is owned by the Lord, the steward will one day give full accounting to God for his sinful hoarding, his extravagant expenditure, his self-seeking philanthropy, or his heaven-directed distribution of that which God has committed to his watch-care.

The fact of the teaching of stewardship is a line of truth which Christians very frequently forget. The very word "stewardship" both as used by us in ordinary conversation and as used by the Holy Spirit in the Scripture conveys the impression that somebody else owns the particular thing in question and that that which is owned by somebody else has been committed to the care of a secretary or a steward. This very fact is the forgotten fact. God is seeking to teach us throughout the Scripture that the blessing, the gift, the talent, the money, yea, whatsoever we may possess, the things which are given

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Several weeks ago we studied about the Heavenly Father and the Lord Jesus Christ. In today's lesson we study about the Holy Spirit. Our Heavenly Father is God, the Lord Jesus Christ is God, and the Holy Spirit is God. Do you remember the illustration we used in the other lessons? We have one hand, but five fingers. We do not say that each finger is a hand, but we say we have one hand made up of five fingers. So we have one God Who is three Persons.

When the Lord Jesus was here on earth, He brought comfort to all who belonged to Him. He told them of His love and was always with them, whether in their joys or their sorrows. But there came a time when the Lord told them that He was leaving this earth to go back to the Father in heaven, and before He left, He gave them a very precious promise. He said, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7). Yes, He did tell them that He was going away, but He also told them that He would not leave them without comfort. He was going to send One Who could give comfort, and the One Who was sent was the Holy Spirit. The Holy Spirit is the Person of the Godhead Who dwells with every one who has believed in Jesus. He dwells in my heart, guides me from day to day. He teaches me the precious truths from God's Word, and reminds Me when I do wrong, pleading with me to live for my Saviour.

There are many who do not know the Lord Jesus as their Saviour, and the Holy Spirit continually seeks to bring them to the Saviour. We may tell the story of Jesus and His love, but the Holy Spirit makes that story mean something to the lives of men. God's love is so great that He makes every provision for man, so that he can know the Saviour.

Yours in His name,
Aunt Anna

Sunday, June 16, 1935

us, are in reality God's. God is the owner and we are merely temporary stewards. We cannot expect to have a balanced view of the Christian life and its problems until we have acknowledged God's ownership and our stewardship. We will consider today's lesson from four standpoints: (1) An Always Present Danger Concerning Money (Deut. 8:11-18); (2) A Divine Lament and Promise Concerning Money (Mal. 3:7-12); (3) A New Testament Method Concerning Money (I Cor. 16:2); and (4) The New Testament Standard Concerning Money (II Cor. 9:6-8).

I. AN ALWAYS PRESENT DANGER CONCERNING MONEY

Moses warns the children of Israel concerning this danger in words which cannot be misunderstood. "Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart is lifted up, and thou forget the Lord thy God" (Deut. 8:11-14). The danger which money brings to the heart of man is the danger of forgetting God. It is better to be poverty stricken and walking with God than rich in this world's goods and forgetting Him. The terrible danger that wealth makes men forget God is finding appalling and heartbreaking demon-

strations in America on every hand at this present hour. The Holy Spirit has not overstated the situation when He declares to us that "the love of money is the root of all evil" (1 Tim. 6:10).

Moses continues to warn the people of Israel that possession of wealth is exceedingly likely to produce arrogance and pride in the human heart so that man will begin to say, "My power and the might of mine hand hath gotten me this wealth" (Deut. 8:17). Instead of recognizing his own insignificance and powerlessness, man is always arrogating unto himself the credit for that which is accomplished no matter what the thing may be. Consequently Moses cries out to the people of Israel under the inspiration of the Holy Spirit, "But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth" (Deut. 8:18).

The danger of money in the possession of any human being is that it will stimulate pride, bring about self-exaltation and self-satisfaction, thrust the acquisitive impulse into a place of undue prominence in the life and cause the soul to find its satisfaction in that which money can buy—the luxuries which may be thus obtained—instead of finding its satisfaction in God. In a word, the danger of money is that it will bring men to forget God.

II. A DIVINE LAMENT AND PROMISE CONCERNING MONEY

This familiar passage in the book of Malachi gives to us in clearest language the lament which is in the heart of God. He cries out, "Ye have gone away from Mine ordinances, and have not kept them" (Mal. 3:7). And then the tenderness of His heart is revealed by the words, "Return unto Me, and I will return unto you" (Mal. 3:7).

The cause of this condition of separation between God and His people is revealed in verse eight, where the question is asked, "Will a man rob God? Yet ye have robbed Me." Here is the crux of the matter. Here is the cause of God's lament. The people of Israel have stopped making their offerings of money unto Him. They have prospered. They received much of goods, and lands, and harvests, but they have not given unto God. They have forgotten Him. In verse nine He reiterates it, "Ye are cursed with a curse: for ye have robbed Me, even this whole nation." But verse ten reveals the bigness of His grace and His willingness to forgive, for He says to them, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God is saying to them, "Yes, it is true you have neglected Me. You have held back the offerings which should have been given Me." He makes special reference to the ancient Jewish method of giving, called "tithing." While in the strictest sense we do not have a New Testament command concerning tithing, yet for a New Testament Christian who has caught a glimpse of the grace of God to seek to offer less to God than was required in the Old Testament days would certainly be an insult to God and reflection upon the man's devotion to his Lord. God is simply saying to Israel, "You have treated Me very ill, but try Me out again. Resume your bringing of the proper offering to God into the storehouse and discover how quickly My love and grace will find expression in love toward you, for I will open the windows of heaven and will pour you out a blessing there shall not be room enough to receive it."

It is certainly true that the money test is the acid test as to whether a man really loves the God Who has given unto us our Lord and Saviour Jesus Christ Who shed His blood on Calvary for our redemption and for the redemption of the whole world.

III. A NEW TESTAMENT METHOD CONCERNING MONEY

In this passage in the sixteenth chapter of I Corinthians, the apostle Paul says to us, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This is an unusually valuable passage. Having been

given to us by the Holy Spirit it reveals a group of exceedingly important features as to God's desire toward Christians as to the method of their giving.

In the first place we are told that it should be on the first day of the week. The first day of the week occurs every seventh day, consequently, we discover that God's will toward a Christian as to his giving is that the Christian shall give systematically. Every seven days there should be specific giving to the cause of Christ, to the Truth of God, and to the building up of the testimony.

The next phrase in the passage says, "Let every one of you lay by him in store." The purpose of God is that every Christian shall be giving. The thought is not that one member of a family should give and the others think of themselves as being included in that gift. But rather, the thought is that there should be funds distributed to each member of the family so that each member of a family shall actually give. "Let every one of you lay by him in store."

Furthermore, be it observed that the Holy Spirit has added the expression, "as God hath prospered him." The size of the offering may change from week to week. It is exceedingly well to take the hint from the Old Testament and to make one's pledge to be at least a tenth of the income. Notice that the expression "as God hath prospered him" is in singular and delightful harmony with the idea of giving a tenth of the income for the income might change and the tenth might be one thing one day and another thing another day. Also observe that the apostle Paul is not under the delusion that human beings so frequently get under, that it is the man himself who gets the money. Paul makes it very clear where the money came from. It is God that prospers us.

The question may be raised, "Should Christians tithe in this dispensation?" The answer to that question should not be difficult to discover. In the light of the complete sacrifice made by our blessed Lord Jesus at Calvary, the complete giving of Himself for our redemption, and in view of the inspired command, "As God hath prospered" it would instantly appear that a tenth instead of being too large is altogether too small. May God give us grace to so adjust our money matters that our Lord is getting the first place instead of the last place in the disposition of our money.

IV. THE NEW TESTAMENT STANDARD CONCERNING MONEY

This interesting passage in the ninth of II Corinthians only accents and reiterates the idea which we have been advocating concerning giving in the present dispensation. Paul says, "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (verse 6). This is almost identically the same teaching as we find in Malachi 3:7-12 where God promises to bless largely if they will give largely. Paul carries us on further in verse seven, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Notice the kind of words that the Holy Spirit is leading the great Apostle to use in connection with giving—the word "bountifully" in verse six, and the word "cheerful" in verse seven; and also the clear-cut negatives employed in verse seven, "Not grudgingly, not of necessity." Surely teaching could not be more clear. God is calling on His child to give bountifully, cheerfully, generously, spontaneously, unselfishly, ungrudgingly to the cause of Christ and to the propagation of the Gospel. Such a standard of abounding giving and of cheerful giving, such a standard which calls for God-directed generosity is very likely to leave the tithe far in the shade if the child of God will but yield to the dictates of the Holy Spirit concerning the giving of his means to the cause of Christ.

Let us then learn to give and give largely, for giving is victory. Giving is God's plan. Giving lines up with God's thought when He imparted to every Christian the gift of giving. Withholding is sin. Withholding will narrow the life, cramp the soul, retard the cause, and grieve God. There is a Scripture which declares, "There is that with-

holdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). The poverty produced by withholding is the poverty of soul here and now and the poverty of rewards then and there. The soul of the withholding Christian will shrivel as his wealth increases and the work will suffer accordingly. When men acquire riches they become either benefactors or exactors. When the Spirit of the Lord Jesus is controlling the souls of men they know and exercise the thrilling and vibrant victory of unhampered giving.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Always appealing, and well illustrating the printed text of this lesson, is the true story of the building of Dr. Conwell's Temple Baptist Church. The old building was too small to accommodate the growing congregations. One Sunday morning the pastor met a little girl sobbing and asked her what was the matter. She said she had been turned away, as there was no room in the Sunday-school for her. Dr. Conwell gathered her into his arms and told her he would make room. Shortly after, when the matter of a new building was being discussed, this little girl showed deep interest, and began to save her pennies. Then she was taken suddenly ill, and died. At her funeral, her father told Dr. Conwell of this, and gave him the little girl's purse of fifty-seven cents. At a meeting of the trustees he told them of it, and they seemed much impressed; it turned out that they were even more impressed than he thought. In a few days one of them came and advised the buying of a lot on Broad Street, the one the church now occupies.

Dr. Conwell talked the matter over with the owner of the lot, and told him of the little girl and the beginning of the fund. The man was not one of his church, nor in fact was he a church-goer at all, but he listened attentively to the tale of the fifty-seven cents and simply said that he was ready to go ahead and sell them that piece of land for ten thousand dollars—and the unexpectedness of it deeply touching the pastor—taking a first payment of just fifty-seven cents and letting the entire balance stand on a five percent mortgage. It was only a short while till another pleasant surprise came—his members arranged a surprise party for him and there announced that the entire ten thousand dollars was given to pay for the lot. Surely this little girl "being dead yet speaketh."

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Upon what grounds does God make His appeals for stewardship? (Deut. 8:11, 13, 18; Rom. 14:7-8; I Cor. 4:7-8; 6:19-20)
2. What does God require of His stewards? (Deut. 8:18; Ps. 76:11; I Cor. 4:2)
3. Is money in itself evil? (Exod. 23:8; I Tim. 6:9-10)

Second Quarter, Lesson 12

4. What is the standard for Christian giving today? (Acts 11:29; I Cor. 16:2; II Cor. 8:12-15)
5. What is the prerequisite to Christian giving? (Mark 12:43-44; II Cor. 8:3, 12)
6. What kind of a steward does God love? (II Cor. 9:7)
7. Should a minister encourage his flock to give of their means? (I Cor. 9:11; II Cor. 9:6-8)
8. What responsibility do Christians have in exercising stewardship toward their leaders, ministers, etc.? (Rom. 15:27; I Cor. 9:11; II Cor. 8:24; Gal. 6:6)
9. What will be the results in the life of neglecting stewardship? (Prov. 11:24; II Cor. 9:6)
10. What is the incentive for the Christian to give? (II Cor. 9:15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The children of Israel received so many blessings from the hand of the Lord, yet they failed to remember them when the testing times came. As long as everything went well, they were happy; but as soon as they were tried, they began to complain. They forgot the Lord then, and complained at everything. The Lord reminded Israel of this very thing in Deuteronomy 8:11, "Beware that thou forget not the Lord."

We have much to thank the Lord for. He has saved us; He provides our every need; He blesses us daily. Can we forget Him when He does so much for us? It is possible for us to forget Him, for when the blessings He sends become bigger in our eyes than the Giver of those blessings, then we forget Him. We can never repay Him for all that He has done for us, but He does not ask that of us. He does ask that we give our all to Him because of what He has done for us.

The Lord counts every one of us as stewards. Whatever we have He expects us to manage well. If we have money in our possession, He desires that we use it well, not always thinking of what we would like to get for ourselves, but thinking of how we can best use it, so that He will be honored. Perhaps you have been given money to take to Sunday-school as your offering to the Lord. Do you give it to the Lord, or is there a desire to keep back part of the offering in order that you might buy candy for yourself? If you do, you are not fair with the Lord Jesus Who has done so much for you. Or perhaps you are given some money for Sunday-school and for yourself too. Do you ever think of taking some of your own money and putting it with the Sunday-school money in order that you may give more to the Lord?

We can never do too much for the Saviour. He gave His very life for you. He gave all that He had. Will you hold back in giving what you can for Him?

Yours in the One Who satisfies,
Aunt Anna

CHRISTIAN MISSIONS

Lesson Text: Gen. 12:1-3; Matt. 28:19-20; II Cor. 5:18-21;
Acts 1:6-8; 13:1-12; Isa. 45:22; 49:6; Jonah 3:1-10
Devotional Reading: Ps. 67

Golden Text:

"And He said unto them, Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

The need of the hour is a re-emphasis on missions. Modernism in the denominations has already wrecked the foreign missions of the world. When the denominations let Modernism take the saddle, they sealed their own doom. The Christian whose heart is right with God, gives no place to Modernism, but is, himself, a living

exemplification of the passion for souls. Modernism and spirituality are incompatible. The normal Christian is a missionary Christian. The lesson committee has given us abundance of biblical material but we will attempt to use only a portion of it in our outline. We will consider this great subject from the standpoint of (1) The Great Commission from Jehovah to Abram (Gen. 12:1-3); (2) The Great Commission from the Lord to His Disciples (Matt. 28:19-20); (3) The Great Commission from the apostle Paul to the Body age (II Cor. 5:18-21).

I. THE GREAT COMMISSION FROM JEHOVAH TO ABRAM

Our passage takes us back to the first book of the Bible, the book of Genesis, and to God's call to Abraham in the twelfth chapter. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). Here is a remarkable passage indeed. Suggested and implied within its words are at least two striking and outstanding facts. First, the coming Kingdom is predicted when all the earth shall be blessed through Israel. Second, Israel is entrusted with a message which some of the nations of the earth shall receive and some shall reject, but in the delivery of which will be blessing. In other words, God lets Abram and his family know that to them is committed a gigantic responsibility. To them is committed the privilege of bearing God's message to the families of the whole earth. They may meet with blessing, they may meet with cursing; they may meet with acceptance, they may meet with rejection on the way to the glorious goal; but the final eventuality of it all will be that all the families of the earth shall be blessed, a prediction of the blessed hour when the Kingdom of God shall extend from pole to pole.

Although this is one of the first missionary suggestions in the entire Bible, one does not have to be much more than a casual student of the Scriptures to detect that both the national and the personal element are present in this first great missionary commission.

II. THE GREAT COMMISSION FROM THE LORD TO HIS DISCIPLES

Matthew 28:19-20 is the wondrous missionary utterance which dropped from the lips of Jesus as He was departing to be with God. It has been for years familiarly referred to as "the Great Commission." To be fully understood, it must be seen both from the standpoint of its dispensational message, and also from the standpoint of its personal message. When the student who recognizes the distinction between dispensational truth and personal truth in Scripture declares a passage in Matthew, Mark, Luke, or John to be Jewish, he has stated the dispensational fact concerning the passage. The personal fact is still true, and is unaffected by the dispensational fact, for the personal spiritual truth is the same in every age. But there are those who instantly say if they hear that some passage has been called Jewish. "They have taken another passage away from us." This impetuous and unthinking accusation is utterly false. The personal spiritual truth remains completely intact. The passage is not taken away. The dispensational use of the passage has been designated and limited, but the great and blessed use of the passage in which we may all participate, remains unimpaired.

Those students who fail to maintain this distinction between the dispensational place of a passage and its personal message are the enemies of Bible truth. They are bringing, and will continue to bring, untold confusion upon Christians by their dangerous insistence upon Flat-interpretationism. Pentecostalism, racing like satanic wild fire across America, has produced a terrible situation which calls for utter faithfulness to the principles of biblical interpretation. The cornerstone of the Pentecostal heresy is the flat-interpretation of the Gospels. They declare the Gospels belong in the Church age. This is a dispensational utterance and absolutely contrary to fact. If, however, they are right that the Gospels are Church books, then the Great Commission is a Church utterance and the record of that Great Commission in Mark is just as important as the one in Matthew. Mark gives a few additional details. It is the Mark record which Pentecostalism emphasizes. The Mark record reads: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned. And these signs shall

follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:15-18). In the light of this passage, if the Great Commission is addressed to the Church, then Pentecostalism is right when it puts healing, signs, miracles, and visions in the Church age. But as every instructed Christian knows, Pentecostalism is deadly error, and has already produced an awful crop of insanity, infidelity, divorce, demonism, and miscellaneous backsliding by its rabid propaganda based on the flat-interpretation of the Gospels and the Acts.

It is indeed a heartbreaking hour in the history of Christian people when so-called fundamental leaders allow themselves to be stirred up by the Adversary to a re-teaching and an endorsement of Pentecostal heresy by lining themselves up on the side of flat-interpretation. No matter how the teachers may protest, there is no other logical protection from the errors of Pentecostalism except to recognize the fact that the Holy Spirit has made the Gospels Jewish. But the fundamental teachers have embarrassed themselves by saying that only Hyper-dispensationalists take the Gospels out of the Church age. This is a false statement. To recognize the Jewish character of the Gospels is not Hyper-dispensationalism. It is exceedingly good Bible study. And Pentecostalism, with its fanatical insistence that the Gospels are Church books, will yet drive every reliable and Spirit-led Bible teacher in America to the admission that the Gospels are Jewish. And when they have come to this place, will this mean the loss of the message of the Gospels from the believers of this age? By no manner of means.

Let us briefly study Matthew 28:19-20 recognizing both the dispensational aspect and the personal aspect of the passage.

First, the simple fact that the passage is in the book of Matthew demonstrates its Jewish character. Consequently, dispensationally considered, the words of our Lord are addressed to Jews in a Jewish age. Its first reference is evidently to the apostles in the early years of the Acts. The mighty parenthesis of the Church period intervenes before the command again will apply in the Tribulation. In the Tribulation the successors of the apostles will "teach all nations," and as they perform the task, will discover the power of Christ's personal presence ("Lo, I am with you") to the end of the age. It is a demonstrable fact that when Christ used the expression "end of the age" He was speaking of the end of the Tribulation age. Thus we have recognized the dispensational aspect of the passage, and placed it where it belongs in the ages.

Second, we consider its personal aspect. When we view any passage from the personal angle, we dismiss the governmental elements, and national elements, and seek only what the passages may say to us of our personal responsibility to God and of the privileges of personal spiritual growth which open up before us. When Jewish passages are considered thus, the temporal and physical become the vehicles of the spiritual. Thus physical healing in the Jewish dispensation becomes the healing of the soul in this present age, temporal wealth becomes spiritual wealth in Christ, Gentile nations become the souls of men, water baptism becomes the beautiful picture of the baptism of the Holy Spirit, poison becomes false doctrine, and snakes become the pictures of the deadly influence of Satan on the lives of men. Hence the inspiring message which comes to us as individual Christians from these words of our blessed Lord is that as He left this earth, He commanded us (not the Church, but as individual believers) to go forth to all mankind, bearing the message of Jesus and His love, leading men to accept Christ, at which time every man is baptized in the Holy Spirit. The Saviour's promise is that He will give us grace to see the Gospel so clearly that no false doctrine (noison) shall cause us to go astray, and no attack of Satan (serpent bite) shall cause our footsteps to falter one whit.

This recognition of both the dispensational and the spiritual message in the Gospels does not take the Gospels away from us, but rather restores the Gospels to us full

of the blessed message of God to the soul, at the same time giving the Gospels their proper dispensational place and significance. When dispensational and personal truth are rightly understood, so that Jewish writings are correctly handled, nothing is lost to the believer in this age, and much, very much, is gained in the proper apprehension and proper use of Scripture.

Matthew 28:19-20 is, dispensationally viewed, the Great Commission to the Transitional period and to the Great Tribulation. But personally viewed, Matthew 28:19-20 is the command of God to individual believers of any age to go forth to the souls of men bearing the saving message and counting on God for blessed and powerful spiritual cooperation.

Because the individual spiritual message of the Bible is the same to every age, the instructed Christian can divest Matthew 28:19-20 of its dispensational implications, and take his stand right there, saying, "Here is one of the passages where I get my marching orders to 'Go . . . teach' to the souls of men the message of salvation which I love so well."

III. THE GREAT COMMISSION FROM THE APOSTLE PAUL TO THE BODY AGE

The special missionary commission to the dispensation in which we live is clearly set forth in such a passage as II Corinthians 5:18-21, "And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." Here is the record of the commission. Here is the declaration of the gigantic task to which we, the believers of this present age, are called. The vast scope, the Gospel import, and the personal impossibility are wonderfully set forth in the nineteenth verse, "To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." What a specific designation of responsibility. No Christian can escape its import. The nations that sit in darkness the world around are given the right to look to us expecting to receive from us the word of reconciliation. Verse twenty gives a ringing testimony and further indication of our commission, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Observe, this passage occurs in one of the Corinthian letters. The Hyper-dispensationalists try to strip us of this letter by telling us that it is Jewish and that we have no right to come to it for such teaching. In this they are absolutely wrong, for the very first verse of the book declares, "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: Grace be to you, and peace from God our Father, and from the Lord Jesus Christ" (II Cor. 1:1-2). The book of II Corinthians is a book which belongs to the Body age.

We have seen from the study of the three great commissions—the one from Jehovah to Abram, the one from the Lord to His disciples, and the one from Paul to the Body age—that the missionary burden is ever upon the heart of our blessed God. May God give to us as Christians a vision of the tremendous need of a faithful message to the souls of men and lay upon our hearts the burden to get back of it either with our lives, our money, or both, to the glory of God. Every Christian in one sense or another is a missionary. Our Lord Jesus was not overstating the fact of the case when He said, "Follow Me, and I will make you fishers of men."

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

The way in which God is weaving events into the wonderful web of His purpose was wonderfully illustrated in the field of the Africa Inland Mission. A prayer of years for permission to enter the Belgian Congo was answered during the visit of Theodore Roosevelt in East Africa on his hunting trip. He was advised in America by Dr. Hurlburt, on furlough, and entertained by the

Mission, and enquired if he could do them a service. Being informed of the desire to plant a station in the Belgian Congo, with unhesitating zeal he at once used his powerful influence to secure the coveted grant.

This called for workers, and for the opening of the way. A letter came at this time from a young Ohio preacher named Haas, who had it laid upon his heart to go into the Congo region, though other mission fields were seeking his services; and strangely enough he had even picked out the tribe in which he desired to labor, and this was the tribe where they had wished to start their work, and were especially praying for.

About this time Field Director Hurlburt and Mr. Stauffacher came back from what seemed a failure as an exploring trip into the region, and as their boat stopped at Bukoba on Lake Victoria to take on a cargo of hides, a stranger came on board. He showed signs of a long sojourn in the interior, but his face indicated the scholar. He turned out to be a Polander in the employ of a German anthropological society, and was returning from a long study of the very tribes it was wished to reach. He turned over maps, instructions for finding the way, and a vast fund of information of great value to the missionaries. Inside a year a mission party started into Belgian Congo, across the Uganda, and the young Ohio preacher was at the head of it.

So wonderfully God weaves the web of His divine purposes.

—Howard A. Banks

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. When was the nation Israel called into being? (Gen. 12:2; 18:18)
2. Where did the Hebrew nation receive its name? (Gen. 32:28)
3. To whom was God's covenant with Israel made? (Gen. 17:1-8, 19; 28:10-15)
4. Was not the nation Israel primarily called out to engage in a missionary enterprise? (Gen. 12:2-3; Isa. 59:20-21; Rom. 3:1-2; 9:4-5)
5. When will all the nations share in the blessings of the covenants and promises made to Israel? (Eph. 2:12-18; Rev. 7:9-10; 21:23-26)
6. To whom did the Lord address his commission in Matthew 28:19-20? (Matt. 28:16, 18-19)
7. When will the nation Israel teach all nations? (Isa. 11:1-2; Hab. 2:14; Matt. 8:11; Rev. 7:4-12)
8. What is the responsibility of believers of this age as pertains to missionary work and Christian service? (Rom. 10:14; 12:1-2; II Cor. 5:20; II Tim. 4:2)
9. What does the Scripture say with regard to the approach to and application of Scripture? (II Tim. 2:14, 16-17, 23-26; II Peter 1:20-21; 3:14, 16, 17)
10. What imperative fact of Bible interpretation is clearly vindicated in the study of the three commissions? (II Tim. 2:15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

There are two words which everybody uses and which carry great meaning to one another. These two words are "come" and "go." You hear them at home when tasks are performed. You hear them at school where lessons are taught; in fact, you hear them everywhere. These two words are words which the Saviour used, and these are the two words which I am going to talk to you about today.

In Matthew 11:28 Jesus said, "COME unto Me, all ye that labor and are heavy laden, and I will give you rest." The word "come" is an invitation from the Lord. He knows how heavy the load of sin is upon your heart, and He bids you "come" unto Him, and find rest for your soul.

When you have come to Jesus and have found rest for your soul, He has a definite task for you to do. This time the Saviour does not invite you to COME, but He gives orders for you to GO. The verse I want you to read is found in Matthew 28:19, "GO ye therefore and teach all nations." Those who have already "come" to Him, are now to "GO" and tell others. Those who "go" have the privilege of seeing others "come" to Jesus.

If you have never taken Jesus as your Saviour, the invitation is given to you. He says, "COME." Will you accept His invitation, and take Jesus as your Saviour?

If you have already come to Him, will you listen to His orders to "GO" and teach others? Perhaps your play-mate is waiting for you to tell him of the Saviour. Will you speak to him and ask him to "come" to Jesus?

Yours in joyous service for Him,
Aunt Anna

Second Quarter, Lesson 13

Sunday, June 30, 1935

LIBERTY UNDER LAW

Lesson Text: Romans 14:13-21; I Corinthians 8:9-13

Devotional Reading: Galatians 5:16-24

Golden Text:

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth" (Rom. 14:21).

Here is a lesson which bears down hard upon one of the most important principles of the Christian life. It is the principle of being so yielded to the Lord Jesus Christ that His love controls and dominates us and we begin to live for others. This lesson is a remarkable New Testament answer to the Old Testament question, "Am I my brother's keeper?" (Gen. 4:9). And the answer is a ringing "Yes." The principle set forth in this lesson by the Holy Spirit, speaking through the apostle Paul, is that Christian principle which does away with the life which is controlled by selfish inclinations, and puts in its place the blessed principle of living for others. In the two passages which have been chosen for us by our Lesson Committee, the apostle Paul is speaking to Christians in the Roman community, and to the Christians in the Corinthian community. Although there were many features about the two cities which were widely different, yet the general fact of the power of a yielded Christian life is identically the same in any city—Rome, Corinth, New York, or St. Louis. We consider the lesson from two standpoints: (1) Our Liberty Limited by Our Brother's Light (Rom. 14:14-20); (2) Our Liberty Limited by Our Brother's Weak Conscience (I Cor. 8:9-13).

I. OUR LIBERTY LIMITED BY OUR BROTHER'S LIGHT

As the apostle Paul opens this important section of his letter to the Romans, he lays before them that which amounts to being a text, that is, a brief statement of that which he is about to discuss. He says, "That no man put a stumbling-block or an occasion to fall in his brother's way" (Rom. 14:13). Such a principle of living was unheard of to the ancient heathen. The idea of a man so living as to seek to protect his friend, or his brother, was utterly new to them. Alas, in this day and age we have gone back to heathenism. Although the idea of living to help and strengthen and build up the other fellow is no longer a new idea, but is as old as the Bible itself, yet examples of such living are becoming more rare as the days go by.

Paul begins the discussion in verse fourteen by saying that he knows, and is persuaded in the Lord Jesus, "that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." He makes this remark having the subject of eating meat that has been offered to idols in mind particularly. This is made clearer by his words in the next verse, for instance, "If thy brother be grieved with thy meat, now walkest thou not charitably."

To the Roman believer this is a very real issue. As heathen it had been the custom of the Romans always to offer their meat to the idol before they ate of it. Thus the meat became sacred, and special blessing came upon those who ate meat which had been thus offered. The eating of meat that had been offered to idols was a definite part of their heathen practice and heathen life. It was familiar to all. There were none who did not know its significance. But now that they had become Christians the question arose, "Is it ever wrong to eat meat which has been offered to idols?" Suppose, for instance, there is no

meat in the house except some which has inadvertently been offered to an idol. Or, suppose you are invited out to eat in the home of friends, and the meat which is placed before you has been offered to idols. You are a Christian. What shall you do? Before Paul discusses the subject he says definitely, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself" (Rom. 14:14). In other words he is saying to the Christian, "The offering of that meat to the idol did not do it any good, or any harm. Idol-worship is all a theatrical, anyhow. If you are hungry and want to eat the meat, eat the meat that has been offered to idols. So far as you are concerned, there is no sin in it." This is the self-evident teaching that Paul is presenting to those Roman believers.

But now he carries it a step further. In verse fifteen we learn that there are some of the brethren who would be greatly grieved if the stronger Christian ate the meat which has been offered to idols. Perhaps their instruction on the grace of God has been less than it should have been. Perhaps they have not had opportunity to hear the apostle Paul, himself, unfold the wonder and the beauty of the blessing of having been saved by grace, and gloriously set free. Perhaps they have never heard Paul cry out in the joy of the climax of one of his great messages, "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1). And not knowing of this blessed freedom their lives are narrowed and hemmed in and contracted by their attenuated vision of grace. In a word, they do not have much light. But Paul is not exasperated with them because of their ignorance. He does not say to the stronger Christian, "If some of your fellow-believers do not like your eating meat that has been offered to idols, just let them sweat." But he says in beautiful Christian instruction, "Destroy not him with thy meat, for whom Christ died" (Rom. 14:15).

In verse sixteen he says, "Let not then your good be evil spoken of." The good of which he speaks is the good of Christian liberty. "But," says he, "if a man has only partial light on the subject of Christian liberty, he may speak evil of that liberty which means so much to you. And you must come to realize that the kingdom of God (here the expression 'kingdom of God' is used in its spiritual sense) is not eating the meat you want, or drinking the particular drinks you want, but the kingdom of God must be recognized as being righteousness, and peace, and joy in the Holy Spirit." Consequently, it is of more importance that I should righteously protect my brother from his own lack of light, than it is important that I should eat and drink whatever I may be prompted to eat and drink. Then verse eighteen certainly tells us exactly the attitude of God on this whole question, "For he that herein (observe the word 'herein') serveth Christ is well pleasing to God, and approved of men." To serve Christ HEREIN is to definitely step aside from that which is my liberty, and walk in the circumspection demanded by my brother's lack of light. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (verse 19). Paul's closing appeal is very touching, "For meat destroy not the work of God" (verse 20). My brother is the work of God. He is born again by the operation of the Holy Spirit. He is a regenerated being. In Ephesians 2:10 it is declared, "We are His workman-

ship." And in Philippians 1:6 it is again declared, "He which hath begun a good work in you will perform it until the day of Jesus Christ." And in John 6:29 the Saviour declares, "This is the work of God, that ye believe on Him Whom He hath sent." May God forbid that we should injure the work of God, that is, one of His little ones, because we happen to have the liberty to eat meat. Paul closes this wonderful section with a fine rounding out of the subject. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth" (Rom. 14:21). It would be difficult indeed, to find a more beautiful passage on the unselfishness of the Christian life.

II. OUR LIBERTY LIMITED BY OUR BROTHER'S WEAK CONSCIENCE

The practical result of the Holy Spirit's teaching in this passage in the eighth of First Corinthians is identically the same as the practical result of the teaching that we have just observed in Romans fourteen. But in Romans fourteen the reason we are to curtail our liberty for the sake of our brother is because our brother's information on the subject is limited. In the Corinthian passage the accent falls on the fact that our brother's conscience is weak. "For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:10-13). The beautiful principle of life propounded in these two passages is greatly needed in the hour in which we live. Christians who are willing for this principle to control them are needed in the pulpits and in the pews of America today to an extent that they have never been needed before. No one knows how much harm a Christian who is addicted to worldliness may be doing to some younger Christian, who is either without adequate light on the subject, or whose conscience is weak. It is impossible to over state the great value of a life which is clear in its testimony on complete and absolute separation from the world.

The tobacco question offers another realm in which the example of the Christian worker, the minister, or even the layman, is of very great importance. That which may seem to be harmless and sometimes even needful to us may prove to be the collapse and the downfall of a younger Christian.

Since the return of liquor to our land the use of liquor as a social drink, or the presence of liquor on the table of the home of a Christian, may cause great sorrow, and even collapse of conviction, on the part of a weaker Christian. Great is the need, yea, superlative is the need, for Christians who will take their stand before God. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13).

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

It is said that Hans Wagner, Pittsburgh's popular favorite in professional baseball, was offered a thousand dollars to consent that his picture should be used on the boxes of a brand of cigarettes. Wagner positively refused. The representative of the tobacco company expressed surprise. "I thought all you ball players were money crazy," he insinuated. But Wagner answered indignantly. "I'm not crazy for any money that means encouraging any boy to smoke cigarettes. If my name and picture on a card or box will have that effect, I tell you I'm not going to sign up, no matter how high you go with your offers." —"Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What effect does one Christian have upon others? (Rom. 14:7, 13; II Cor. 2:14-17)

2. What responsibility do we as Christians have toward our fellow-believers? (Acts 24:16; Rom. 12:3, 10, 18; 13:13; 14:15, 21; I Cor. 8:10-13; II Cor. 13:11; Gal. 6:1)

3. What was the apostle Paul's conduct toward younger or weaker Christians? (I Cor. 8:10-13)

4. Should the Christian take advantage of the liberty which is his in Christ? (I Cor. 8:9; Gal. 5:13; I Pet. 2:16)

5. Upon what basis does God hold the individual responsible? (John 15:22; Rom. 2:22-23; James 1:22-25; 2:10)

6. How can a Christian militate against his own testimony with others? (II Cor. 4:1-3, 6-7)

7. How can the individual conscience be affected? (I Cor. 8:7; I Tim. 4:2; Titus 1:15; Heb. 9:14)

8. Is the conscience of value apart from spiritual illumination? (Acts 23:1 with 26:9; Rom. 2:14; I Cor. 8:7)

9. Should the conscience function in the believer? (Acts 24:16; Rom. 9:1; II Cor. 1:12; I Tim. 1:19)

10. What responsibility do we as Christians have toward the conscience of others? (I Cor. 10:25, 29; II Cor. 4:2)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

It has often been said that men will not read their Bibles, but they will read the lives of men as they are lived from day to day. After all, that is what will count most. It is much easier to tell someone of what the Lord has done for them, and how He will guide them step by step, but it is quite another thing to live out in your life what you are telling that friend of yours. So many times we forget that what we live speaks louder than what we say.

The Christian's one purpose in life should be to turn others to the Lord Jesus Christ in every word and deed. When the missionary goes into a foreign country he is watched by the native to see whether he lives by what he preaches. In one particular incident in Africa, the missionaries were seeking to describe to the black man what it was for God to love them. They tried to find a word to express the meaning of love, but none of them carried a strong enough meaning. They finally had to resort to showing them that they loved them even when they disobeyed. The black man had been in the habit of being whipped when he did wrong, and in this incident the missionary talked to him and told him what he should do in place of what he had done. This black man could not understand why the white man did not take the whip and beat him, and it gave the missionary the opportunity to tell him of the Saviour's love for his soul. The life which the missionary lived was the thing which counted, and not what he said with his lips.

Are you letting your life count for the Lord, so that what you say and what you do will point others to the Saviour? May your prayers always be that what you do will in no wise make others stumble, but rather draw them to the Lord.

Yours in His precious name,

Aunt Anna

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LIFE-GIVING FOR LIFE

(Continued from page 92)

weight, and the sin which doth so easily beset us." In Romans 7:24 he cries out, "O wretched man that I am! Who shall deliver me from the body of this death?" (from sin) He finds Christ sufficient to deliver him. Sin apart this sacrifice must be. Thus only is it acceptable unto God.

The purpose of life-giving is "that ye may prove what is that good, and acceptable, and perfect will of God." God has the blue-prints giving the complete plans for your life work. God does not tell others what those plans are. You are the only one who is allowed to see the blue-print. You may not be allowed to see more than a very little bit at one time. But eventually you get to see it

all. For others, though, your life is a demonstration of what that plan is. Others need not see the plan. They merely need to watch your life. If you yield yourself to God as Paul in this clear passage indicates you should, it will prove to others what God's plan for you is. The inescapable result will be honor to the Lord for the wonder of His perfect love and infinite wisdom.

The duration of life-giving is life. Why should there come a time when that which has been acceptable to God will not be acceptable? Is it likely that God would desire that you commit yourself fully to Him for the first half of your life, and then forsake Him for the rest of your life? No, indeed. God's thought is simply stated in I Corinthians 7:20, "Let every man abide in the same calling wherein he was called." "Abide" has the thought of dwelling, or "staying put." When you abide in a place, you just settle down to stay. You cannot yield yourself to God for full time service without two things entering in very definitely, i.e., a task and a place. Stay at your task, in your place, until God calls you home to be with Him. The yielded life is not a five year contract. It is a life contract. Life-giving should be for life.

Making life work a lifetime proposition is both Scriptural and logical. As we have seen, the Scriptures clearly indicate that God wants the believer to make a gift of his life to the Lord, and then to let it remain a gift throughout his whole life. The world itself teaches that it is logical. Down through the ages it has been the men who stayed at their posts throughout a lifetime who have really accomplished things. It takes a lifetime to become proficient enough in a trade or profession to really excel in it. Or if there is not great brilliance to be applied to the task, it takes unremitting effort to get results. It has truly been said, "Success is one-tenth inspiration and nine-tenths perspiration." An avalanche of water may not make an impression on the hard granite rock, but drops falling constantly for years will wear a hole through it. That is certainly why the admonition of Scripture is, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

SHOULD CHRISTIAN WORKERS GIVE?

(Continued from page 91)

Christians would have us think. Preaching the Gospel necessitates financial support, hence, as a faithful steward of truth, God asks for faithfulness in the distribution of our money. God forbid that any Christian worker should ever lay up for himself treasures on earth when there is such a great need of finances to carry the Gospel to souls who are in the night of heathenism. Give because God has entrusted you with the Gospel.

Christian workers should give because their citizenship is in heaven.

For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ (Phil. 3:20 R.V.).

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal (Matt. 6:19-20).

God, in His Word, is telling us that our treasures should be where our citizenship is. How foolish it would be for a citizen of our country to invest his money in the bank of another nation. International difficulties would no doubt render the investments of our friend void. Thus, the careful amassing of a fortune ends in absolute poverty. So it is in the realm spiritual. Those who have amassed great treasures upon earth (that foreign country) are but paupers when they enter the portals of death. Heaven does not recognize treasures laid up on earth.

But the wise servant is mindful of the country of which he is a citizen, and accordingly has invested his treasures in the bank of heaven, where he shall, throughout endless ages, of eternity, be rewarded for his faithfulness. Remember, Christian worker, that you are a citizen of that other land. Therefore invest your money in the propagation of the Gospel which pays you infinitely large dividends throughout eternity.

Then, too, a Christian worker should give because withholding from God, no matter what it is, will hinder the Christian's growth in grace. The gift of giving was given to Christians that it might be exercised. And the Christian worker who neglects this gift is losing out on the blessing God has in store for him. He will never know the full meaning of the Scripture which says, "It is more blessed to give than to receive." Withholding your means from God will narrow the life, cramp the soul, grieve God, yes, and deprive some hopelessly lost soul of the privilege of hearing the life-giving message of the Gospel.

III. HOW SHOULD A CHRISTIAN WORKER GIVE?

Many Christian workers have gone astray in their giving because they have not consulted their Master. The servant of God is a steward of his Master's goods. Consequently, he should seek the will of Him Who is all wise. Let Him be your guide.

It should be the determination of every Christian worker to give only to such missionaries and preachers as hold uncompromisingly to the fundamentals of the Faith, including the doctrines of divine inspiration and authority of the Scriptures, the doctrine of the Trinity, including the Deity of the Lord Jesus, and the doctrine of the substitutionary atonement of our Lord and Saviour Jesus Christ. Any so-called Christian work or worker who denies any, or a part of these fundamental doctrines should never be supported by the servant of God. For in so doing, we are not only endorsing them, but we are promoting the works of Satan himself.

Christian worker, give to that great cause which you represent; not grudgingly, nor of necessity, nor for glory before man; but give wisely and prayerfully as He would have you. Remember the words of the Saviour,

And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be (Rev. 22:12).

WHAT DOES GOD REQUIRE OF HIS STEWARD?

(Continued from page 93)

are not "owners" but "stewards," therefore the life and all that pertains to the life belong to Him Who created us and Who redeemed us at an awful price. To withhold anything from God is to withhold that which rightly belongs to Him. Shall we not be faithful in fulfilling our responsibility to Him Who loved us enough to die for us?

As we seek to answer the question before us, "What does God require of His steward?" we will consider three facts set forth in Scripture with reference to stewardship as it applies to the Christian's giving of money. First,

GOD'S METHOD IN GIVING

GOD'S Word outlines two general methods of giving. Throughout the Old Testament, God in dealing with the Jewish nation, required that they honor Him with their substance by giving a tenth or a tithe. This is definitely indicated in the words of Moses to the children of Israel in conjunction with the giving of the Law.

All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord (Lev. 27:30-32).

It will at once be observed that the tithe involved the giving of grain of the field, fruit of the tree, and the first-fruits or a tenth of the herd. Space will not permit us to enlarge upon the various kinds of tithe offerings that were included in God's instructions to Israel, save only to state that the tithe was compulsory, legal. When Israel complied and fulfilled her obligations in tithing, to God, she prospered (II Chron. 31:10; Prov. 3:9-10; Mal. 3:10). When she refused and withheld the tithe, she met with disapproval and rebuke (Mal. 3:8). Throughout the Bible we find that tithing stands connected with Israel and the Law. Inasmuch as we are no longer under the Law but under grace, we conclude that tithing is no longer God's command as a method of giving for the believer today. We cannot find a single passage in the New Testament, directed to believers of this age, which commands the observance of tithing, nor do we find a passage that definitely discounts it. But, that tithing can be the means of bringing blessing by encouraging systematic giving for the believer today, cannot be gainsaid. Testimonials of many consecrated Christians who have practiced tithing confirm this fact. But in the words of P. W. Thompson in his book entitled, "The Whole Tithe," we concur.

This observance is left to a man's honor, to his faith, to his wisdom, but it is not enjoined upon him as a necessity of his belief . . . meanwhile merely observing that in our times tithing is the result not of law but of faith, and that the necessary and beneficial consequences of the custom hold good under both dispensations.

Tithing as a means of beginning or promoting systematic giving of money should be encouraged. But the believer who has caught a glimpse of Calvary's sacrifice should not be willing to stop with the giving of a tenth.

The second method of giving, which applies to the believers of this age, is set forth in the words of the Apostle to this age. Paul, in his first letter to the Corinthians, outlines God's inspired method for Christians of today. He says,

Upon the first day of the week, let every one of you lay by him in store as God hath prospered him (I Cor. 16:2).

This is the method of grace. Not of compulsion, nor of legalism, but based on the individual's willingness and the proportion of his earnings. We note from this passage that no one is exempt. "Let every one of you" is the definite admonition. What a sweeping change would be brought about in the conduct of Christian work today if every Christian would take it upon himself to lay aside systematically a portion of the money which God has granted him. There would be no great deficit in faith mission boards. Christian institutions and the Bible training schools supported by the free-will offerings of God's people would be able to meet their obligations, and blessings would come to the hearts and lives of all who would honor God with their substance. This is the promise.

But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (II Cor. 9:6).

If Christians throughout this fair land of ours would follow the injunction of the apostle Paul and systematically lay aside from week to week a portion commensurate with their income, the results in all Christian work would be apparent within a short time.

We next consider,

GOD'S MEASURE OF GIVING

CONTRARY to the general idea that the Jews under the Mosaic Law were limited in their giving to one-tenth of their income, we find that not only were they permitted to give more but in many instances they did give as much as one-fifth to the Lord. No doubt the devout and willing Jews of Moses' time recognized that it was God Who gave them the power to acquire wealth (Dent. 8:18), and that they were accountable to God as faithful stewards. Mr. P. W. Thompson in his book,

"The Whole Tithe" refers to a Jewish ritual code on Charity, entitled, "Yoveh Deah," which contains this confirmatory statement, "The most praiseworthy manner in which we may acquit ourselves of this religious duty is to dispense one-fifth of our substance. Not less should be paid than a tithe."

While the tenth or tithe was the measure of giving prescribed for the Jew as his legal stipulation, the apostle Paul presents another measure of giving for the Christian of today. In the passage already referred to from First Corinthians 16:2 we note that the measure of man's giving is according to his "ability" to give. He is to give, "AS THE LORD HATH PROSPERED HIM." This is the acid test of the believer's willingness in recognizing God's ownership and our stewardship. No stipulated amount is suggested. The Christian's giving must be determined individually on the basis of his ability, "as the Lord has prospered him." The thought of ability as the basis for Christian giving is further confirmed by a passage in the book of Acts, referring to the disciples,

The disciples, every man ACCORDING TO HIS ABILITY, determined to send relief unto the brethren which dwelt in Judea (Acts 11:29).

Lest there should have been any doubt in the minds of the Corinthian believers after they had been most thoroughly informed, the apostle Paul clinches the argument by presenting the truth of giving from positive as well as negative standpoint. These are his words to the Corinthian believers.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not (II Cor. 8:12).

This passage clearly reveals God's attitude toward the Christian's giving. How often have we heard Christians remark, "Oh, if I had a million dollars, I would surely do something for the Lord." Little do we realize that God does not expect us to do great things with that which we do not have. But He does expect us to be faithful in proportioning the little that we do have. Yes, God measures our giving not by what we give but by what we have left. This explains the significant remark made by the Lord Jesus with reference to the widow and her mite.

This poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had (Mark 12:43-44).

How do we measure our giving to the Lord? God measures our giving by what we have left. Let us consider Him, Who gave Himself for us, then give of our substance as "He hath prospered us."

And, last of all we note,

GOD'S MANNER IN GIVING

THE Old Testament reveals to us the fluctuating history of the nation Israel. Not only did the Hebrew people weary and tire of the meticulous details involved in their many rituals, ceremonies, sacrifices, and oblations, imposed upon them by the law of Sinai, but they also refused to pay their tithes, holding back that which belonged to the Lord. Instead of rejoicing in the Lord, enjoying the blessing that He had showered upon them and paying their tithes, they drifted far away; their service became perfunctory, resulting in their withholding of tithes and offerings. Their manner was anything but pleasing to the Lord. The terrible condition which had come upon God's chosen nation is clearly revealed in Malachi's scathing rebuke,

Ye have wearied the Lord with your words.

Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings (Mal. 2:17; 3:8).

Will any man rob God? It hardly seems possible, yet if we as individuals are withholding anything that belongs to Him, are we not just as guilty as were the Israelites?

The prerequisite to Christian giving in any age is willingness. Even though the Israelites were commanded by

the Law to pay tithes, God only rewarded the willing ones. The same principle adheres to the Christian today. "If there be first a willing mind" is the apostle Paul's introduction to the subject of giving. Then follows the manner or the attitude of the Christian's giving. The characteristic in the manner of Christian giving is found in the following passage,

Every man as he purposeth in his heart, so let him give; not GRUDGINGLY, OR OF NECESSITY: for God loveth a CHEERFUL giver (II Cor. 9:7).

The word translated "cheerful" is sometimes rendered by Greek students, "HILARIOUS" or "GLEEFUL." In other words, the Christian's giving unto the Lord should be a "hilarious" giving. The exultant attitude of giving can only come from the heart of the believer who has fully dedicated and consecrated himself and his money to the Lord. Paul, in speaking of the giving of the Corinthians, confirms this fact when he says,

And this they did, not as we had hoped, but first gave their own selves to the Lord and unto us by the will of God (II Cor. 8:5).

In answering our question, "What does God require of His steward?" we have found three definite facts outlined in Scripture for the believer today, as pertains to the disposition of his monies. First: God's method in giving is an admonition for every believer to systematically set aside on the first day of the week a portion for the Lord's service. Second: God's measure of giving as presented to the steward of God is on the basis of the individual's ability and as the "Lord hath prospered." Third and last: God's manner in giving reveals that He is pleased with the "cheerful or the hilarious giver."

What a privilege is ours as believers to be counted worthy of being called stewards of the living God. Only as the soul of the believer turns its eyes to Calvary and there beholds what God in infinite grace hath wrought, and then permits the Lord Jesus Christ to dominate and control, will that soul systematically, proportionately, and hilariously give of his substance for the Lord's work. Giving comes from the heart and is performed in the light of Calvary's unspeakable Gift.

Give and it shall be given unto you.

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SIGNS OF THE TIMES

(Continued from page 95)

apostles" (Acts 2:43). God's familiar program is simply being confirmed and vindicated. Kingdom preaching is attended by Jewish signs.

In Acts four the disciples are being persecuted by the rulers of the people and the elders of Israel (Acts 4:8) because they had performed a miracle on the impotent man. The mighty sign had stirred up the national indignation because it was a proof that the Jews had made a colossal mistake when they crucified Jesus. It was an outstanding victory for the disciples. In fact, it involved too much of a defeat for the Jews to take quietly, consequently, since they would not admit their sin in slaying Christ, there was nothing left to do but persecute Christ's disciples. This they proceeded to do with a vengeance. They attempted to intimidate the Christians into silence and inactivity. But when the Christians got together to pray, their prayer shows how much the attempted intimidation of the rulers had taken effect. They asked God to perform some more divine healings, and "signs" and "wonders" in the name of His holy Child Jesus (Acts 4:30). Those early Christians were saying to God in effect, "That first sign nearly collapsed the Jews. Give them a few more and maybe they will come across." Those early Christians were praying a scriptural prayer for they doubtless knew that God's plan is for Kingdom preaching to be attended by Jewish signs.

In the next few weeks the action is indeed rapid. Ananias and Sapphira are stricken dead for lying—a notable sign indeed. The preaching the apostles have given forth is Kingdom preaching—no wonder the signs were

multiplying. For signs stand connected with the Jews and the Kingdom. No place in Scripture do signs stand connected with Gentiles and the Church. And as the signs multiply, the rage of the high priest, the Sadducees, and their Jewish coadjutors increases (Acts 5:17). They cannot withstand the onrush of signs. The diseased are healed. The demon-vexed are liberated. Beds and couches laden with the sick are brought forth into the public streets that the sufferers might be touched by the shadow of Peter. And they are every one healed (Acts 5:15-16). "By the hands of the apostles were many signs and wonders wrought" (Acts 5:12). It was just another thrilling demonstration that Kingdom preaching is attended by Jewish signs.

And when Paul wrote his Hebrews epistle, he made it clear in the first chapter that the theme of the book is to demonstrate the fact that Jesus is the One Who has exclusive right to reign in the coming Kingdom. He sets forth the future Kingdom as the visible expression of the great national salvation for which the Jews have yearned for many years. This is the true thought of Hebrews 2:3 where the Apostle says, "How shall we (Jews) escape, if we neglect so great salvation (neglect the promised Kingdom); which at the first began to be spoken by the Lord (Jesus preached the Kingdom, Matt. 4:17), and was confirmed unto us by them that heard (confirmed by the apostles—them that heard); God also bearing them (the apostles) witness both with signs and wonders."

So Jesus preached the Kingdom, and the apostles followed Him, also preaching the Kingdom, and God did that which is uniform when a period of Kingdom preaching is on, He vouchsafed signs—for Kingdom preaching is attended by Jewish signs.

It is in the first Corinthian letter that the Holy Spirit specially confirms the truth we are so plainly seeing. As is known by all Bible students, the gift of tongues is a familiar and frequently used sign. Since tongues are a sign, they stand specially connected with the Kingdom—this explains the singular formation of Paul's statement in I Corinthians 14:19. He said, "In the church, I had rather speak five words with my understanding, . . . than ten thousand words in an unknown tongue." If we place the accent on the very first words of this remarkable statement we catch the thought which is evidently in the mind of Paul. The words which should receive the accent are the words "IN THE CHURCH." He had just said concerning his public ministry in verse eighteen, "I thank my God, I speak with tongues more than ye all." This remark has to do with his Kingdom ministry because he is thanking God he can exercise a sign gift which is what the Jewish heart so eagerly calls for. But Paul knows and has already taught the Corinthians that tongues shall cease (I Cor. 13:8). Paul knew the Kingdom testimony was dying out. He knew that the signs which attended the Kingdom ministry would consequently terminate. This instantly opens the door to proper understanding of his words in the two verses we are investigating—I Corinthians 14:18-19. In verse eighteen he thanks God for the fact that he had a big Kingdom ministry and that which went with it—the gift of tongues. In verse nineteen he starts with a contrast, "YET IN THE CHURCH." He shifts his discussion from his Kingdom ministry in which tongues belong, to his Church ministry, in which tongues do not belong. In his Kingdom ministry he is glad he talked with tongues. In his Church ministry he would rather speak five words with the understanding than ten thousand words in tongues. The explanation of this attitude is self-evident. He knew the Transition Period was in progress. He knew the Kingdom proclamation was passing out. He knew that when Kingdom teaching passed out, sign gifts would pass out too. He knew that the Church was fast maturing. He knew that tongues did not belong in the Church period. By putting his two statements together, we catch a glimpse of what he was really saying to them. He was saying, "Tongues shall cease and consequently I do not wish to speak in tongues to the Church any more. That part of God's program has now passed away." This remarkable passage in the Corinthian letter shows most plainly the truth we have

seen from so many angles, that Kingdom preaching is attended by Jewish signs. We further see in this passage that as the Transition period moves along, the Kingdom preaching draws to its close, bringing the signs to a close also.

The gift of tongues is not the only sign gift which was thus affected when Kingdom preaching stopped. The gift of prophecy failed. Paul declares he was the last apostle, hence, the gift of apostleship discontinued. Paul so completely lost the gift of healing that he could neither heal his own ministerial co-laborer (II Tim. 4:20) nor himself (II Cor. 12:7-9) when sickness came, consequently healing closed. Hence, as the Transition period slowly draws to its end, the Church, which is His Body, emerges into its full-orbed rights, privileges, and manifestations. In the Church period the signs have discontinued. God offers no signs. God gives no signs. But He gives us the supreme privilege of walking by faith. And then to make His will for us especially plain in this, the age of the Body, He adds the illuminating words, "NOT BY SIGHT" (II Cor. 5:7). The hour of signs has passed.

May God give us grace to take Him at His Word. Let us cease listening to the babble of Pentecostalism seeking to seduce the Church back into the manifestations of another day and hour. Let us be happy and content with God's plan for today. Let us cease seeking after Jewish signs. And instead of unscripturally crying out for tongues, or healings, or visions, let us walk in the lovely path of faith which God has chosen for the Body of Christ.

(To be continued)

FUNDAMENTAL FACTS

(Continued from page 94)

Justified by His blood.

The price of our justification has been paid—a higher price, a more terrible price, than could ever have been produced by man. The price was the shed blood of Jesus Christ our Lord on the cross of Calvary.

When we contemplate the suffering and the blood shedding which our Saviour endured for us we usually think of Him from the standpoint of His humanity—we remember that He was MAN. But when the Holy Spirit speaks of His sacrifice in Aets 20:28, He speaks of it from the standpoint of His deity. The words are,

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.

The pronoun "He" has for its antecedent the word "God" in the expression "church of God." Consequently, the meaning of the closing words of this passage is, "the church of God which GOD hath purchased with His Own blood."

Thus we see that we are justified by the blood of God. This is the purchase price of our Justification. This is what the Heavenly Father was willing to pay in order to make possible the justification of the sinner who accepts Jesus Christ as his personal Saviour.

But the payment of this awful price puts God in a position where He can handle the question of Justification, and still be free from satanic accusation as to His justice. It is in Romans 3:25-26 that Paul discusses this phase of the question so illuminatingly.

God hath set forth (Christ) to be a propitiation through faith in HIS BLOOD . . . that He might be just, and the Justifier of him which believeth in Jesus.

It is the efficacy of the shed blood which makes it possible for God to be BOTH JUST and JUSTIFIER of a sinner. The cavillings and sneerings, the accusations and skepticisms of fallen angels, demons, and wicked men are all put to silence by the stupendous price which God has paid for our justification, the price of the blood of

God. And now He can be just and the Justifier of him that believeth in Jesus, and none can say Him nay.

C. JUSTIFICATION INVOLVES AN ACT OF AUTHORITY

THE biblical definition of the word Justification, "God declaring the sinner righteous," suggests this fact. For God cannot "declare" without employing authority. The method used by God in thus declaring the sinner righteous is set forth in Romans 4:6-8,

David also describeth the blessedness of the man unto whom GOD IMPUTETH righteousness without works, saying . . . Blessed is the man to whom the Lord will not IMPUTE sin.

What a thrilling privilege for any human being!

God describes in His Book the delectable experience of the man to whom God IMPUTES righteousness. Such a man is named in Romans 4:9. The passage says,

Faith was reckoned to ABRAHAM for righteousness.

Abraham believed God, and God imputed righteousness to him—God declared him righteous. He was reckoned righteous because he believed. Abraham had received justification.

In the latter part of the same chapter (Rom. 4:23-24) the great Apostle makes clear why Abraham's justification is so clearly recorded.

Now it was not written for his sake alone, that it (Justification) was imputed to him;

BUT FOR US ALSO, to whom it (Justification) shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead. God has so arranged that this ACT OF DIVINE AUTHORITY—the imputation of righteousness to sinful man—should be the experience of every soul. Only one condition has been attached, and that condition is clearly stated in verse 24,

. . . if we believe.

The moment a man believes, the divine act of authority takes place. We have been describing the result by four expressions all meaning the same thing.

The man is declared righteous.

Righteousness is imputed to him.

His faith is reckoned for righteousness.

He is justified.

The astonishing thing about this act of authority by God is that the divine declaration of righteousness is contrary to fact. The man who accepts God's provision is a sinner, because all men are sinners. The moment he believes, God declares him righteous, although God knows full well that the man is anything but righteous, so far as his past record on earth is concerned, and so far as his present condition in his State is concerned. But God takes this amazing step of authority on the ground of the perfection of Jesus, so that the Scriptures say of the justified believer, in Ephesians 1:6,

. . . accepted in the Beloved.

Hence God gives to the man who believes, a Standing in Christ Jesus. In his STANDING the man is declared righteous, independent of how unworthy or horribly contrary his State may be.

The Holy Spirit presents one of the outstanding paradoxes of Scripture in this connection. He tells us that God calleth the things that be not, as though they were. This is what God does in Justification. When a sinner believes in Jesus, he is not righteous, but God declares him righteous. And although he is not righteous, because God says so, he is.

The explanation is not hard. Although the man is not righteous (in his State), because God says he is (righteous through faith in Christ), he is righteous (in his glorious Standing in Christ).

Justification involves a mighty act of divine authority whereby God imputes righteousness to the man who believes in Christ.

D. JUSTIFICATION INVOLVES A HEAVENLY SPHERE

THE truth that Justification involves a heavenly sphere has already become clear as we have observed that Justification is a gift from God in the believer's Standing in heaven.

In Romans 3:20 it is made self-evidently plain that Justification, to be effective, must be Justification IN GOD'S SIGHT. The words are,

By the deeds of the Law shall no flesh be justified in His sight.

The expression "in His sight," becomes a divinely given key to this passage and to the whole truth of Justification. The same slant on the truth is given in Romans 4:2 where the passage says,

If Abraham were justified by works, he hath whereof to glory; BUT NOT BEFORE GOD.

The inference is that there might be a Justification which would be on the basis of works; but the averment is inescapably strong, that such a Justification would not be BEFORE GOD.

It is unique that in the book of James this very Justification is discussed. James is discussing Justification entirely from the standpoint of what a man will say. Hence James says in James 2:24,

Ye see then how that by works a man is justified, and not by faith only.

Thus we see the Bible is talking about two kinds of Justification:

Justification in the Standing—which is before God—by FAITH.

Justification in the State—which is before men—by works.

It is the Justification before God by faith which saves the soul. The Justification by works, before men, has never saved even one soul yet.

Another striking passage on this phase of Justification truth is found in Galatians 3:11.

But that no man is justified by the Law in the sight of God, it is evident: for, The just (the justified) shall live by faith.

The glorious Justification of which we speak involves a heavenly sphere. It is operative only BEFORE GOD.

E. JUSTIFICATION INVOLVES A HUMAN CHOICE

THE greatest question which can come to the heart of any man is, "Am I justified before God?" And the answer can be quickly determined. If that soul has accepted Jesus Christ by faith, he is justified before God. If he has not, he is not justified before God, even though his deeds are good enough to justify him before men.

The choice necessary for Justification has been made plain in a passage which we studied under Imputation. It is Romans 4:23-34.

Now it was not written for his (Abraham's) sake alone, that it (Justification) was imputed to him;

But for us also, to whom it (Justification) shall be imputed, if WE BELIEVE ON HIM THAT RAISED UP JESUS OUR LORD FROM THE DEAD.

God is calling for a decision—a choice. This is the hour to make it. Believe on the Lord Jesus Christ, and thou shalt be saved.

And thus we see the truth of Justification involves the divine attribute of grace, the procuring price of the precious blood that was shed on Calvary, and the mighty act of God's own authority in announcing to the universe that the believing sinner has obtained the imputed righteousness of Jesus Christ the Lord. Furthermore, Justification sweeps us majestically into the heavenly sphere itself, because our being declared righteous is before God. And the most amazing fact of all is that this wondrous blessing of God is bestowed upon those who make the choice and believe on the blessed Saviour.

Indescribably glorious!

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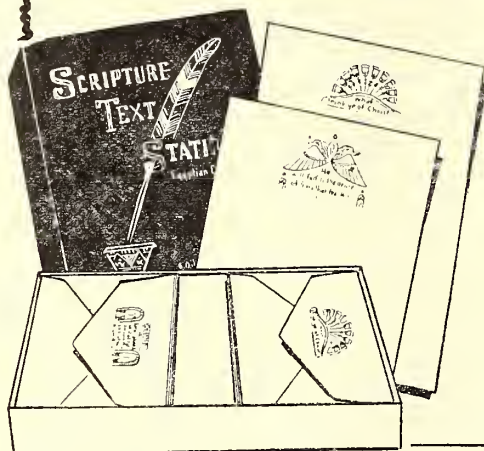
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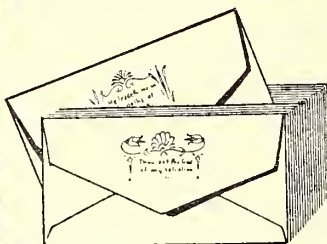
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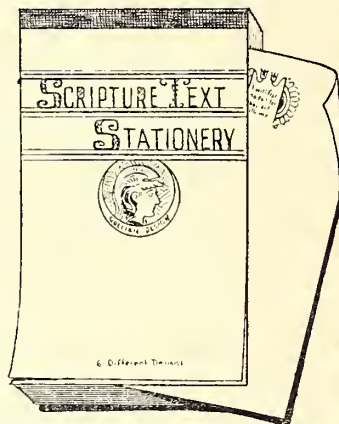
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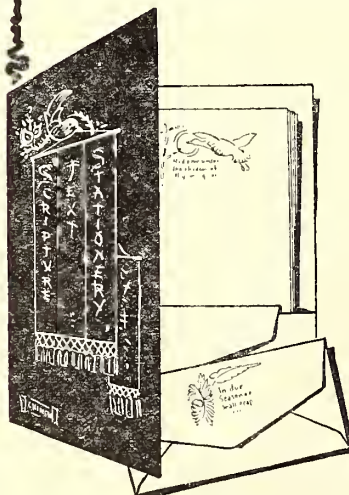
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The King's Business Requireth

Haste

In a day when the message of the King of kings is being spurned and repudiated by the masses of men, there is no time to waste. The King's business requireth haste and He is counting on us, His ambassadors, to speed the light and to spread the glad tidings abroad. Can we, who have been redeemed by "precious blood," refuse to go tell the glad news of salvation to those who perish? Now is the time to get into training, then out with the message, on business for the King.

There are usually two items which concern every young man and woman interested in Bible training. The first one is:

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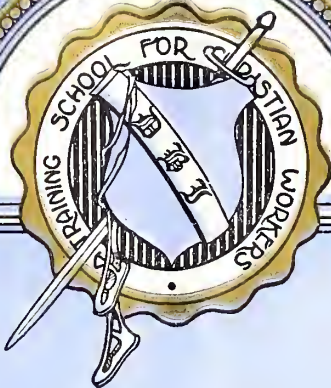
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*For if there be first a
willing mind, it is accepted
according to that a man
hath, and not according
to that he hath not.*

II. Corinthians 8:12





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THE TRINITY

The triune God: Father—Gen. 1:1, Son
—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—
II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers of this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by word and deed to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Accountability

ACTUALITY of human responsibility to God is dropping out of man's thinking. The Accountability Number of "Grace and Truth" goes forth attended by the prayer that God shall use its message to awaken precious souls to the truth that every man must give an account of himself (and not of his neighbor) unto God.

Deformed

HAVE you ever noticed how gently the mother and father deal with a deformed child? A fine looking gentleman came into one of my meetings in the southern part of the state, carefully wheeling a baby-buggy in which was a boy of at least six years. I inquired kindly concerning the lad, and the father answered with a sad countenance and a touch of tenderness in his voice, "He cannot walk."

Many of God's children cannot walk. Yes, many of them, far too many, more than we would be likely to even guess or think. Ten, or twenty, or even thirty years old, but unable to walk! The child of God who is pleasing God is a man who walks by faith, and not by sight. He is a man whose eyes of faith are opened to see invisible things. His contemplation is of God, and Jesus Christ, God's Son. He lives upon this earth and meets earth's responsibilities with a finer spirit than his fellows, because his occupation is the finished work of his Saviour. He walks with his head in the clouds and his feet upon the earth, and because he is in touch with God above, he is best prepared to cope with the problems of the earth beneath. When a child of God really "walks," he walks with Christ, he walks in yieldedness to God's holy will, he walks in heavenly occupation, he walks by faith and not by sight. Do you walk or are you one of God's children who cannot yet walk?

WHEN he had been brought victoriously through divers sorrows and testing, the Psalmist cried out "The Lord is my stay." It is a joy to view the pathway of testing and satanic onslaught along which D. B. I. has been passing and behold what God hath wrought. We too can gladly say "The Lord was my stay."

Deformed Christians! They are frequently kindly people, but, alas, neglectful of the things of God; congenial, but forgetful of prayer; just ordinary everyday busy folk, letting "work" crowd God and His Word out of the life. Hastening from task to task, living by sight. Thinking little of Him, for the mind is engrossed elsewhere; not realizing it, but deformed because they have failed to permit their lives to develop after God's plan. They are deformed because God has said "Walk by faith" and they walk by the testimony of the senses, by sight, by feeling, by impulse, by experience. To walk thus is to be a spiritual cripple, to be

deformed—God invites to something better. God urges men to grow into the full stature of Jesus Christ. Which are you—walking by sight and deformed, or walking by faith and transfigured by strength divine into the image of the Lord Himself?

Consistency

WE HAVE heard of Pentecostals who claim to have healing powers just like Jesus but for some reason or other fail to raise the dead. We have heard of Communists who say there is no God and yet claim to pull Him from His throne. We have heard of some Christians who believe they are saved by grace but kept by works.

But the Christian Science lady who sued a man for \$10,000 for injuries incurred in an automobile accident takes all the prizes. The Supreme Court Justice who heard her case facetiously charged the jury thus:

If pain is not real, if a fracture of the nose is not real but only a thing of the imagination, then, obviously you men cannot under the law award damages for injuries that do not exist.

The lady's consistency had suffered a fracture and the judge was keen enough to see what had happened. A little common sense would save many of the dupes of Christian Science from their fatal plunge into that seething caldron of conglomerate occultism, psychology, modernism, and unadulterated chicanery.

Decay

THERE are many evidences of the spiritual decay of the present hour, but perhaps none any more striking and ruinous than the thing here taken verbatim from the Indianapolis Star.

While the minister looked on from a front pew, Ruth St. Denis danced a "rhythmic interpretation of the Psalms" in a Park Avenue church today.

A symphony in white, black and red, the dancer went through motions which she said symbolized "the gradual ascent of man's soul from the moment he acknowledges his need of spiritual light to the final radiation."

CHURCH IS CROWDED

A "first reader" and a "second reader," one standing in the pulpit and one at the other side of the church, read passages from the Psalms and from Miss St. Denis's own writings amplifying them. After a few verses the dancer interpreted them to "musical improvisations" on the piano by another member of her company.

The Park Avenue Presbyterian Church was crowded. The Rev. Edmund M. Wylie said in introducing Miss St. Denis that he had never realized "the greatness of her interpretation of spiritual themes until I saw her myself."

Miss St. Dennis, barefooted and clad in a long, simple black robe with flowing sleeves, went through motions of tragedy and despair before a gilt throne set on top of a modernistic arrangement of gold blocks in front of the altar.

ROBES ARE SYMBOLICAL

As the mood of her dance became more joyful she mounted the steps and sat in the throne. Finally she removed the black robe to show a similar long, simple flowing white garment and danced her idea of the "final radiation."

With dancing movements she led the church members through the hymn, "Come Thou Almighty King." After the minister had pronounced a benediction she slipped quietly away behind the gold blocks.

White of hair and pale of face, the only color she displayed was the carmine lips, fingernails and toenails.

What awful deterioration has gripped any church that will permit so degrading a performance in the name of Christ. What a travesty on God's way of communicating the Gospel to the souls of men. What an insult to the God of all grace to claim to worship Him through the instrumentality of the sinuousness of a dancing girl of worldly and theatrical fame. Shall we conclude that the congregation was stimulated to spiritual or carnal raptures by the carmine of her lips, finger nails and toe nails? And to what extent was communion and fellowship with our blessed Redeemer produced by the "stately movements of her lovely body and the twinkle of her naked feet?" May the Heavenly Father forgive them for calling such a performance a church service.

The membership of this church and the citizens of the community should have rebuked this blasphemous thing by giving the brazen performer an empty hall to perform in. But alas, the church was crowded. God's inspired Word doth declare,

Evil men and seducers shall wax worse and worse.

But are not we who love the Saviour and who desire to honor Him given an inescapable responsibility to "cry out" against such unthinkable wicked practices, and to "cease not" in our crying?

Mrs. Buck

MRS. Pearl Buck, a modernistic missionary for many years, employed by one of the large evangelical denominations, and more recently a lady of world-fame because of having written some popular novels, recently took a characteristic crack at the fundamentalists. Mrs. Buck said,

It takes only a single-track mind to be a fundamentalist or a communist in anything.

After one meditates for a while over these kind words one can almost understand why those poor ignorant missionaries, who still believe the Bible, found fellowship with Pearl a trifle awkward. But what puzzles us is—how did this caustic despoiser of the truth of God's Word ever happen to be accepted by any mission board?

Leander S. Keyser

WE WISH to take this opportunity to voice a word of appreciation and thanks for the excellent work carried on for "Grace and Truth" by Dr. Leander S. Keyser, who for more than a year now has been the head of our Book Review Department. The interest in, and devotion to, the furtherance of the department by Dr. Keyser has struck a most responsive chord and has been the occasion for real rejoicing. During the past year numerous and spontaneous have been the testimonies of blessing received from the book reviews. To members of the "Grace and Truth" family, these wholesome and stimulating reviews have become a monthly pleasure to look forward to and are always welcomed with great expectancy.

Dr. Keyser is a well-balanced observer, keenly alert to the trend of the hour, a man standing for the whole Bible, and fearlessly proclaiming its truths. His contributions, representing self-denying efforts, have proven an incalculable benefit to "Grace and Truth" readers.

Word has come to us that Dr. Keyser is ill. Due to his illness he has been compelled to give up his Pastoral work. During recent months he has been acting as supply Pastor. However, we rejoice in that he is still able to continue his reviews for "Grace and Truth."

We earnestly bespeak the prayers of all the "Grace and Truth" family on behalf of this man of God. We trust that it may be in the will of God that he be fully restored to health and strength, and that both his spoken and written testimony for Christ be continued.

WHEN GOD DEALT WITH JONAH

by CLARENCE R. HARWOOD

GOD'S dealing with the prophet Jonah is told in a short biography of four chapters, with a total of forty-eight verses and thirteen hundred and twenty-eight words.

It is a story of the experience of a preacher who disobeyed the command of his God and Creator. Men are responsible to God. Jonah had vowed his life to God's service, for he said, "I will pay that that I have vowed" (Jonah 2:9). God dealt with him to get him to pay his vow. This story teaches us that God's sovereign will is certain of ultimate victory in the lives of His people. God said, "Go." Jonah refused for awhile, but the Lord at last had His way.

The book of Jonah has been the subject of criticism, slander, and ridicule from a host of infidels through the centuries. Yet it stands as a monument to truthfulness and the promise that "heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35).

The ends to which God will go to bring a wandering child back to Himself is seen in the book of Jonah.

I. JONAH'S STUBBORN WILL

GOD in His dealing with the prophet used Jonah's stubborn will to lead him into the circumstances where He could deal with him. God said, "Go to Nineveh," but Jonah said by his actions that he would take a little trip abroad to a place called Tarshish. He did not share in God's love for the lost souls of Nineveh. He was willing to spend his money for a boat ride, but not to get the Word of Life to dying heathen (Jonah 1:3).

II. MEN AND A TEMPEST

THE short-lived character of the backslider's happiness is demonstrated at once. No sooner had this runaway child of God gotten well away from the shore than God sent out a great wind after him. "The ship was like to be broken" (Jonah 1:4). Consternation and fear gripped the entire crew except Jonah. He had gone down in the boat and had fallen asleep. Perhaps he had not been sleeping well anyway because he thought of God's command to him. He also may have been wondering just what would happen to him in Nineveh when he began preaching the overthrow of the city in forty days (Jonah 3:4). He may

*H*ARWOOD, using a familiar figure, presents new material in this sparkling study on the personal accountability of the prophet Jonah. Perhaps this study will drive home an old appeal in a new way.

have had nightmares in which he saw stones, sticks, and jail-bars. Anyway he was sleeping through this great storm (Jonah 1:5). Then we see the order of things reversed—the heathen mariner exhorts the prophet of the true God to pray (Jonah 1:6). Jonah's backsliding caused loss to others, for the mariners "cast forth the wares that were in the ship into the sea, to lighten it of them" (Jonah 1:5). No man lives to himself alone. His life will affect others. What a testimony it must have been to the power of

God to see the sudden calm which followed the casting of Jonah into the sea.

III. A FISH

BUT God's dealing with Jonah had only begun. An especially prepared fish was just at hand to take care of the prophet for the next three days and nights. This has given rise to much argument by unbelievers against the story. They claim it cannot be true for a whale's throat is too small to admit a man. Their claim is not true. Dr. A. C. Dixon is the authority for the statement that the Museum at Beirut contains the head of a shark large enough to swallow the largest man that ever lived. He also states that the white shark of the Mediterranean has been known to swallow a horse, whole, also a reindeer minus the horns. One of these sharks upon capture was found to contain a whole sea cow, about the size of an ox.

Some time ago the Literary Digest published an account of an English sailor who was swallowed by a whale shark. The shark was later killed and dragged to the beach with the intention of giving the sailor proper burial. To their surprise the man was found unconscious but alive after forty-eight hours in the stomach of the shark. He had lost his hair and had some blisters on his skin.

Some months ago the Denver Post contained a photograph of a whale weighing seventy-two tons. The tongue weighed six hundred pounds and the heart weighed one thousand two hundred and eighty-six pounds. Three men were sitting in its mouth.

Sam Jones in referring to these Bible critics said, "I wouldn't mind being swallowed by a whale, but I sure hate to be nibbled to death by minnows."

(Continued on page 139)

THE CALL AND THE ANSWER

by ERNEST E. LOTT

THERE is a thread of truth running through our Bible which should indeed provoke every thinking man and woman to profound introspection. This applies not only to believers but also to unbelievers. According to Romans 14:12, "everyone of us shall give account of himself to God." God made human beings with the intention and purpose that they should glorify Him. And since man has side-stepped God's plan, he must logically some day give account of himself. We are not our own because "we are bought with a price." And yet in spite of everything "we have turned everyone to our own way."

A brief study of various divine calls to men and their respective answers will serve to stimulate our minds on our own responsibility.

Abraham, the progenitor of that hated and despised nation of Israel, living in the land of Haran, which lies to the northeast of Palestine, was called by the Lord to go into a strange land. God's actual words to him were, "Get thee out of thy country . . . unto a land that I will show thee" (Gen. 12:1). Now Abraham was not totally ignorant or uninstructed as to the reality of God's guidance of human beings through life. Terah, his father, had many years before started for the land of Canaan in response to the Lord's leading, but had tarried along the wayside and died in Haran before actually completing the Lord's will for his life. God does not promise a special lease on life to the procrastinator. This bad example could have had a lasting effect on Abraham, but we rejoice to read that "Abraham departed as the Lord had spoken to him." And in Hebrews, "Abram, when he was called, obeyed."

Not very many of our Bible characters have been permitted to gaze upon the throne room of God. However, we have the assurance that all of us Christians shall some day enjoy that exquisite privilege. Paul was lifted to the third heaven; Ezekiel likewise was in God's presence; and Isaiah stood before the throne of God.

Isaiah's enraptured eyes beheld the Lord on His throne, and the six-winged seraphim hovering over the throne. So completely was he filled with the realization of his own unworthiness that he cried, "Woe is me! for I am undone; because I am a man of unclean lips,

WITH delightful clarity and never-failing loyalty to the teaching of the Word, Lott takes us from character to character of revelation, letting us catch a glimpse of the burning and the yearning in the heart of God to find a willing soul among the sons of men and to hear that one say, "Send me."

and I dwell in the midst of a people of unclean lips." This is a true photograph of the natural man. A vision of the King such as Isaiah had, should awaken any man to his awful condition and need of divine assistance. Such humility is always conducive to guidance from the Lord. This truth is demonstrated in Isaiah's case. While beholding the throne, the Lord spoke, "Whom shall I send, and who will go?" Isaiah answered, "Here am I; send me." Some, who are likewise called, give only their geographical location, but fail to add the last two words, "send me." Perhaps it is this latter answer that the Lord has been waiting for you to give.

Jeremiah, the prophet, a son of a priest and pastor to Ezekiel, almost thwarted the will of the Lord by his inferiority complex. God said to him, "I ordained thee a prophet." Jeremiah doubted the Lord's ability. "Ah, Lord God! behold, I cannot speak: for I am a child." But God does not accept excuses. He replied that Jeremiah was still expected to put over his job; and the entire book of Jeremiah bears testimony to the fact that the prophet's second answer was "send me." On the day of reckoning Jeremiah can stand before his Creator and say that he did God's will because God was patient and gracious and would not take no for an answer.

HAVING seen several examples in the Old Testament we glance at Christ's call to His disciples, especially thinking of Peter and Andrew.

These two brothers, engaged in their usual trade, saw One Whom they believed to be the Lord. Without doubt they were willing souls (John 7:17), otherwise they would have doubted whether Jesus was the real Messiah. Anyhow they did believe Him and proved their sincerity by their response. Jesus walking by their boat said, "Follow Me and I will make you fishers of men." We don't know what their actual words to Christ were, but their actions were eloquent enough; "they straightway left their nets and followed Him." Matthew 4:19 is never complete without this twentieth verse. Such a personal call is worthy of a quick, submissive answer.

(Continued on page 139)

PREPARE TO MEET THY GOD

by CHARLES L. HOLGATE

EVERY human being, from the day of Adam's creation to the day of the Great White Throne, who comes into the age of accountability, has a guaranteed future of three immense and inescapable historic events, if he continues to reject Jesus Christ as his Saviour until the first event comes to pass. In the Book which cannot be denied, is a tremendous undercurrent of thought, couched sometimes in the words of a warning, at other times in the phraseology of the definite appeal of Deity to His created earth beings; but always predicting these three inescapable events. This threefold thought is brought out clearly in the title of this message, which is taken from the Old Testament.

Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel (Amos 4:12).

Admitting instantly that by direct interpretation the passage is Jewish, it becomes our privilege and duty to make the individual application, for the words of this text are appropriate and applicable to all men. When dealing with the unyielded Christian, the words come gently, encouragingly, imploringly, "Prepare to meet thy God" for the Christian who does not yield his life to the Saviour, does not even dream of the nature of the account he is going to have to give to God one day. When dealing with the backslidden Christian, the words carry the same passionate appeal with a suggested warning and a definite rebuke, "Prepare to meet thy God!" And again, when dealing with the man, woman, boy, or girl who has never said, "Yes," to Jesus, the words enter the soul through the medium of hearing a minister of God, or the reading of the Word of God, saying with genuine love and entreaty, "Prepare to meet thy God!" However, when God utters these five words to the unbeliever, He is hurtling into the soul of that person a warning concerning the reality of these three inescapable events.

The question arises, "What are these three inescapable events?" The answer is found in Scripture.

I. DEATH OF THE MORTAL BODY

It is appointed unto men once to die, but after this the judgment (Heb. 9:27).

Prepare to meet thy God!

IT HAS been well said, "convert the world—we cannot; evangelize it—we must." Departing from the usual Bible study themes, Holgate, President of the Denver Bible Institute Student Organization, rings the changes on the one thing needful with all unbelievers, "Believe . . . be saved." Let his zeal animate and inspire you.



THE thought of death, which is not the extinction of being as some say, permeates the Scriptures through and through. Back in Genesis the fifth chapter, we find a divinely inspired list of obituaries. In verse three, "And Adam lived." Verse five, "And he died." In verse six, "And Seth lived." Verse eight, "And he died." This sort of a record is given straight through the chapter. When we come to verse twenty-five, "And Methuselah lived." Verse twenty-seven "nine hundred sixty-nine years and he died." Even though Methuselah passed the six, seven, eight, and nine hundredth year marks, and possibly had begun to

wonder if he would not "live forever," the Scripture declares that a tremendous event of the future awaits every human being, "It is appointed unto men once to die." And again, "Prepare to meet thy God."

The Scripture is beyond question the only reliable authority available on the subject of this future event called, "Death." Let it speak for itself concerning death. Speaking of the blasphemous king of Babylon, Belshazzar, God says in Daniel 5:27,

Thou art weighed in the balances, and art found wanting.

Over in the New Testament we read:

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee (Luke 12:19-20).

Or again we read in Luke 16:22, 23,

The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments.

Yes! Death is an indubitable reality—the gateway to the second certain future event.

II. INTERVIEW WITH THE ALMIGHTY GOD

It is appointed unto men once to die, but after this the judgment (Heb. 9:27).

Prepare to meet thy God!

IN THIS mighty and terrible event of the future, only one question will be handled, my friend, "Have you your B. A. (Born Again) Degree?" The test for admission into the perfection and purity of the heavenly home will be rigid and exacting. "Have you

(Continued on page 139)

Fundamental Facts of the Faith

No. 5--Identification

by THE EDITOR

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we, that are dead to sin, live any longer therein?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection (Rom. 6:1-5).

THE Fundamental Fact of the Faith which comes before us in this study

—Identification—is so little understood, and so infrequently discussed, that some might even question whether it is in reality a fundamental fact of our faith. But the averments of the Scripture concerning Identification are of such a character that the conscientious student of the Word cannot face them without declaring, "Here is a fundamental of the fundamentals."

Identification is a mighty act of God whereby He makes Jesus one with the entire race of Adam. It is more than causing Christ and man to resemble one another. It is more than similarity. *It is oneness.* It is more than intimacy. *It is co-existence.* It is more than unity. *It is union.* It is more than a joining of two together. *It is complete amalgamation.* It is more than companionship. *It is coalescence.* It is more than being wrapped together. *It is fusion.*

By an amazing exhibition of the miraculous power of God, He reaches down through the ages of man's history, and brings into perfect and mysterious *blending*, the being of the flawless Son of God and the being of all the sin-drenched seed of Adam. This is Identification.

The truth of Identification is taught with special clarity in Romans 6:5, although the Authorized Version tends somewhat to obscure the beauty of the teaching. The Authorized reads,

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

IDENTIFIED with Jesus Christ our Saviour! How this precious truth enthalls the heart. Our Editor's splendid handling of his subject makes this study on Identification remarkably simple, understandable, sound, and pleasing. This is a study that will prove delightfully helpful. And, too, you will find it packed with blessing. —H. J. J.

The expression rendered, "planted together," should have been rendered, "grown together," and is so given by many authorities.

The word, "likeness," seems to have baffled some of the scholars, but Dean Alford gives us a most satisfactory unfolding. Says he, "The meaning amounts to equality and identity." With this general conclusion J. N. Darby, the great Bible teacher, agrees, for he translates this expression

For we . . . have become identified with Him.

This great and important truth in God's Holy Word is one of the galaxy of truths which classify in the realm infinite. The truths of the realm infinite challenge understanding, but they present no problem to faith. The Bible frankly reminds us that now "we see through a glass darkly" and that "now we know in part." Gladly accepting the limitations which God has imposed upon us, we take our stand with Paul the Apostle to "*walk by faith and not by sight.*"

In studying Identification we first observe:

I. ITS PERSONS

THE persons who stand connected with this astounding truth are Christ and mankind. That this wondrous thing is true is demonstrated by such a passage as I Peter 2:24.

Who His own self bare our sins in His own body on the tree.

The persons brought into union by this miracle of grace are specifically indicated in the passage. They are Christ and sinners. The depth, reality, and effectiveness of the miracle of Identification is shown by the fact that,

He bare our sins IN His own body.

This is the exact language and a correct translation ". . . in His body." Someone has tried to tell us that our sins were only *on* Him as He took our place on Calvary. But that is contrary to Scripture, for the Bible says, "He bare our sins *in His body.*" Beside, if our sins were only *on* Him then Identification is done

away. We men are not identified with our clothes. We are identified with our thoughts. Our clothes are *on* us. Our thoughts are *in* us. Our blessed Saviour bare our sins *in* His body. He was identified with us.

Incomparable grace! Matchless love! Peerless Saviour! He shunned not any of the awful necessities of His redemptive task even to the taking within Himself of our iniquity, with all its corruption and pollution. Only God knows the suffering of the Saviour's snow-white, unsullied soul, as it went down in agony under the black filth of our carnal nature, and of our evil deeds. Ah, that makes us understand better that always mysterious expression in II Corinthians 5:21,

Made . . . sin for us.

Not "carried sin," but "*made sin*" for us. The unthinkable sublimity and unspeakable solemnity of such thrilling love, should bring every Christian to utter shame that there has ever been a moment when any earth-thing could supersede the claims of Christ upon the life.

And so the Scripture declares,

He bare our sins *IN* His body

and we behold the persons of this mighty Identification to be Jesus and mankind.

Second, as we study the truth of Identification we turn our attention to

II. ITS TIME

THE explicitness of the Scripture is so marked that no doubt is possible as to the time indicated by God when this startling miracle was wrought. The zero hour for the consummation of God's Identification scheme was when Jesus hung on Calvary. The Scripture makes this inescapably clear in I Peter 3:18, where we are told that He

. . . . suffered for sins, the just for the unjust
. . . . being put to death.

When He suffered for sin is when Identification was operative. It was our sin for which He suffered. He had no sin of His own for which to suffer; and it was upon Calvary's cross that He thus agonized, "being put to death." Hence, the time of Identification is none other than the very time when His body hung twixt earth and sky, and He bare our sins *IN* that body on Calvary.

It was the hour of our Saviour's humbling. He was humbled, that we might be exalted. The hour of His humbling is the hour of Identification's miracle. Paul says,

He humbled Himself, and became obedient unto death, even the death of the cross (Phil. 2:8).

Will our slow and sluggish hearts ever waken to the wonder of such love and mercy?

And again in the twelfth of Hebrews the time of Identification is clearly shown. In this passage the great Apostle says,

For the joy that was set before Him (He) endured the cross, despising the shame (Heb. 12:2).

It was Identification with us and with our sin which brought about "the shame," and "the shame" found its awful advertisement before the universe at Calvary.

Yes, the Bible answers most clearly the question, "What is the time of the performance of the Identification miracle?" It was the day of the Crucifixion.

In conclusion as we contemplate the truth of Identification we observe

III. ITS RESULTS

THE result of our Saviour's Identification with us and our sin (as we have so clearly seen), was His horrible humiliation, His crushing shame, and His terrible death of suffering on the cross.

Because Identification as planned by God is not *just* a picture, but is an awful case of stark realism, Jesus must needs receive the full impact of the judgment which actually belonged to mankind.

Because He was willing to endure the shame of having our sin *in* His own body—(Ah, holy mystery), He must also, forsooth, have the awful wrath of God against our sin *in* His body. The wrath pursues the sin.

The result of Identification for Jesus was suffering, agony, shame, crucifixion, death. But the Scripture says, "He shall see of the travail of His soul, and shall be satisfied" (Isa. 53:11). But the result of Identification for the human race is glorious. It is in Titus 2:14, we find the record,

Who gave Himself for us, that He might redeem us.

When Paul says, "Who gave Himself for us" it is a definite reference to Calvary, and to the Saviour's Identificational work on the cross. In the next words, God's purpose is clearly stated,

. . . . that He might redeem us.

And God's purpose is the divine result. When Jesus died on Calvary—seemingly defeated—He redeemed the race to God. It was victory instead of defeat.

The fact that the purpose of God was fully accomplished by our Lord is declared in Hebrews 9:12,

By His own blood (shed in shameful death on the cross) He entered . . . into the holy place,
HAVING OBTAINED ETERNAL REDEMPTION FOR US.

Suffering the shame and sorrow of His excruciating Identificational experience for the sons of men was not in vain. *He obtained redemption*. It does not say *He will* get it for us, or *He can* get it for us, but *He did* get it for us.

Having obtained eternal redemption for us.

But someone may inquire, "Whom did He get this wondrous blessing for?" God's answer is found in Hebrews 2:9,

(Continued on page 139)

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*

FRIEND OF MISSIONARIES

"AN egg-beater bound for Indo-China, a fur coat for Greenland's icy mountains, a pair of rompers for a missionary's baby in darkest Africa, a stove for Manchuria, and a portable phonograph for a native of the Philippines—these are just a few of the shipments that begin their devious journeys daily from Ward's Export Department." Thus Montgomery-Ward serves the missionaries, and B.A.M. will be finding it very helpful one of these days. The accompanying picture from Ward's Missionary Bureau booklet, Mrs. Amie



Montgomery-Ward merchandise arriving in interior Africa

KIPENDE TRANSLATION

MRS. Amie has just received a copy of the first edition of the New Testament in the Kipende language, spoken by the Bapende tribe of the Kasai district, Congo Belge, Africa. She had the privilege of assisting Miss Agnes Sprunger and Miss Irma Birky in reducing this language to writing and in making this translation. The British and Foreign Bible Society presented a beautiful Morocco edition of the Testament to Mrs. Amie, with these words written on the fly-leaf: "Mrs. Beulah MacMillan Amie. With the Bible Society's thanks for her work in preparing this version. (Signed) Edwin W. Smith, Editorial Superintendent, London, March 11, 1935."

GOING DEPENDS ON GIVING

Mrs. Amie						
SUN	MON	TUE	WED	THU	FRI	SAT
				3	4	5
6	7			10	11	12
13	14	15	16	17	18	19
		22		24	25	26
27	28	29	30	31		

is rounding out plans; the two pioneer missionaries of the Board, one with much experience in Africa, are making final preparations; that fields are open to be occupied has already been determined; some contacts with the proper officials have already been made; and more pledges of support are coming in. All is in readiness, save the additional supply of money to send the missionaries off. Their going depends on your giving.

Note: Blank indicates the day is pledged.

Pray definitely that God will guide and direct in the dealings with those in authority, especially in seeking their cooperation in the selection of a field for B. A. M. activities in Africa. We are just at the threshold of the establishment of a permanent, fundamental work in the Belgian Congo. The Denver Bible Institute Board of Directors

HOMESICK FOR AFRICA

She sat right in my office and said it! Yes, she did! Imagine it! A white woman, born in this country, having lived the greater part of her life here, and yet she said it. What? She said, "I'm homesick for Africa." Wanting to leave the dear old U. S. A., D. B. I., friends, loved ones? Wanting to go to that sin-drenched land of uncivilized heathen tribes? Yes, for the proclamation of Jesus and His love. That is a real missionary.

Miss Johnson						
SUN	MON	TUE	WED	THU	FRI	SAT
				3	4	5
6		8	9	10	11	12
13	14		16		18	19
20		22	23	24	25	26
	28		30	31		

SPECIAL NOTICE

A climatic-conditioned folding organ suitable for the tropics, originally priced at \$90.00, has been offered to the B.A.M. for \$42.50. This is an unusual bargain and indispensable to our work in Africa. Won't someone buy it for us?

\$2.25 SUPPORTS A MISSIONARY FOR ONE DAY. TAKE A DAY EACH MONTH. SEND IN YOUR PLEDGE NOW. THE MISSIONARIES ARE WAITING FOR IT. WHICH IS YOUR CHOICE?

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Rev. Clarence Harwood, '28, presided at the graduation exercises of the Evening School Department, March 22. The Editor of this department gave the graduation message, owing to the illness of President Fowler. Dean Lindquist presented diplomas to Herbert Hugo Amster, Class President, Elizabeth Molkenthin, Helen Molkenthin, Agnes S. Thompson, and Helen F. Watson.

Mrs. Wright, aunt of Miss Rose Encinas, D. B. I. Business Staff, visiting D. B. I. for a few weeks, up in the deep snow on Berthoud Pass with the Johnsons and Lotts March 25, going to the Wednesday noon laundry meetings with the students, filling in at an emergency teaching vacancy at B. F. C., remarking, "D. B. I. is the happiest place I have been," is doing more than her share to make it so pleasant. We're glad she came our way.

Fred Lower, first year student, using a motorcycle for transportation from his home in Denver, collided with a car on South Sherman Street March 21, catapulted over the handlebars, landed on the curb, crushed ribs, collapsed lungs, lay at the point of death in Colorado General Hospital for several days, gradually improved, brought four souls to the Lord during his three weeks stay in the hospital, says he believes Romans 8:28.

Rev. R. S. Beal, long time friend of President Fowler and the Denver Bible Institute, Pastor of First Baptist Church, Tucson, Arizona for sixteen years, associate editor of The Arizona Baptist, writer, preacher, executive of no mean ability, must be happy in the excellent report of his church given in the January-February issue of The Arizona Baptist. Outstanding paragraph: "During the past 15 years, over 70 young people have gone from the church to prepare for definite Christian work. At present 30 are in active full time service."

of the magazine that Mrs. . . . of Balboa, Canal Zone in her home where Christian fellowship and influences are not quite as good as in the North, greatly appreciates the monthly visitation of "Grace and Truth" and would greatly miss even one copy."

Rev. and Mrs. Jesse Roy Jones, with son Sammy, assisted in an evangelistic and Bible study conference at First Presbyterian Church, Valley, Nebr., Rev. Maurice G. Dametz, D. B. I. '22, Pastor, Rev. H. A. Wilson, D. B. I. '18, now Dean of Omaha Bible Institute, speaker. Sammy's part in the meetings must have been directing the toy rhythm band. The meetings, lasting from March 24 to April 7, proved to be a real spiritual blessing and inspiration to the people of Valley.

Rev. H. A. Sprague, aggressive Alumni Association President, and Miss Grace Crooks, Alumni Secretary and able co-worker, having with the Executive Committee made plans for a bigger and better Association, have been busy sending out letters, arranging for a quarterly news bulletin called, "The Alumnus," making preparation for the Annual Banquet, and putting the Alumni Association squarely and staunchly behind a worthwhile, aggressive, fundamental testimony, its Alma Mater.

The Faculty Male Quartet, Student Male Quartet, Messenger of the Cross Trio, and other groups have itinerated from D. B. I. in past summers. This year several groups will be going out again. The Student Male Quartet, with a Faculty sponsor, still available for appointments, plans to be in the South during June, July, and August.

Dean Lindquist, presenting certain phases of the student financial policy in a special chapel service March 30, said that there would be no tuition charge, full time jobs would be offered during the school year to those signing summer work contracts, half time jobs would be available for others, and urged students to seek to pay for board and room in order to get the most study-benefit from the intensive training course D. B. I. offers.

WHERE IS THE CLASS OF '33?

Pat Clifford
Pastor, Smith Falls,
Ontario, Canada

Grace Crooks
Business Staff, D. B. I.

Ernest Fowler
Inland South America Missionary Union, Columbia, South America

Helen Geary Hoos
Fundamental Evangelistic Association, California

Henry Jansen
Premont, Texas

Ernest Lott
Faculty, D. B. I.

Ruth Nathan Nixon
Omaha Bible Institute

Elmer Seger
Faculty, D. B. I.

Mary Takamine
Japanese Methodist Church, Denver

April 9, 1935

"I shall be glad if you would see fit to say in some issue

THE DAYS OF YOUTH

WILLINGNESS AND REBELLION

JOHN applied the brakes to his new roadster as he recognized his father, Rev. Carman, hailing him from the sidewalk. The minister's tall form stood out from among the crowd as he smilingly and patiently waited for his son to approach. He was a godly minister of a large church and he loved this son of his even though he was hard to control. John's selfishness and his lack of interest in the church were a source of grief to the godly father, and he continually sought to give him opportunity to change. Today John was to have another opportunity to choose to give himself in service, and his father lifted a silent prayer to God as his son approached.

"John," began Rev. Carman, "I have just come from a meeting of the deacons of our church and we have been discussing a new need. We need a boy (John's face fell) who will go out during the Sunday-school time and talk with the boys who are continually hanging around the outside of the church. It is a shame that they are not in Sunday-school, and we thought it would do more good for a boy of their own age to go out and talk with them, than for an older person to do it.

"But, dad, I can't do that sort of thing. Besides, I give one-tenth of my money to the Lord and that is all He requires of me."

"John, I hadn't asked you to do it yet. I was just telling you of the need. I am sorry, however, that you again refuse to accept an opportunity to do this work for the Lord. Who would you suggest, John, that would be willing?" said Rev. Carman with a sad light in his eye, knowing his boy had not yet learned the spirit of giving.

"Oh, Harold would be just the fellow. He'd like that sort of work," said John as he started back to the car.

But, son, Harold is already doing our janitor work and doing it mighty well in order to help support his poor mother, and he—"

"Yes, but he would like this, too—see if he wouldn't," and he stepped on the starter.

Just then Rev. Carman saw Harold swinging up the street, so waited for him. A smile of greeting overspread the youngster's face as he recognized his pastor whom he loved. Coming cap in hand, his face aglow with the exercise of fast walking, he said, "Good morning, Rev. Carman, were you waiting for me?"

"Yes, Harold," he said smiling, for one could not remain sad in this boy's presence. "I have just come from a meeting of the deacons of the church and we need someone who will be willing to go and talk with the group of boys who hang around the outside of the church on Sunday."

"Ah! Mr. Carman, I have thought about that so many times. Do you suppose—could a boy do the job?" asked Harold eagerly.

"Why—yes, Harold, I think a boy could do it just fine," said the preacher.

"Would you give me the chance? I'd love to just go out and talk with those fellows and see how many I could get to attend Sunday-school instead of wasting time on the street," said Harold enthusiastically.

"But, Harold, you do so much work already. Your janitor work, taking care of those boys on Saturday and—"

"Oh! that's nothing, Mr. Carman, I won't slight my other work one bit. I'd surely like to do that for the Lord."

"All right, Harold, the job is yours. Come to my study a few minutes before Sunday-school and we will have a time of prayer before you attempt those rough boys."

"Thanks, Mr. Carman, I'll be there," said Harold as he once more resumed his way down the street.

The next Sunday came, and after a word of prayer with the minister Harold went out and joined the group of boys outside the church.

"Hello, Bob. Howdy, Jake, Harry and Ned, how are you? Introduce me to your friends," said Harold as he shook hands with all of them.

After he had met them all he said, "Say fellows, I have wanted to know something for so long."

"Oh, yeah?" said one. "What is it?"

"It has always puzzled me why you are here every Sunday morning," said Harold coming to the point at once.

"Who wants to know?" asked Ned with a swagger.

"I do, Ned, I honestly do," said Harold with a smile.

"I believe Harold is in earnest, boys. He's always been square. I've always liked him. He lives up to what he believes." Turning to Harold he said, "I'll tell you, Harold, the reason we—that is, the reason that I came—," He stuttered around for a moment, then said, "Well, really I started it a long time ago. I used to come alone and I came to see if anyone would invite me in to Sunday-school. I know I'm bad. I don't have good clothes, no money, but I have a heart. And this preacher's kid sneers at me every time he sees me. I like his father. He's white and—well, I have just been lookin' around to see if there is anything to religion. I didn't like to come alone so I got these guys to come along without telling them why I wanted them to come. That was a year ago. It's become a habit with us now. And you are the first one from the church who has taken any interest at all in us—and you haven't invited us in yet," said Bob who, as he finished, looked at the others hoping they wouldn't ridicule him.

"Well, right now I do invite you. Are you boys game? Will every one of you come and go in my Sunday-school class with me?" said Harold, his face beaming.

"Oh—no!" said one, "look at our clothes!"

"The Lord looks on your hearts. Will you come?"

"Come on, boys, let's go," said Bob as he started forward.

"All they needed was a word from Bob their leader, and only Ned turned on his heel and walked off.

So Harold's Sunday-school class was doubled, and you can imagine the surprise of the whole Sunday-school as those boys, some in shirt sleeves, some with sweaters and corduroys, marched down the aisle after Harold.

After Sunday-school, Rev. Carman personally spoke to each boy and apologized for not sooner having invited them into his church. That morning four of those boys accepted Christ as their Saviour, and the next Sunday the rest of the boys, including Ned, made a public confession of faith in the Lord Jesus. All because one boy was willing. One boy did not begrudge giving of himself and his time to the Lord.

But what of John, the one who refused this chance of service, the one for whom his father was praying?

The Sunday that Harold got the rowdy bunch of boys to come into Sunday-school was a red letter day for the church. That night a visiting minister was speaking, and the announcements especially stressed that the meeting was for the young folk.

John was sitting in the very back row with a bunch of boys. Harold was well toward the front. The visiting preacher, a man of pleasant appearance, began to speak.

Romans 12:1-2 was his text. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Logical, appealing, and heart-searching was the call that went to the very hearts of those young people. Tears glistened in many eyes, some shuffled uneasily, touched by the message, yet wishing they had not come. Rebellion in all its ugliness showed on the faces of some, and John was in that group. In his heart he was saying, "I won't, I won't. Dad's a preacher. That's enough. I won't. I'll give my tenth. My life is my own." Just then the utterance of his stubborn will was interrupted by the clear voice of the minister as it rang its challenge to all. "Your life is not your own; you are bought with a price." John jumped as though shot and began to listen closely to the appeal, still resolved he would not respond.

"Give!" went on the clear, appealing voice. "Yield, surrender all to the Saviour. He wants you. He needs you. He has bought you. He has saved you. Perhaps you have given Him of your time, but He wants your LIFE. Perhaps you have given of your money. He asks your LIFE. He has given you eternal life. Give Him your life for the few brief years that He has given you here on earth. He has a plan for that life of yours. Take His plan which is always perfect. Are you willing? Do you love Him enough to give? True love always gives. Will you go wherever He leads? While we sing, 'Where He Leads Me, I Will Follow,' step out from your seat and come down to the front, signifying you give all to the Saviour."

Softly the music began and instantly Harold walked to the front and was given a warm handshake by the speaker. Others followed. John kept saying, "I won't, I won't, I won't." Harold whispered to the minister, "I want to go get a friend," and slipped back to where John stood with the look of determined rebellion on his face. Harold slid in beside him and placed his arm across his shoulders. "John," said Harold, "won't you come too? The Lord wants you, John. Your father would be so happy. I've given the Lord my life tonight, John, but you are so much better educated. You can sing and

talk. You can do so many things much better than I can. He needs you, John. Won't you come too?"

John steeled himself against Harold's pleading and also against a feeling inside that told him he should go. Just then he glanced up and saw his father looking at him with tears in his eyes, and with such a look of longing, sadness, and suffering on his face that he could not longer resist. Grabbing Harold by the hand he said, "Let's go," and together they walked down the aisle.

John's father, tears flowing down his cheeks, realizing that at last his prayers had been answered, hurried to his boy's side, and with one arm around John, the other around Harold, he thanked God for both.

John looked up into his father's happy face and said, "Dad, I am so ashamed for the way I've lived. I thought giving of my money was enough. Now I wish I had a hundred lives to give and give and give again."

OBJECT LESSON

I wonder how many of you boys and girls received some kind of a toy for Christmas that you wound up and then it would run? Perhaps it was a little poodle dog, or a team of horses hitched to a fire wagon, or it might have been a train, or a swimming doll. I know what fun you had playing with it. You would wind it up, then set it down and watch it go. Do you remember that before long it didn't run very well and you had a hard time winding it, and then before long it wouldn't go at all? It was broken. I wonder where those toys that were so bright and shining at Christmas time are now?

Some Christians are just like those broken toys. After they accept the Saviour, they seem to go along just fine for a time, but soon they become lifeless. Slower and slower they go in their Christian life until finally they are useless. Just like the toy, they need winding. Prayer is the Christian's life-giving power. Without prayer the Christian becomes dead.

There is one way, however, that the toy is not like the Christian. The toy breaks and will not wind up again. It continues to be useless. But any time that the Christian will go to the Lord in prayer, he can again become active, alive, moving.

Why have so many stops in our lives, so many dull, dead places? Let us keep our prayer life active, which will keep us alive for the Lord. Life is too short to have so many lifeless, dull times. That makes us jerky Christians. Let's keep wound up or prayed up Christians. "Pray without ceasing."

S. M. C.

This is the fifth month of the year of 1935. Already sixteen verses have been given. I wonder how many of our members have learned them all? It isn't too late to join our Scripture Memory Club. Our motto is Psalm 119:11. A ten dollar Scofield Bible awaits the boy or girl, under the age of sixteen, who can recite all the fifty-two verses next January, and who writes in to us the best letter telling how he or she learned the verses, and of the blessing these verses were to him. Two subscriptions to our magazine, "Grace and Truth" must also be sent in. Get busy, boys and girls.

The verses for this month are:

Titus 2:11, 12, 13.

Hebrews 12:3.

For He shall give His angels charge over thee, to keep thee in all thy ways.

THE EDITOR'S MAIL BAG

Many of the members of the "Grace and Truth" family have given generously toward the Missionary Subscription Fund. Perhaps they have wondered if their gift was really needed and appreciated. The following extracts from letters received from far away lands will give them some idea as to whether their gift is needed.

This letter comes from a native preacher in Honduras.

I have received only two copies of your interesting magazine "Grace and Truth" and I have already experienced great blessing in reading it. Though it is written in a language with which I am not familiar, I found it both easy to read and very attractive because of the material it contains. Do not stop, dear friends, in spreading abroad your beautiful magazine and I will try to get some other subscribers or at least to diffuse among my people the light with which it has illuminated my soul.

The second letter comes from a native pastor in Brazil.

I have read the review "Grace and Truth" published by you and I have found it so excellent that I have resolved to write to you asking a subscription owing to my being a poor worker. In Brazilian literature a review of this quality is not found. For this reason I have studied English in order to read subjects in this language for sermons. So if you want to send me something, I shall become very much thankful.

These appeals from brethren who are less fortunate than we, make our hearts yearn to send the message in order that they in turn may pass it on to others. How many missionaries are you helping in this way?

From a friend in Georgia comes this question concerning the condition of the soul after death:

After we die what happens to our soul until Judgment Day? Does it go directly to heaven or to a temporary place, or does it remain in the grave with our bodies?

Our answer will necessarily be brief, but we trust at the same time helpful.

In the first place, the soul of man leaves the body at death. There are many Scriptures proving this fact, but one in Genesis 38:18 will suffice. Speaking of the death of Rachel, Jacob's wife, the Holy Spirit says, "Her soul was in departing." She was on her death bed, and her soul was about to leave the body.

Before the resurrection of Christ, all souls whether believers or unbelievers went to Sheol (Hades in the Greek), which is located in the heart of the earth (Matt. 12:40). This prison house of the dead as described in the Old Testament was in two compartments. It was a place of comfort (Ezek. 31:16), and it was also a place of sorrow (Ps. 116:3). In the story of the rich man and Lazarus

(Luke 16:19-31), we find that the rich man was in torments, but Lazarus was comforted in Abraham's bosom (Paradise). Both were in Sheol (or Hades) but one was a prisoner of hope; the other was a prisoner of hopelessness.

Between the compartments there was a great gulf fixed (Luke 16:26). Consequently, after having once become a prisoner of hopelessness, no one could change his mind on the matter of salvation and get transferred to the Paradise side of Sheol. Neither could the prisoners of hope do anything that would cast them out of Paradise into the "hopelessness" side of Sheol (John 6:37). They remained in whatever compartment they found themselves because of their own choice BEFORE death. The Scripture plainly teaches that there is no second chance after death. "Now (life time) is the accepted time; behold, now (life time) is the day of salvation" (II Cor. 6:2).

Furthermore, we discover that Sheol (or Hades) is only a temporary detention place for the dead and shall be destroyed. The Lord declares in Hosea 13:14, "I will ransom them from the power of Sheol; I will redeem them from death; O death, I will be thy plagues: O Sheol, I will be thy destruction." Concerning the believing captives (those in the Paradise side) we read in Ephesians 4:8-10 that their place of abode was moved at the resurrection of Christ. "When He ascended up on high, He led captivity captive." In other words, He removed Paradise from the heart of the earth into the very presence of God. So that when Paul speaks of believers who have died subsequent to the resurrection of Christ, he says that they are "absent from the body . . . present with the Lord." The unbelieving section of Sheol will also be moved at the end of the Kingdom dispensation (Rev. 20:5). But alas, their move will be quite different from that of the believing dead. Instead of coming into His presence with joy, they come into His presence with fear and trembling. Instead of standing before a Saviour Whom they have accepted, they stand before a Judge Whom they have rejected. Instead of enjoying the delights of heaven because of their acceptance of the Saviour, they will suffer the pangs of hell because of their rejection of the Saviour. Instead of receiving degrees in heaven (degrees of rulership) as a reward for faithful service (Matt. 25:21), they will receive degrees in hell commensurate with their rejection of light (Luke 12:47-48; Rev. 20:11-15). Following the terrible reckoning day, Sheol, with its prisoners of hopelessness, will be cast into the lake which burneth with fire and brimstone for ever and ever (Rev. 20:15).

What comfort, what joy, what gratitude should fill our hearts when we realize the wonder of the provision which was made at Calvary for the souls of men. On the other hand, the horror that awaits those who do not avail themselves of this provision through faith in Jesus, should spur us on to tell others of our blessed Saviour that they might believe and be saved.

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

THE TIGER TAMED

This engaging book is not a piece of fiction, nor a story about hunting wild animals. It is a true narrative of missionary work and triumph in India under the auspices of the Presbyterian Church of Ireland. The "tiger" meant in the title is the wild and vicious element of sin in human nature, and the book shows how, in many instances, that element was "tamed" by the power of the Gospel. The people who were thus wonderfully transformed were natives of India, some of them low caste, others high caste. In spite of bitter persecution on the part of the natives, these converted people stood fast and proved themselves to be true converts and staunch Christian heroes. The author has told these stories in a fascinating way. It is a book that proves, in a wonderful way, the transforming power of the Gospel of Jesus Christ.

"THE TIGER TAMED," by R. H. Boyd. Pickering & Inglis, Pubs., 14 Paternoster Row, London, E.C.4, England. Also Glasgow and Edinburgh. Price, 2s. (\$48).

FROM THE UPPER ROOM TO THE EMPTY TOMB

Dr. William Evans is well known for his many books, all of them of real value. In all of them, too, he stands solidly for the plenary Christian faith. Among the books previously written by him, we would call special attention to the following: "The Great Doctrines of the Bible," "The Book of Books," "The Book Method of Bible Study," and "Why I Believe in the Virgin Birth of Jesus Christ." And now he comes with a new book of signal importance. It is a detailed exposition, with much practical application, of the whole Gospel picture of Christ's teaching and activities from the upper room to the morning of His resurrection. This is just the kind of field for Dr. Evans to explore. It is a delight to follow him and profit by his apt analyses. With rare insight he points out the doctrines and lessons to be derived from the last few days of our Lord's sojourn here on earth.

"FROM THE UPPER ROOM TO THE EMPTY TOMB," by William Evans, Ph.D., D.D. Wm. B. Eerdmann Publishing Company, 234 Pearl Street, Grand Rapids, Mich. Price \$2.00.

BIBLE QUESTIONS ANSWERED

That there are difficulties in the Bible no student of that Book will deny. That they can be explained in a reasonable way is not known by so many people. For this reason everybody should read Dr. Pettingill's book bearing the above title, for here many of the biblical difficulties are explained in an effective way that carries conviction. Sometimes Dr. Pettingill frankly says, "I don't know," especially in the presence of mysteries like the Trinity and the incarnation. It would seem that most

of the problems dealt with were proposed by persons who were troubled by them and who spoke or wrote to the author about them. He explained many of them in his lectures given in many parts of the country, and has now assembled them in this noteworthy book. The index of subjects adds much to the value of the work; as does also the index of Bible texts.

"BIBLE QUESTIONS ANSWERED," by William L. Pettingill, D.D. Just a Word Incorporated, 1528 West 7th Street, Wilmington, Delaware. Price, \$1.00.

THE MINISTER'S ANNUAL FOR 1935

Volume VII of this "Annual" comes freighted with good things which are of much value for ministers, although laymen may also derive much benefit from perusing such sermonic literature. Here are sermons contributed exclusively for this work by many of the outstanding preachers of the country. There are sermons for every Sunday of the church year; evening sermons; sermons for children; sermons for the mid-week service; sermons for special occasions like the Fourth of July, Decoration Day, Thanksgiving, New Year, etc. It should also be said that here are collected sermons by well-known conservative preachers; also sermons by noted modernistic preachers; yet in some way the compiler has managed to insert only sermons of a non-controversial character. Still, having said that, we desire to add that the evangelical ministers have not toned down their messages. This book will prove stimulating to ministers who must prepare sermons for every Sunday, and preach them to practically the same congregation. The wise minister will use them only in the way of suggestion and stimulus, and will not be guilty of plagiarism. The book is a large one for the price—containing 576 pages.

"THE MINISTER'S ANNUAL FOR 1935" (Volume VII), compiled and edited by Joseph McCray Ramsey. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, \$2.00.

THE NEW TESTAMENT: A STUDY

This work is one of a series in what is known as "The Lutheran Leadership Course," which is designed to help church workers in their teaching of the Bible. It is an informing work, and is well adapted for interpreting the New Testament and imparting instruction about it. It tells us about the background and origin of the New Testament, the four Gospels and their mutual relations, the life and teaching of Jesus, the apostolic church, the extension of the Gospel to the Gentiles, and gives an analysis of the Acts, the Epistles, and the book of the Revelation. The author rightly says that the Christian movement can be explained only by the divine power of the person and work

(Continued on page 140)

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS by THE EDITOR
QUESTIONS by C. REUBEN LINDQUIST

ILLUSTRATIONS by ALBERT MYGATT
CHILDREN'S TALKS by MISS ANNA BENTHIEN

Third Quarter, Lesson I

Sunday, July 7, 1935

MOSES (LEADER AND LAWGIVER)

Lesson Text: Exodus 24:3-8, 12-18
Devotional Reading: Exodus 34:27-35

Golden Text:

"Blessed is the nation whose God is the Lord" (Ps. 33: 12a).

As we enter the new quarter the Lesson Committee give to us a series of very wonderful Bible characters, men and women who caught a glimpse of God by faith. We trust that these character studies from the Book of God will prove to be of special helpfulness to all who are studying their Sunday-school lesson through this department in "GRACE AND TRUTH." The Lesson Committee especially indicate that their reason for giving us this group of lessons is that we might discover the source of the spiritual power of these men, that we might share their experiences, and that we might receive guidance for our own living as we contemplate their way of meeting the testings and vicissitudes of life. Although the Lesson Committee give us a special passage to be printed, as we understand it their purpose is that we shall study the entire life or character of the man whom they choose for us. Consequently, in our discussion of each of these characters we will not attempt to confine ourselves to the particular passage indicated by the Committee. The first character to whom our attention is turned is Moses. We will discuss him under three main headings: (1) Moses Is Received Into a Great House (Acts 7:20-22); (2) Moses Makes a Great Decision (Heb. 11:24-27); (3) Moses Accepts a Great Call (Acts 7:23-35).

I. MOSES IS RECEIVED INTO A GREAT HOUSE

Moses was born in the land of Egypt at a time when terrible persecution was being meted out to the people of Israel by Pharaoh, the king of Egypt. Pharaoh had commanded the destruction of all the men children that might be born of the people of Israel. But the mother of Moses was not willing that her child should become the victim of any such dastardly command. Consequently when her baby was born she hid him, and kept him hidden as long as she could, which proved to be about three months. In speaking of Moses, the Old Testament says that "he was a goodly child" (Exodus 2:2). This fact is alluded to twice in the New Testament by the use of one Greek word. But the one Greek word is rendered by two English words. In Acts 7:20 it says, "Moses was born, and was exceeding fair." But in Hebrews 11:23 he is referred to as being "a proper child." This Greek word rendered "fair" in one passage and "proper" in another is defined by Grove the great Greek lexicographer as "an inhabitant of a city, a citizen, a townsman, well bred, polite, civil, courteous, kind, agreeable, handsome, comely, beautiful." One lexicographer refers to the word as meaning "elegant of body." With

typical mother love, when the mother of Moses discovered that she could no longer conceal her child, she made another effort. This time she placed him in the flags by the river's brink in an ark of bulrushes, expecting that somebody would find him, and being thrilled by the beauty of the child, would be unwilling for him to be destroyed. Her anticipation was not disappointed, for "the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, this is one of the Hebrews' children" (Exod. 2:5-6).

It is unique to observe that the daughter of Pharaoh instantly recognized the baby boy as being one of those who should have been killed upon birth, because of the order of Pharaoh. But instead of ordering that the child be instantly killed, the record is "she had compassion on him." The rest of the story is both unique and familiar. Pharaoh's daughter finds a child standing near by, who is in reality Moses' sister, and sends the child for a Hebrew woman that she may nurse the child. The child goes and brings Moses' own mother. Pharaoh's daughter says to Moses' mother, not knowing that it is the mother of the child, "Take this child away, and nurse it for me, and I will give thee thy wages" (Exod. 2:9). And the woman takes her own child, and nurses it, and gets wages for doing so. One might almost conclude that she had the typical Hebrew head for business, as well as the tender love of a mother's heart. A little later the record tells us that Moses became the son of Pharaoh's daughter. He was adopted into the family of Pharaoh. The evident inference is that Pharaoh's daughter had no other children. That being the case, Moses stepped into the position of the first son of the daughter of Pharaoh, and consequently was the heir to the throne of Egypt because a woman, though having rights that she could transmit to a son, according to Egyptian law, could not herself occupy the throne of Egypt at that time. Moses becomes a prince royal in the house of Pharaoh. Although the record does not state it positively, the inference is that Moses has become the heir apparent to the throne. Or, as we would say today, the crown prince of the Egyptian realm.

The truth which strikes home to our hearts at once is that God is guiding in the life of this man. This becomes especially valuable to us because the Scripture teaches that Moses was the meekest man (Numbers 12:3), and there is a marvelous promise in the Scripture for the meek. It is in Psalm 25:9 that the Holy Spirit says to

us, "the meek will He guide in judgment: and the meek will He teach His way." In other words, the Bible is teaching men of any age and every age, that God is glad to undertake for the man who is humble, and lowly, and meek, and guide him through the problems of a life that may be filled with a veritable labyrinth of testings.

II. MOSES MAKES A GREAT DECISION

In Hebrews 11:24-27 we find the entire story of how Moses conducted himself when he had come to years and was considered responsible for his actions. In spite of the fact that he had been lifted into a place of prominence in the greatest nation of the world of that day, in spite of the fact that he had been nourished as the very son of Pharaoh's daughter (Acts 7:21), in spite of the fact that he was learned in all the wisdom of the Egyptians and was mighty in word and deed because of the careful education which had been given to him (Acts 7:22), Moses' heart was full of love and devotion for his own people and for the cause of Jehovah. This amazing combination of circumstances brought him face to face with the necessity of a supreme decision. That he made the decision, and made it rightly, is indicated in Hebrews 11:24, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." He knew that the Egyptian Pharaoh was persecuting his people. He knew that his own brethren of the tribes of Israel were suffering the hardest kind of treatment at the hand of Pharaoh. He knew the injustices and brutalities which were heaped upon them. He knew how his people were suffering. And the record is in Hebrews 11:25, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Rarely is so severe an acid test placed upon the character of any man. But although the testing was terrific, Moses met it in the strength of Jehovah and made the right decision. The record of Hebrews 11:26 expands his decision and reveals to us how intelligent it was. It says, "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Please observe that because of the loftiness of his position he had access to the unthinkable wealth of that ancient nation. He had within his very grasp, the treasures of Egypt. But he cast them all aside because his eye was fixed upon the recompense of the reward. Or, as the Holy Spirit puts it in the next verse, "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him Who is invisible." Moses was practicing occupation in Christ. He knew what it was to fix his eye on the Saviour, and to go through the most severe testing imaginable.

May God give us men in this day and hour who, like Moses, are willing to make the great choice between Christ and the world, and choose rather to suffer affliction with God's own people, than to plunge into the pleasures of sin which are offered so alluringly by the world of this present hour. May God bring us men who esteem the reproach of Christ greater riches than the treasures of Egypt. What an amazing comparison. To be reproached, and sneered at, and humiliated for the Lord Jesus Christ, is to possess greater riches than to have the treasures of Egypt, the treasures of this world. Thank God for men of spiritual understanding, spiritual insight, and spiritual decision. May God give us young men and young women who like Moses have respect unto the recompense of the reward and endure as seeing Him Who is invisible.

III. MOSES ACCEPTS A GREAT CALL

When Moses made his great decision to stand with his people instead of standing with the Pharaoh of Egypt, he practically presented himself to his people as their leader. But they would have nothing to do with him. They rejected him. When he stepped into the breach to rescue them, he supposed his brethren would have understood how that God by his hand was going to deliver them. But they understood nothing (Acts 7:23-29). So he withdrew from Egypt for a time, living at the backside of the desert in the land of Midian. At the end of forty years there appeared to him in the wilderness of Mount Sinai, the angel of the Lord in a flame of fire in a bush. "When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

saying, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold (Acts 7:30-32). And then God called him, gave him a great commission, sent him upon a great task. God said, "I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now, come, I will send thee into Egypt. This Moses whom they refuse, saying, who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush" (Acts 7:33-35).

Thus we see that the Old Testament teaches the doctrine of calling to a special work, a mighty life task, which is the choice of God for a man, for God has a plan for every man's life. But we find that God does not let every man learn what his life task is at the same time in his life. In the case of the boy, Samuel, his call to service came when he was but a boy in the temple (1 Sam. 3). In the case of Moses, his call to service came at the age of forty, but then there came forty years of hindrance before the call was put before him again in such clarity that he was soon on his way back to Egypt to liberate the people of Israel from the clutches of the Egyptian monarch, to lead them forth from Egypt to the Red Sea and across the Red Sea, to lead them through the forty years of wilderness wanderings, and to bring them at last to Canaan's shore. This was a call. This was a task. Moses responded, and went all the way with God (Acts 7:36).

God still has a life plan for every Christian. Alas, some Christians are unwilling to consider the idea of a life plan at all. They have ideas of their own for their lives. Other Christians yield to the Lord, seek His will for their lives; then after they learn His will, grow weary in well doing, and drift away from the will of God. Other Christians, like Moses, learn the will of God for their lives and are willing to make any sacrifice whatsoever, no matter what it may be, in order to obey the Lord, bring honor to His name, and blessing to His people.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Each year we conduct an interesting survey of our first year class in Personal Evangelism. Upon being interrogated this fall as to the MOTIVES which moved them to come to Christ, we made some interesting discoveries which more fully confirm us in the conviction that the most powerful leverage upon the human heart is that of fear. The class of one hundred and twenty-two gave reasons as follows for their coming to Christ: Fear of the Second Coming, thirty-nine; Fear of hell, thirty-three; Fear of judgment, six; Fear of consequences, five; Fear of death, four; Fear of failure, three; Desire for joy and satisfaction, nine; Desire for power over sin, three; Moved by God's love for them, six; Just had a need, four; Did not know why, ten.

At least ninety of this class were won through appealing to their fear of loss. A similar tally of a class in 1931 found some sixty-six out of eighty had been saved through fear. Again in the fall of 1932 we found that some seventy-five out of a hundred had likewise been turned Godward "moved with fear."

The present age is one in which sentiment is all the rage. This report is an awful rebuke to the Modernist who insists that we should preach the sentimental thing which he calls "love." Also to many fundamental pastors who preach such "lovely" messages that they never cause the sinner to be "cut to the heart."

—From Publication of the Prairie Bible Institute

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is the literal meaning of the name "Moses"? (Ex. 2:10)
2. What education and training did Moses have as a young man? (Acts 7:22; Heb. 11:26)

3. How did Moses become part of the royal family? (Ex. 2:10; Acts 7:20-21)
4. What heinous sin did Moses commit? (Ex. 2:11-12; Acts 7:24)
5. Did Moses walk by faith? (Heb. 11:24, 27, 28)
6. Did Moses' choice involve suffering and persecution? (Ps. 84:10; Heb. 11:25)
7. What special task did God commission Moses to perform? (Ex. 3:10; Acts 7:34)
8. What excuses did Moses advance? (Ex. 3:11; 4:1, 10)
9. How did God reveal His will to Moses? (Ex. 3:1-10; Acts 7:30-31)
10. Has God promised to reveal His will and plan for the lives of His children today? (Prov. 3:5-6; Isa. 30:21; John 7:17; Eph. 5:17; Rom. 12:1-2)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Did you enjoy the lesson we had last quarter about Peter? There were many valuable lessons for us to learn from his life, and I know that as we study about the lives of some other men and women of the Bible that you will enjoy them too.

The first one of whom we shall study is Moses. Do you know who Moses was? I believe the story of how Moses was found in a basket by the side of the water's edge is one of the Bible stories that every boy and girl enjoys.

King Pharaoh did not want the little Jewish boys, and ordered that they be done away with. But when Moses was born, his mother hid him for three months. After that she decided to make him a little basket from the

grasses and mud, and place the baby Moses in it. She placed the basket, with Moses in it, among the tall grasses at the river's edge, so that he would be hid from view. But one day King Pharaoh's daughter came down to the river and saw the basket hidden among the grass. She opened it and found Moses. Moses was crying, and the cries of the baby won her heart. She decided to keep the baby although he was a Jewish lad. Moses' sister was standing by and asked if the princess did not want some one to take care of the baby. And who do you suppose she got to care for him? Why, his own mother came and Pharaoh's daughter paid her for his care.

After Moses grew, his mother took him back to Pharaoh's daughter, and she took him as her son. Moses is now living in the palace of the King, and receives all the training which the others of that household receive. But there came a time when God wanted Moses to be a leader to the children of Israel, and Moses chose to leave all the glories of Pharaoh's court in order to be where God wanted him to be. God protected the little Jewish lad, and then used him in a mighty way as a leader to that great nation Israel.

Pharaoh was very hard in his dealings with the children of Israel, and sought to make them slaves to the other people of the land. In later life we find that God used Moses to go to King Pharaoh and ask him to release the children of Israel, and because God was with Moses, Pharaoh had to do as Moses bade him.

When we do what God wants us to do, there is blessing for all involved, but when we refuse to do His bidding, we miss out on the blessings which He so desires to shower upon us. Moses was God's man to lead the children of Israel, and Israel was blessed of God as long as they did what God bade them do.

Yours in the love of the Saviour,
Aunt Anna

Third Quarter, Lesson 2

Sunday, July 14, 1935

NAOMI (A WOMAN OF FAITH AND COURAGE)

Lesson Text: Ruth 1:14-22; 4:14-17
Devotional Reading: Proverbs 31:10-20

Golden Text:

"Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

Here is one of the most delightful stories in the entire Old Testament. On the surface its chief thought is the outstanding devotion of Ruth for her mother-in-law. Surely the book of Ruth is the Holy Spirit's own denial of the mother-in-law boggy, for if deep devotion and constant faithfulness ever found expression in any character, they found expression in that beautiful mother-in-law, Naomi. The incidents in the background of this story are not unfamiliar. A famine had taken place in the neighborhood of Bethlehem. Living near Bethlehem was Elimelech, the husband of Naomi, and the father of two sons, Mahlon and Chilion. The time is sometime during the Judges period as is stated in Ruth 1:1. Elimelech becomes dismayed because of the famine which has gripped the land and does a thing which was astonishing and quite unusual for a Jew. He decamps from his native land and moves into a heathen land. With his wife Naomi and his two sons, Mahlon and Chilion he actually moves into the land of Moab across the Jordan. It is a risky business for a father to take his sons into such wicked and worldly surroundings. Shortly after the removal to Moab, the two sons marry Moabitish women. One was named Orpah, the other was named Ruth. But the home life did not last long, for death visited in that home, and the three men died, leaving the three women widows—the mother-in-law and the two daughters-in-law—a strange providence indeed. But no sooner were the men dead than Naomi, the mother-in-law, knew exactly what she was going to do. She was like a released homing pigeon. Her heart was in Bethlehem of Judea. She was a true Jewess. All told, the family had lived in Moab about ten years, and now Naomi, having learned that

the famine had been lifted from the land of Judah, and the neighborhood of her home city, Bethlehem, starts on her journey back to the land where her kinspeople live. Their devotion to Naomi was such, that the two Moabitish women were intending to return with her to her homeland. Naomi thought to dissuade them. Naomi thought that it would be very difficult for a Moabitish girl to find a husband among the Jewish men of Bethlehem. Beside this, customs were so radically different from Moabitish customs, she knew that it would prove exceedingly difficult for the two Moabitish girls to adjust themselves to new surroundings. So she kissed them goodbye, and lifted up her voice and wept in sorrow at the parting. But they said unto her, "Surely we will return with thee unto thy people" (Ruth 1:10). They appeared to be determined to go on with her. Naomi again attempted to dissuade them. So Orpah permitted herself to be influenced by Naomi's warning, kissed her mother-in-law goodbye, and turned back toward Moab. But not so with Ruth. Ruth clung to her mother-in-law, and said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16). And here Ruth has touched upon the one point that is truly vital. To remain in Moab meant to continue worshipping the heathen gods of Moab. To go with Naomi meant to take her religion and to become a follower of the true Jehovah.

Ruth's decision is one of the most beautiful and noble decisions in the entire Word of God. It is a decision which reveals the depth of her personal love for her mother-in-law, as well as a decision which reveals that Ruth has had a real experience of the Lord, has made a decision for Him, and has taken her stand that the God of Israel is the God of her life—"And thy God (shall be) my God." Consequently, two of the most beautiful features of character

found in human life stand out in this young woman, Ruth. She is a woman of loyalty and fidelity in her personal friendships, and she is a woman of loyalty and fidelity in her religious convictions. Such characters were surely needed in the days of the Judges and the need has never stopped. We need them today as well. We study this lesson from three standpoints: (1) Naomi Receives Ruth's Love (Ruth 1:14-22); (2) Naomi Advises Ruth's Conduct (Ruth 2 and 3); (3) Naomi Nurses Ruth's Child (Ruth 4:13-22).

I. NAOMI RECEIVES RUTH'S LOVE

The depth of Ruth's love for her mother-in-law is beautiful. She says, as we have just observed, "Entreat me not to leave thee, or to return from following after thee." She assures Naomi that whither Naomi goeth, she also will go, and that Naomi's people shall be her people, and that Naomi's God shall be her God. But her language becomes even stronger than that for she continues, "Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me" (Ruth 1:17). Ruth is making a life choice. Ruth's choice was marked by beautiful depth of love and amazing confidence. She did not say, "I believe I should like to go over to Bethlehem with you and give the situation the 'once over' and see how I like it, and then decide." But no, she takes her stand. Faith, love, nobility, steadfastness, are revealed in her attitude. She burns her bridges behind her. Her eyes are toward Bethlehem, and toward the Jehovah of Bethlehem. There is not the faintest hint that she will commit the sin of Lot's wife. Her eyes are forward. She makes no provision for a return. "Where thou diest," she says, "will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

In writing to the Corinthians the apostle Paul laid tremendous accent upon two Christian virtues. One was love and the other was steadfastness. Ruth is a thrilling exemplification of them both. She loved, and loved deeply. She was steadfast even unto death. To the Corinthians Paul said, "Now abideth faith, hope, love, . . . but the greatest of these is love" (I Cor. 13:13). And to the Corinthians Paul also said, "Be ye steadfast, unmovable, always abounding in the work of the Lord" (I Cor. 15:58). Thank God for such a character as Ruth. May her tribe increase.

II. NAOMI ADVISES RUTH'S CONDUCT

As soon as they had returned to Bethlehem, and to Naomi's homeland, the story begins to present to us an ancient Hebrew custom, definitely taught in the Word of God, and familiar to the Jewish mind, but very strange to us who live in this part of the world. The Hebrew law required that if a man died without issue, his nearest of kin was to take the place known as the kinsman redeemer, become the husband of the widow, and raise up seed to bear the name of the dead man, and also to possess his inheritance. Living in Bethlehem was a man named Boaz, a member of the family of Elimelech, a near kinsman, and a man of wealth. Ruth went to glean, as was the custom, in the field of Boaz. No sooner was Ruth in the midst of the gleaners as they moved through Boaz' field, than Boaz became interested in her and went to his servants and said, "Whose damsel is this? And the servant that was set over the reapers answered and said, 'It is the Moabitish damsel that came back with Naomi out of the country of Moab' (Ruth 2:5-6). And Boaz stepped over to Ruth and said to her, 'Listen, daughter, do not glean in anybody else's field. Be sure to glean in my field and abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them.' But Boaz went still further. He also instructed that none of the young men who were employed by him should permit themselves to become interested in this young Moabitish woman. Then Ruth, 'fell on her face, and bowed herself to the ground, and said unto him, 'Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?' (Ruth 2:10). The answer that Boaz made shows how God had been moving in his heart. Boaz said, 'It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father

and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust' (Ruth 2:11-12). And Boaz recognizes that Ruth has been converted to faith in Jehovah.

All through this first conversation between Ruth and Boaz, something else begins to be evident. A modern story writer would probably say it was a case of "love at first sight." But we who know the movings of the God of Israel, know that He was moving toward a great and wondrous goal. When Ruth returns home and tells Naomi what has occurred, Naomi immediately advises her to take the proper steps which a Jewish maiden should take to make her claim upon Boaz in order that Boaz shall fulfil the law and become Ruth's kinsman redeemer. Ruth follows the advice of her mother-in-law, perhaps not fully understanding the strange Jewish law. But whether she understood the strange Jewish law or not, she did understand that she loved Boaz, and she had that keen feminine intuition that had already revealed to her that Boaz loved her. So Ruth makes her appeal and asks Boaz to become her redeemer in harmony with the law of Israel. Boaz gives her six measures of barley as the sign of his favor and as soon as Naomi sees the barley, she understands that Boaz' answer is favorable. She says to Ruth, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day" (Ruth 3:18). Naomi was right. Before the day was ended Boaz had made arrangements with the Jewish authorities to become the redeemer of Ruth. Wise old Naomi has handled the thing with rare human insight, with delightful discretion, with a tenderness of human love, and also with full understanding of Jewish law and custom.

III. NAOMI NURSES RUTH'S CHILD

The love story ends as all love stories should end. Boaz took her and she was his wife (Ruth 4:13). And when their child was born, the joy and the delight of the grandmother, Naomi, knew no bounds. She "took the child, and laid it in her bosom, and became nurse unto it" (Ruth 4:16). The child's name was Obed, and he became the father of Jesse, and Jesse became the father of David, and every Bible student knows that at the end of the Davidic line stands the wondrous figure of our Lord and Saviour, Jesus Christ, the Saviour, the Redeemer, of a sin-cursed world. God, Who knows the end from the beginning, was moving in mysterious ways His wonders to perform, when He stirred deep in the heart of Ruth, love for Naomi, so that she was willing to part with her loved ones at Moab, and go all the way to Bethlehem in devotion to her mother-in-law. The fruitage of her step was she became the wife of Boaz, and although a Moabitess, is definitely named in the genealogy of Jesus Christ.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

"How fragrant you are this morning!" said the gravel walk to a sprig of mignonette. "Yes," said the mignonette. "I have been trodden upon and bruised, and it has brought forth all my sweetness." "But," said the gravel walk, "I too am trodden on every day, and I only grow harder." Which shall it be with you and me, beloved: "The Almighty hath dealt very bitterly with me," or "Though He slay me, yet will I trust Him"? Our choice will either make or unmake us. —"Record of Christian Work"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. To what extent was Ruth willing to follow Naomi? (Ruth 1:16-17)
2. Had Ruth accepted the God of Israel? (Ruth 1:16; 2:12)
3. What was Naomi's attitude of soul toward God's dealing with her? (Ruth 1:13, 20-21)
4. What outstanding Christian virtue was manifested in the life of Ruth toward her mother-in-law? (John 15:13; I Cor. 13:13; Gal. 5:13-14; I Thess. 3:12)

5. What indication do we find that God had been dealing with Boaz as regarding Ruth? (Ruth 2:11-12)

6. What was Ruth's attitude toward the instructions of Naomi? (Ruth 3:5)

7. Was Boaz the nearest of kin to Naomi? (Ruth 3:12)

8. How did Boaz succeed in securing Ruth for wife, since he was not the nearest relative? (Ruth 4:1-11)

9. What was the token which revealed to Naomi that Boaz had decided to marry Ruth? (Ruth 3:17-18)

10. Inasmuch as five is the number of grace, is it not significant that Ruth is one of five women definitely mentioned by the Holy Spirit in the Messianic line? (Tamar—Matt. 1:3; Rahab—Matt. 1:5; Ruth—Matt. 1:5; Bathsheba—Matt. 1:6; Mary—Matt. 1:16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Have you ever read the book of Ruth? There are just four chapters in the book, but you will enjoy every word of it. The story of the book is about three women, whose names are Naomi, Ruth, and Orpah. Oh, yes, there are others mentioned in the book, but these are the three outstanding ones which we will study about in our lesson today.

Naomi and her husband were Jewish people who lived in Bethlehem, but who left their land because of famine, and they journeyed to the land of Moab. Here is the story as we find it in the first chapter of the book of Ruth. Naomi's husband dies and she is left with her two sons in the land of Moab. Her two sons marry Ruth and Orpah who live in Moab. In Ruth 1:5 we read that after ten years Naomi's two sons die and she is now left with

Ruth and Orpah, her two daughters-in-law. The precious lesson from the lives of these three women is a worthwhile one, for we see that their devotion to the Lord is different.

Naomi yearns to go back to the land from where she came, but she does not want Ruth and Orpah to leave their native land for her, and so she talks to them about it, and tells them she is leaving. Both Ruth and Orpah have come to love their mother-in-law, and tell her that they wish to return with her. But again Naomi speaks to them. This time Orpah decides to stay in the land, but Ruth will not leave Naomi. She has come to know the Lord whom Naomi loves, and is not willing to depart. Orpah did love Naomi, but not more than she loved her native land. As Orpah leaves, she leaves the Lord God, and stays to worship the gods whom her people worship; but Ruth is willing to leave all that her native land holds for her, in order that she might serve the true God whom Naomi worships. When Naomi saw Ruth was determined to go with her, she stopped talking, and she and Ruth depart for Bethlehem.

The truth that I trust you will see in this lesson is that although Ruth loved Orpah, yet her love for Naomi was greater, because through Naomi she had come to know the Lord. Ruth left all to follow Him. Do you love the Lord Jesus so much that you would be willing to leave everything in order to follow Him? If so, you decide as did Ruth. But if the things of this life still have a hold upon your life, you will be making your decision as did Orpah. She loved Naomi, but not as much as she did the things of that land. You may love the Lord Jesus, but He does not have all of your love unless you say as did Ruth, "Thy people shall be my people and thy God my God."

Yours in the joy of following Him,

Aunt Anna

Third Quarter, Lesson 3

Sunday, July 21, 1935

DAVID (THE GREAT-HEARTED)

Lesson Text: I Samuel 26:5-12; II Samuel 1:23-27

Devotional Reading: John 17:1-10

Golden Text:

"Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

David is one of the outstanding characters of the Old Testament, a man of strength, a man of Gideon character, a man of faith, a man of devotion to God. Through David, some of the most beautiful Psalms in the entire Book, were given to us. On one occasion David drifted from God into terrible sin, but under the dealing of the Holy Spirit, David is brought to the place of confession and restoration. In David we see a specific example of human weakness, but we also see the mighty operation and transformation brought about by the grace of God. We consider this character under three headings: (1) David, an Example of Occupation in the Lord (I Sam. 26:5-12); (2) David, an Example of Friendship (II Sam. 1:23-27); (3) David, an Example of Grace (Psalms 32:1-2).

I. DAVID, AN EXAMPLE OF OCCUPATION

In the twenty-sixth chapter of the book of I Samuel, there occurs one of the remarkable incidents of the life of David. It shows the bigheartedness of the man. It also shows the reason that David, just a poor sinner like the rest of us, was indeed a man of unusual kindness and gentleness of spirit.

King Saul was on the warpath to take the life of David. Bitterness, rage, jealousy, surged one on top of the other within the being of Saul against this young man, the son of Jesse. David was hiding out in the wilderness of Ziph. Word was brought to Saul apprising him of where David had sought retreat. In his rage, Saul gathered together three thousand chosen men of Israel, and went down into the wilderness in search of David. Faithful men in the employ of David, brought back word to him that King Saul had come into the wilderness with a force of three thousand men, and was seeking his life.

David and one of his faithful men, a man named Abishai, came to the encampment of Saul in the wilderness of Ziph by night. Saul was asleep and his men about him. David and Abishai steal quietly into the camp in the midst of the sleeping soldiers, and stand beside the prostrate form of king Saul. Abishai offers to kill Saul, and thus rid David of his enemy. But David said to Abishai, "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed; but I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go." For there had been a spear stuck in the ground at Saul's bolster, and a cruse of water was nearby. "So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the Lord had fallen upon them" (I Sam. 26:9-12).

The two outstanding features of this remarkable incident are: First, that David's heart carried no bitterness or enmity for Saul in spite of the fact that Saul was at that very moment seeking his life. And the other fact is that the reason for the nobility of character which stands out so magnificently in David, is the fact that his mind is full of the things of God. David's utterances, even as he was standing beside the sleeping figure of Saul, reveal the secret of his mercy and his kindly attitude. The name of the Lord is continually on his lips. Says he, "As the Lord liveth, the Lord shall smite him." Again says he, "The Lord forbid that I should stretch forth mine hand." And then he calls Saul, "the Lord's anointed." David is a striking example of occupation in the Lord.

This blessed truth is found everywhere in the Scripture. God is constantly seeking to impart to us that the secret of victory is fastening the eye upon our Lord and Saviour, Jesus Christ. In Isaiah 26:3 we are told, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." In Hebrews twelve we are exhorted to lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us. And then the secret of how these three great things can be accomplished in the life is given to us, "Looking (off) unto Jesus the Author and Finisher of our faith" (Heb. 12:2). In verse three of the same chapter of Hebrews, we are commanded to "consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." And in the Colossian letter the apostle Paul, in chapter three, says to us, "Set your affection (mind) on things above, not on things on the earth" (Col. 3:2). And the immediate context tells us specifically, when the mind is turned toward the things above, that that is where Christ sitteth on the right hand of God. The secret of power, the secret of nobility, the secret of victory over sin, the secret of being transformed into the likeness of our blessed Lord, is setting the mind where it belongs—on Jesus Christ the Son of God. The secret of doing God's will is occupation in Christ.

David had found the secret, and although Saul was his bitter enemy and was pursuing him to the death, when David had Saul within his very grasp and could easily have smitten him and killed him, David said, "No, he is the Lord's anointed. Let us take something with us which will reveal to Saul that he has been within our power, and thus Saul will know of our mercy and grace. But let us not kill him. We cannot honor God that way."

II. DAVID, AN EXAMPLE OF FRIENDSHIP

The sweetness and blessedness and reality of the deepest type of friendship is fading out of many of the relationships of life. Men are too busy building up themselves, to be friends. Men are too self-centered to be friendly. Personal ambition and self-seeking are so dominant in the lives of men in this day and hour that it is impossible for that thing which H. Clay Trumbull called, "the master passion,"—friendship—to find a place in the life. One of the finest expressions of the Christian life that can be found in the life of a man, is friendship. David is a striking example of what God can do in a man's life in making him a true and noble friend.

In I Samuel eighteen, we find ourselves standing at that moment in sacred history when David has just defeated the giant Goliath. His striking victory is on the lips of every man. King Saul himself is astonished at the prowess of the young fellow. The King begins to enquire who he is. The King says to his right hand man, Abner, "Inquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite" (I Sam. 17: 56-58). Standing beside Saul as Saul inquired concerning whom David might be, was Saul's own son, the young prince, Jonathan. As the two young men, Jonathan and David, looked into one another's eyes, the Spirit of God wrought the blessing of friendship between them. The record says, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day (that is, took David) and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan (the heir apparent to the throne of Israel) stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (I Sam. 18:1-4).

This beautiful friendship which had sprung up between these two magnificent young men, Jonathan, the son of Saul, and David, the son of Jesse, continued to the death of Jonathan. And even after the death of Jonathan, the loyalty in the heart of David found wonderful and precious expression, and is definitely recorded in the Word of God. The Lesson Committee has given us for today,

as a part of the lesson text for this present study, the beautiful tribute which David pays to Jonathan after Jonathan's death. David cries out, "How are the mighty fallen in the midst of battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

In the book of Proverbs the Holy Spirit gives us an inkling of how God views the precious relationship of friendship. In Proverbs 17:17 we are told, "A friend loveth at all times." In Proverbs 27:9 it says, "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel." In Proverbs 27:17, "Iron sharpeneth iron; so man sharpeneth the countenance of his friend." In Proverbs 22:24, "Make no friendship with an angry man; and with a furious man thou shalt not go." And in the fifteenth of John our blessed Lord Himself lifts the relationship of friendship to a high and exalted place. Says He, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you" (John 15:15). May God give us Christian men who are willing to lay aside all thought of selfishness, take on the burden for the souls of men, and become in that finest, deepest, truest scriptural sense, friends, friends who would be willing even to die to bring blessing into the life of another, to impart the Message to the life of another, and to lead the life of another into such self-immolation that he himself will begin to show forth the beauty and wonder of Christian friendship, the master passion.

III. DAVID, AN EXAMPLE OF GRACE

The marvelous passage which reveals David as the special recipient of the grace of God is found in Psalm 32:1-2, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

David had committed terrible sin. His sin involved both murder and adultery. David had come to realize the awfulness of his sin and had confessed it before God in that wonderful Psalm, the fifty-first. In this Psalm (the thirty-second) David testifies of his marvelous standing in Christ when he declares, "Blessed is the man unto whom the Lord imputeth not iniquity." When Paul refers to this experience in Romans 4:6-8, he says, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." David's testimony is the marvelous testimony of the eternal security of the believer. He is stating that although he had drifted into this awful expression of iniquity and shame, he was one of those to whom God would not impute sin. This is the marvel of the grace of God. This is the demonstration of the security of the believer. This is lovingkindness which is beyond all human understanding, but it is nevertheless the record of the Word of God. David becomes one of the most striking examples of what the grace of God will do for a man whose life is cursed by sin.

Thus we have seen David, an example of the blessing of occupation in Christ producing a man of great nobility, David, an example of friendship which reveals in him the beauty of self-forgetting love, and David, an example of what the grace of God can do for an unworthy soul.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Decorah-Posten published recently a Lindbergh anecdote which deserves wide circulation. Col. Lindbergh is said to have been invited to a banquet at a New York hotel at which the charge was \$5 per plate. He turned down the invitation, and when pressed for an explanation gave the following answer:

"When I landed not long ago at Shanghai, China, I was told of the great famine which was then being exper-

ience, and that a thousand persons each day were dying from famine and pestilence. Of the many doctors who had been sent to this section where the need was the greatest, only seven returned. Since it was necessary to get medicine as soon as possible to the stricken area, I offered my airplane for the purpose. We loaded on all that could be carried. When we landed and the doctors came to take the medical supplies, the crowd rushed forward to see if we had anything to eat. They even tried to eat the wings of the plane. We were able after some difficulty to take off for another load of supplies. But when I left China I looked on the world with different eyes. Science is all right. It has given me my airplane with which I can cruise around, in good or bad weather. But we must have something greater than science; we must have a new spirit, and I cannot eat a meal that costs five dollars as long as my airplane bears the marks of the teeth of those who are hungry, and as long as famine is with us."

—From "The Western Guard"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. How does David reveal the total depravity of all mankind? (Ps. 51:5)
2. When David drifted into awful sin did he lose his salvation? (Ps. 51:12)
3. When believers become bitter against one another, against whom is that bitterness directed? (Luke 10:16; I Thess. 4:8)
4. Does God's Word teach that a soul should seek revenge even when wronged? (Lev. 19:18; Rom. 12:19-20)
5. What should be the Christian's attitude toward spiritual leaders and those whom God has placed in authority? (I Chron. 16:22; I Sam. 24:6; 26:11; I Tim. 5:17)
6. What does God's Word teach about friendships? (Prov. 17:17; 22:24; John 15:13, 15)
7. How did Jonathan's love for David compare with Christ's love for the sinner? (I Sam. 18:4; Phil. 2:5-8; II Cor. 8:9)
8. What was David's testimony concerning the grace of God? (Ps. 32:1-2; 85:2; 130:3; Rom. 4:6-8)
9. Can a believer commit a sin in this age that God cannot forgive? (Ps. 85:2; Isa. 53:5-6; I John 2:1)
10. Will the believer in Christ ever be judged for his sins? (Jer. 31:34; Isa. 38:17; Micah 7:19; Rom. 8:1)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

There are many of the Bible stories that we hear about David. There is one about David as the shepherd boy and

his faithfulness in tending the sheep. Then there is the one about David and the giant Goliath, and how he defeats this enemy of the children of Israel. Then you recall the story of Saul and David, how that Saul sought to kill David, because he knew that David was to be God's new king for Israel. And then the story of David and Jonathan. I am sure that you have heard at least one of these stories about David. Each one is interesting, and could be taken for a lesson, but we will only have time to speak of one of them. I know you will enjoy the one about David and Jonathan, for in this story we see how God works in the lives of His children.

Saul was king over the children of Israel. He was the one whom the people chose as king. Saul was a very wicked king, and caused many heartaches to all of God's people. Saul was not God's choice for king, but since the people wanted him, God let Saul be king. It was not long after Saul became king that the people saw their mistake, and found that Saul was not leading them toward the things of God.

God sent word to Saul to go and fight against the Amalekites and utterly destroy them. But Saul disobeyed the Lord, for although he fought against the Amalekites, he did not utterly destroy them. He saved Agag the king and kept part of the sheep and oxen. God sent Samuel to tell King Saul of his disobedience, and that the kingdom shall be taken from him. At the same time Samuel is sent to anoint David as God's king over Israel. It is because of this that Saul hates David, and seeks in every way to get rid of him. Now as we come to the part of the story where David and Jonathan have become friends, we see a very unusual thing take place. Jonathan is Saul's son, and yet he has become a close friend of David. David and Jonathan have made a covenant that they will stand by one another no matter what may come. Jonathan realizes that his father is wrong in seeking to kill David, and so he warns him of every danger which his father plots against him. This was the friendship which Jonathan had with David. He was a true friend indeed. Even after Saul was dead, and David was made king over Israel, he never forgot the kindness of Jonathan. Although Saul was very wicked and sought to kill David, yet when David was come to the place where he wished to show kindness to one of the household of Saul, he did it because of Jonathan's sake. You will find this beautiful story in II Samuel 9.

Although we have no earthly friends who may take the place of David and Jonathan, we do have a friend in the Lord Jesus Christ. And God our heavenly Father shows kindness and goodness to us because of His Son Jesus Christ's sake. In the Lord Jesus we have a friend who never fails us, and who guides us every step of the way.

Yours in the love of our Saviour,

Aunt Anna

Third Quarter, Lesson 4

AMOS (PROPHET OF SOCIAL JUSTICE)

Sunday, July 28, 1935

Lesson Text: Amos 7:7-17
Devotional Reading: Ps. 85:7-13

Golden Text:

"Let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24).

Amos lived in a day of financial and business prosperity, and a day of spiritual depression. Amos was a man of unusual force of character, and was sort of a forerunner for the parade of prophets which move through the latter part of the Old Testament. He came from the little town of Tekoa, and was especially called of God to his task as prophet to the people of Israel. We discuss this interesting Old Testament character from five standpoints: (1) Amos, the Herdsman (Amos 1:1); (2) Amos, the Prophet (Amos 1:2-15; 9:11-15); (3) Amos, the Literary Genius (Amos 2:7; 3:12; 8:11-12; 5:8); (4) Amos, the Fearless (Amos 7:8-17); (5) Amos, the Servant of God (Amos 7:1; 8:1).

I. AMOS, THE HERDSMAN

In the first chapter and the first verse, the prophet Amos tells us what his task has been. He is not ashamed of the only calling from which he has come. He was a herdsman in Tekoa. It is no disgrace to have been engaged in a humble task. Throughout the Scripture God indicates the high dignity of service. The men whom God uses are very frequently men who have outstanding ability in some secular line of service. King David, himself, was a shepherd. Luke was a doctor. Matthew was a tax collector. Paul was a tent maker. The Lord Jesus, Himself, was a carpenter. Instead of belittling, the Bible exalts the commonplace tasks of life. The very first verse of our record lets us know that Amos was a herdsman.

II. AMOS, THE PROPHET

And what a prophet he was. In verse three, he cries out, "Thus saith the Lord." And then follows terrific pre-

diction concerning the matter. In verse six, he cries out, "Thus saith the Lord," followed by prophecies of calamities to fall upon Gaza, Ashdod, and Ashkelon. Again in verse nine the words ring forth, "Thus saith the Lord," followed by terrible prognostication of judgment upon the city of Tyros. And so on through the first chapter and on into the second, direful prophecies go forth from the heart and lips of Amos.

But we must not get the impression that all the prophecies of the book of Amos are prophecies of judgment and calamity, sorrow and wretchedness and tribulation. They are not. In the ninth chapter of the book and verse eleven, Amos, led by the Spirit of the living God, gives us a wonderful picture of the coming Kingdom. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." It is a prophecy that the kingdom over which David reigned shall be restored to its pristine glory, beauty, and power. In verse thirteen, he says, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." Amos is catching a vision of the Kingdom with all its wondrous blessing. And furthermore he adds in verse fourteen, this Kingdom blessing will bring the special recognition of the people of Israel, "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:14-15). It is a marvelous prediction of the restoration of Israel in the Kingdom dispensation, the seventh and last dispensation of earth's time history.

When the prophet Isaiah would speak of this same wondrous event, the coming Kingdom and the restoration of Israel, he says in Isaiah 11:12, "And He (God) shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

There are certain ill-advised and uninstructed teachers who dare tell us that God is through with His dealing with Israel, that the prophecies of the restoration of Israel will never be fulfilled. By simple faith in the clear declarations of the Bible, we repudiate such Bible-destroying notions and take our stand on the simple testimony of the Book. When God says that He is going to plant them upon their land, God means that He is going to plant them upon their land. When God promises them that they shall no more be pulled up out of their land, that means that they shall no more be pulled up out of their land. Simple faith is far superior to ingenious interpretations.

And when John, the Revelator, is led of the Holy Spirit to speak of this same marvelous Kingdom when Israel shall be restored, he says in Revelation 20:6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." The thousand-year reign of our blessed Lord and Saviour Jesus Christ, is none other than the coming Kingdom when Israel shall be restored and God shall plant them in their land, and they shall be no more pulled up out of their land. From beginning to end of the Scripture we will find the most satisfying and complete agreement in the biblical testimony on the subject of the coming Kingdom. Yes, indeed, Amos was a prophet of the most high God.

III. AMOS, THE LITERARY GENIUS

Although God reached down into a group of herdsmen to get his prophet, Amos, we find that he writes like an old hand. He has a clear, vigorous style, and constantly employs the most delightful and unexpected comparisons. When Amos describes the stingy man, in Amos 2:7, he says that they "pant after the dust of the earth on the head of the poor." Perhaps not a very beautiful comparison, but certainly one that is indescribably graphic. When Amos would describe the terrible spiritual danger that

has come to those who follow after the practices of idol worship in Samaria, he says, "As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria" (Amos 3:12). He is warning them that if they continue in their idolatry, that all that will be left of them spiritually is a couple of legs and an ear. And when Amos would describe the awful condition which is come upon Israel because of the breakdown of the preaching of the Word, he says, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11-12). The mind of the men of Israel is very familiar with a famine of bread. Amos has chosen something that they know about from experience, he applies it spiritually and says that Israel is headed for another kind of famine much more deadly, much more terrible, a famine of the Word of God. And when Amos seeks to describe the immensity of the power of God, in Amos 5:8, we find that his breadth of thought reaches to the constellations of Orion and to the Pleiades, and he cries aloud to the men of Israel, "Seek Him that makes the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is His name" (Amos 5:8).

It is impossible for us to continue the demonstration of Amos' remarkable literary ability and his reaching into every familiar realm of thought to get his illustrations and his comparisons, but in the four which have come before us we have seen him employing the dirt on a poor man's head, the two legs and an ear of an animal that has been almost completely devoured by a lion, and famine, and two familiar star groups in the starry heaven. Here is both variety of material and uniqueness of application. God had laid His hand upon the right man.

IV. AMOS, THE FEARLESS

Fearlessness of character always excites admiration. In his encounter with Amaziah, Amos revealed the utter fearlessness of his heart and his absolute dependence upon God. Amaziah was a leader in the ecclesiastical circles of ancient Israel. In the language of today, we would refer to him as a "big shot." Amaziah was greatly distressed by the straight talk which Amos had been giving forth. So "Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words" (Amos 7:10). Amaziah evidently wanted Amos deported. In fact, he says to Amos in verse twelve and thirteen, "Flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at Bethel." The reply of Amos shows the utter fearlessness of his heart. Amos says, "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto My people Israel. Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord," and Amos utters a prophecy against Amaziah, and against Israel, which is a terror, "Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land" (Amos 7:14-17).

It is just such characters as Amos that are needed today to face the awful condition which is so rapidly heading up. Modernism, with its denials of the Word of God; Communism, reaching into our Christian Endeavor and other young people's organizations, yes, and even getting its resolutions before the conventions of our great denominations; Atheism, making more terrible strides than it ever has before in the history of our nation; and the breakdown of all standards in our colleges and universities, harbinger of more awful things for America in the next few years—all these terrible conditions call for a

fearlessness and a fine dependence upon God such as we find in this man Amos. May God give us such preachers and such teachers for the coming day.

V. AMOS, THE SERVANT OF GOD

In Amos 7:1, Amos says, "Thus hath the Lord God showed unto me." In Amos 8:1 he again says, "Thus hath the Lord God showed unto me." Amos had been willing to leave his herds. Amos had been willing to leave Tekoa, and to come into a thankless job of proclaiming the Word at Bethel, to Amaziah and to the king of Israel. Amos was God's man, God's representative, faithful to Him and willing to suffer if need be, for the message which God had imparted.

What a marvelously versatile man is revealed to us in this Amos. We see a man, working yonder in the center of the little town of Tekoa. We see a prophet of no mean ability, daring to pronounce his denunciations against the cities of Palestine, and then predicting the mighty glory and splendor which shall yet come to the people of Israel. We see a literary genius, whose mind flows out in the most amazing directions and brings into his employ every imaginable figure and comparison to make more clear the message of God. We see a fearless man, who even in the face of the denunciation of the ecclesiastical leader of his day, proceeds to pronounce the judgment of God. And last of all, we see that which is more vital than anything else, a humble, loving, willing servant of Jehovah. Praise God for Amos. We would like to see more of him in our own day and age.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Edward Whymper, a famous engraver and Alpine climber, had made many attempts to climb the Matterhorn, and was more determined than ever when he learned that Carrel of Breuil and a party of Italians were to attempt it. His party consisted of four climbers—himself, Mr. Hadow, an English clergyman named Hudson, and a young enthusiastic climber, Lord Francis Douglas. The guides were two brothers named Tangwalder, and a famous, daring guide, Michel Croz. All went well until the top was reached, and, for the first time, man stood on the dizzy peak, enjoying a wonderful view, and having, as Whymper described it, "one crowded hour of glorious life."

They re-roped themselves to descend in the following order: Croz first, Hadow next, then Hudson and Lord Francis Douglas; the senior Tangwalder in front of Whymper and the younger Tangwalder in the rear. Carefully, they let themselves over the fearful precipice, Croz, out of sight of the rear members, helping Hadow to find a footing over the yawning abyss. A startled cry, and Hadow fell onto Croz, hurling him off his slender foothold. Hudson and Lord Douglas were dragged after them, but the experienced climbers above tightened the rope between them and stood firm, and bore the shock as one man. There was still hope of salvation if the rope would hold. The rope ran out and the blow came, and the cord snapped like a thread. The horrified climbers above saw their friends spreading their arms and legs in a hopeless attempt to stop their slide to the edge, and then saw them plunge over the precipice, four thousand feet in height. For nearly an hour they stood in petrified silence. At length the guides began to weep, crying that they could never attempt that fearful descent. Mr. Whymper, however, nerved them to the effort, and hours later they arrived in Zermatt to tell their sad story.

The broken rope was examined. Why had it not held? Alas, it was only a sash cord. It lies now in the little museum there. Alpine club ropes are distinguished by a red cord running through them. How came the guide Tangwalder to use a mere sash cord on such an important occasion? The mystery has never been cleared up. He was tried before a French tribunal for breach of his duty, but was acquitted. Some thought that knowing the risk he purposely chose a thin rope, so that he might not be dragged down in case of a fall. He, however, strenuously

denied that he had any ignoble purpose. But the lesson lies on the surface; it was the wrong rope.

—From "Something to Read"

So with Amaziah the priest of Bethel, and the false prophets who discounted the witness of Amos and other men of God in Israel's life. The consequences told the story.

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Does God only call those of high rank, wealth, and prominence into His service? (I Cor. 1:24-29; II Cor. 3:5)
2. What does God require of those who would serve Him? (Micah 6:8; Luke 14:11; Col. 3:12-17; James 4:10; I Pet. 5:6)
3. Did Amos predict a time of judgment and tribulation for Israel? (Amos 4:12-13; 5:18-24; 6:8-10)
4. Did Amos prophesy the restoration of Israel, and a literal kingdom upon the earth? (Amos 9:11-15)
5. Is God through dealing with the nation Israel? (Hosea 3:5; Amos 8:7-14; Zech. 12:10; Rom. 11:25; II Cor. 3:13-16)
6. Where will Israel be restored? (Isa. 11:15-16; 14:1-2; 27:12-12; Jer. 16:14-15; Amos 9:7, 11-15)
7. Why was Israel dispersed among the nations? (Deut. 28:62-65; Ezek. 36:17-20)
8. How does the fearlessness of Amos compare with Paul's admonition to believers of today? (I Cor. 15:58; II Tim. 4:1-2)
9. Did Amos proclaim his judgments against Israel by divine authority? (Amos 1:3, 6, 9, 11, 13; 2:1; 7:1; 8:1)
10. Will Israel yet enjoy the long promised Kingdom blessings? (Amos 9:13-15; Isa. 60; 61:4-6; 62:4-12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Amos was a prophet. He lived in a village of Tekoa, which is about six miles south of Bethlehem. Amos lived during the reign of King Uzziah. The story of Amos as we shall study it today will carry us back to the time when Jonah went to Nineveh to tell the people that unless they repented of their sins, that the whole city would be destroyed. I am sure the story of Jonah is more familiar to you than that of Amos, so if you will, just remember that these two things took place about the same time.

When God wants some one to do a task for Him, He does not always choose those who are mighty men, for when God needed a prophet to speak to His children, He chose Amos. Amos was a man who was working on a farm, and while at his task the Lord spoke to his heart, and Amos became God's chosen vessel to minister to Israel. Amos was a fearless man, and surely he showed this splendid trait when God sent him with a message. He proclaimed that message just as fearlessly as he had done his own tasks before.

Amos brought a message of judgment to the people, and although many tried to get him to change his message, he continued to do what God had told him to do. None of the arguments that were made to him caused him to change his mind. God had a task for Amos, and Amos performed the task. God never sends His messenger with a message but what He gives him the strength and grace with which to tell it. When the Lord speaks to your heart and wants you to do something for Him, do not shrink from the task, but do the task, not in your own strength, but in the strength which He will give you. You may be assured that the task will be done as He wants it done, and it will bring just the results that He wishes to come from it.

Yours in knowing His will is best,
Aunt Anna

WHEN GOD DEALT WITH JONAH

(Continued from page 119)

It is ridiculous to believe that the Christ Who created whales was unable to create one large enough to swallow a man. It could have happened, and the Scripture says it did happen, upon the authority of Jesus Christ (Matt. 12:40). It is not hard to believe Christ for He did no sin, neither was guile found in His mouth (1 Peter 2:22).

IV. THE SCRIPTURE

GOD deals with men on the basis of their knowledge. Jonah knew Scripture. He quotes no less than seven times from the Psalms alone. Jonah knew better; "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). This knowledge increased his responsibility to God and accounts for God's peculiar dealing with him.

Jonah's flight from the presence of the Lord was characterized by four steps downward. First, he left the mountain tops of sweet fellowship to go down to Joppa (Jonah 1:3). Next he went down into the ship (Jonah 1:3). Then down into the belly of the great sea monster (Jonah 1:17). Last of all to the bottoms of the mountains (Jonah 2:6). When Satan sees a child of God on the toboggan of rebellion he delights to shove him to the bottom of sin. But God did not leave His servant there. After Jonah's prayer and return to the Lord, God "spake unto the fish, and it vomited out Jonah upon the dry land" (Jonah 2:10). It may be four or more steps down but only one step back to God.

We can learn a lesson from the fish. It obeyed every command of God, while man taxes the patience of his Creator.

When a soul separates from the Saviour it is the soul that departs, for He has said, "I will never leave thee, nor forsake thee" (Heb. 13:5). How unnecessary it was that Jonah should have undergone this experience of God's dealing with him. "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:31, 32). Let us remember that we are responsible to God and were created for His pleasure. May the Lord teach us to give Him our obedience, love, and service in appreciation and gratitude for the One Who died for our sins at Calvary.

THE CALL AND THE ANSWER

(Continued from page 120)

Paul, the Apostle, received a call from God which was simultaneous with his conversion on the Damascus road. His call was to Apostleship and preaching the Gospel of Jesus Christ to the Jews first, then to the Gentiles. God made him "a chosen vessel." Paul gives us his answer to his call in his plea before King Agrippa, "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision." Also at the end of his earthly sojourn, he testified without boasting, "I have fought a good fight, I have finished my course, I have kept the faith." Paul was what all of us should be—an obedient Christian.

Abraham obeyed—Isaiah was willing to be sent—Jeremiah grew in grace—Peter and Andrew left their nets and followed—Paul was not disobedient. Will our obituaries reveal such submission and response to God's call? Some day we will have to give account before God as to how we spend our time and lives. A crucified Christ will account for our redemption, but we will have to answer for ourselves as to how we met God's claim and call for our life. If we have wasted that life, we shall receive small reward and contrariwise if we have served well we shall receive many rewards. "Who will go?" only asks one answer, "SEND ME."

FUNDAMENTAL FACTS OF THE FAITH

(Continued from page 123)

That He by the grace of God should taste death for every man.

Could answer be more satisfying? He tasted death for ALL. The redemption that God purposed Christ should obtain was the redemption of the race. Not the redemption of a select group. Not redemption for an exclusive few, but He tasted death for every man.

This does not mean that all men are saved, but it does mean that by the ineffable wonder of Identification, the redemption price is paid for every man, and consequently, salvation is instantaneously available to all who will receive it from the giving hand of a loving Lord. Hence the Spirit cries out to the souls of men, "Believe and be saved."

Thus the Scriptures reveal to us that the persons of Identification are Christ and mankind. The time of Identification is the hour of our Lord's suffering on Calvary's tree. And the results of Identification are a shameful death for the Lord Jesus Christ, and wondrous redemption for the needy souls of men.

Ah, friend, what will you do with such a thrilling salvation? Do not reject it, but accept it now!

PREPARE TO MEET THY GOD

(Continued from page 121)

been washed in the blood of the Lamb?" The God of holiness cannot tolerate in heaven the stench of the sin-reeking soul which has never taken Jesus as a personal Saviour. What a moment of horror and overwhelming embarrassment it will be to you, at this second event, when you stand before the Great White Judgment Throne of God, and learn to your great horror that it is too late.

Over in Revelation 20:11-12 we have the description of this interview. Hence, this event is a reality of Scripture, and not the figment of an emotional imagination.

And I saw a great white throne and Him that sat on it . . . And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

This interview with Almighty God before the Great White Throne, at the very end of time, when the unsaved dead shall be resurrected, will mark the climactic juncture of unsaved man's history. Here he will look back upon the forfeited opportunity of past time; but ahead, through his own choice before death, to his allotment of pain, sorrow, and separation from God for all the future ages of eternity. This same interview paves the way to the third and last great event of the future.

III. DECISION OF THE SUPREME JUDGE

It is appointed unto men once to die, but after this the judgment.

Prepare to meet thy God.

ONE could not conceive a more frightening statement than that which will proceed from the mouth of Almighty God as He says, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God (John 3:18).

During the interview, the book of life will be opened. God will search in vain for your name, if you have rejected His Son, for Revelation 20:15 says,

And whosoever was not found written in the book of life was cast into the lake of fire.

The eternal fire and brimstone are to some people, mere figures of speech or tropes in poetry; but not to our God, Who says, "Prepare!" What a mocking blank will be in the book of life where your name could have been.

Praise God, there is an alternative for you, dear reader, so that you will not have to face the last two events, but will face only the first one, and it will be pleasant. Jesus Christ, the One Who died upon the cross of Calvary bearing our sin and judgment, says,

I am the Door: by Me if any man enter in, he shall be saved (John 10:9).

Will you not take Him as your Saviour, dear friend, and thus escape the horrors of judgment? The Bible says,

Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31).

By so doing you will satisfy God's demand to Prepare to meet thy God!

IN THE BOOK NOOK

(Continued from page 129)

of Jesus Christ. In his bibliographies he cites both conservative and liberalistic authors, but, so far as we can see, he is not influenced by the latter school in his handling of the New Testament. Still, it seems odd to see liberals, like Streeter, Bacon, and Buttrick, and conservatives, like Ramsay, Machen, Robertson, and Lenski, cited as references without giving the reader any idea of their different viewpoints. We wonder whether church workers will be able to discriminate among these authors and get the true view of the New Testament.

"THE NEW TESTAMENT: A STUDY," by Prof. Herbert C. Alleman, D.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Price, 65 cents.

MOTHERS IN THE BIBLE

We always like Dr. Donald Davidson's books. He is simple, practical, and ever true to the Bible. These talks were first delivered to a group of mothers belonging to the author's parish. Some of them were sufferers through the depression which struck England as well as America. They needed help and comfort, and therefore came to these meetings to hear these vital messages from their pastor's lips. It is surprising to note how many treasures new and old he was able to draw from the Bible and its picture of mothers, beginning with Eve and ending with the mother of James and John. Many other people besides mothers will, we feel sure, be interested in these vivid character portrayals.

"MOTHERS IN THE BIBLE," by Rev. Donald Davidson, Ph.D. Marshall, Morgan & Scott, Ltd., London and Edinburgh. Obtainable from Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.50.

UNTO THE SKIES

What Christ has done and is doing in transforming lives in Ludhiana, India, is graphically told in this book. Many instances of such changes are recited. The persecutions the Christian converts had to endure are also vividly described. The converts are ostracised socially; they are hounded and pursued; sometimes even their lives are threatened; still they remain steadfast in the faith. The author tells her stories very well, because she has the gift of narration. She is a member of the faculty and staff of the Women's Christian Medical College of Ludhiana—an institution which is like a bright light in the midst of much suffering and sin. The book is not only written in an interesting way, but also furnishes much information regarding pagan religions and practices and missionary work among the natives. The book is illustrated with photographs.

"UNTO THE SKIES," by Lilian G. Carleton. Pickering & Inglis, Pubs., 14 Paternoster Row, London, E.C.4, England. Price, 3s. 6d. (about \$.84).

A DESERT JOURNAL

Three English women went to China under the auspices of the China Inland Mission, and travelled extensively in the central and western parts of China, holding evangelistic meetings and distributing Bibles and other Christian literature. In this book they have given a graphic account of their travels in the form of letters. They had many adventures, because that part of the country was infested and often raided by bandits. They often had to put up with hardships from bad roads, pouring rains, snow-storms, cold, heat, drought, and many other difficulties. On the other hand, there were many amenities along the routes they followed, for as a rule they were kindly treated by the natives and the missionaries in the various stations. Besides their direct missionary work, they give descriptions of the country they traversed and the peculiar customs and religious beliefs of the natives. Thus their book is informing. They have told their story in a delightful way. Their experiences prove once more the transforming power of the Gospel of Jesus Christ.

"A DESERT JOURNAL," by Evangeline French, Mildred Cable, and Francesca French. Constable and Company, Ltd., London, England; also China Inland Mission, 237 West School Lane, Philadelphia, Pa. Price, 7s. 6d; \$3.00.

CHILDREN OF GOD AND OTHER STORY SERMONS

Preaching to children is a fine art. It is an art which the author of this book has mastered; for the sermons were delivered to audiences of both children and adults who derived much profit from them. In each sermon the preacher chose a Bible text, told a true story, sometimes a couple of stories, and then made the application in a very direct and practical way. Some of the stories are quite striking; but they are factual, not fictitious; and that gives them added value. We believe that children are more impressed with lessons drawn from real life than in those drawn from framed-up stories artificially manhandled to convey a moral. These stories are selected from biography, history, and many other sources. The author found that the grown-ups in his congregation were quite as much interested in these story-sermons as were the children. We are glad to say that they proved very interesting—and stimulating, too—to the reviewer whose childhood belongs to the long ago.

"CHILDREN OF GOD AND OTHER STORY SERMONS," by Rev. W. R. Siegart. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Price, 75 cents.

THE TEACHERS' GUIDE

The editor of this valuable book on the International Sunday School Lessons for 1935 is Dr. James R. Kaye, who is also well known as the editor and compiler of the "New Analytical Indexed Bible," published by the same firm. We are glad to commend this excellent edition of the Bible, because, in one handy volume, it not only gives the biblical text, with the marginal references in convenient form, but also imparts a vast amount of valuable information about the inspired Volume. The same appraisal may rightly be given to the "Teachers' Guide" for 1935. Dr. Kaye's notes on the lesson are real and true expositions of the biblical text, and are constantly accompanied with practical applications to human life and experience. It rejoices us to note that the work is soundly evangelical throughout. In the very first lesson the deity of Christ and the vicarious atonement He wrought for sinners are upheld without any equivocation. Our Lord is also regarded as the eternal Son of God become incarnate in human nature. If Sunday-school people want a solid work of biblical exposition that never becomes commonplace, but is filled with real living interest, let them get this work and use it.

"THE TEACHERS' GUIDE," by James R. Kaye, Ph.D., LL.D. John A. Dickson Publishing Company, Jefferson Street, Chicago, Ill. Price, postpaid, \$1.65.

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A Training School for Christian Workers
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*So then
every one of us
shall give account
of himself
to God.*

Romans 14:12





GRACE AND TRUTH

*Fifteen Cents the Copy
One Dollar Fifty the Year*

Missionary Number

Clifton L. Fowler
Editor



June

1935

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◀ OF THE DENVER BIBLE INSTITUTE ▶

"Grace and Truth"

"At the Helm"

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DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God; Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers of this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by word and deed to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Missions

THIS is the Missions number. As it goes to the great family of readers of "Grace and Truth" it is attended by the earnest prayer that God shall use it to stir up missionary interest in any and every mission activity where the truth of God is proclaimed and the Lord Jesus Christ is honored. And there is a special yearning and prayer in our hearts that God shall use this number of the magazine to awaken new friends and stimulate larger stewardship for the work of the Berean American Mission—the missionary work in the Belgian Congo being sponsored by the Denver Bible Institute.

Floods

THE spring floods are being reported in many parts of the United States. The A. P. News Service reports one of them as follows:

Hundreds of families in Oklahoma and Texas moved to higher ground Tuesday as flood crests moved toward their lowland homes.

Newspaper reports throughout the U. S. show that the appalling flood crests of sin, shame, crime, and iniquity are engulfing the nation. And alas, millions are living in the lowlands. It is high time for hundreds and thousands of families to be moving to higher ground, and this can only be done through simple faith in, and loving obedience to, our Lord and Saviour Jesus Christ.

President Fowler's Trip

BEGINNING shortly after the close of school, President Fowler will, God willing, be on a Bible conferece and evagelistic trip from which he will not return until approximately October first.

This series of conferences and evangelistic meetings will take President Fowler as far east as the Atlantic seaboard, and also in Canada. We bespeak the earnest prayers of God's people upon our president's testimony that souls may be won to Christ, the saints mightly built up in the things of the most holy faith, and the cause we so deeply love strengthened to the glory of our adorable Lord.

Our Need

THE special need of our beloved school at this time is *prayerful, regular giving*. Prayerful giving means that the heart of the giver goes with the gift. Regular giving means that there is being provided a steady income to meet the needs of the work, and maintain the school, as well as the rich blessing which comes to the life of the child of God who systematizes his exercise of stewardship. Occasional giving brings blessing to both donor and recipient, but regularized giving disciplines the giver and sustains the receiver. In the carrying on of such a work as D. B. I., the needs never stop, consequently,

our big need from the business standpoint is a group of consecrated givers who never stop.

Honor

HONOR is dying from the hearts of men. Embezzlement is becoming common; defalcation of funds that have been received in sacred trust is frequently reported; disloyalties in friendship are all too common; treachery in a thousand forms, and the viewing lightly of the marriage vows seem to have become national characteristics. Even Christians allow themselves to be drawn into low standards of fidelity. Pledges and promises, involving a life yielded to Him

for service, are sacredly given to God and then ignored, set aside, and forgotten. The daily newspaper is a constant testimony of the awful fact of a rapidly lowering concept of what honor is, or worse still, a real disdain for anything which purports to be honor. The standard of today seems to be, "Anything is O. K. if you can get by with it." These are indeed trying days in which to live the life that is a testimony for Christ, but His strength is fully sufficient. Let us not forget that the Holy Spirit hath said,

Honor shall uphold the humble in spirit.

Preeminence—Of Whom?

ONE of the greatest tragedies of human kind is satisfaction with the lesser value. Service for Christ is good, but how often it robs Christians of time for fellowship in prayer. It has been said, "The weight of all eternity is too precious to hang on the slender thread of activity." Glorious accomplishment in Christian service can never satisfactorily substitute for the miracles wrought in prevailing prayer.

A notable man who died recently lived a remarkable life of sacrifice for mankind. His accomplishments were many. His fame was nation-wide. His friends were numbered in hundreds of thousands. His professional life was hardly more in the public eye than his activity as a lay preacher. Man could rightly say at his decease, "Well done, you labored hard and long, and accomplished much. Your worth is unquestioned." Yet he had actually robbed God of his best by giving the lesser. For he himself said that God had called him to full time service as a minister of the Gospel. But he took the lesser task, as a professional man and a lay preacher. Men have said they believed this man would have been one of the greatest forces for stabilization of the fundamental ranks in the past generation, if he had devoted full time to the task which God had planned for him. Yet he chose another path.

Poor groveling human beings. Because better surpasses good it is preferred to best. Good, better, best—make a choice. God's way is the best way. It is the way of the cross. A safe guide to follow in making decisions is, "That in

all things He (Jesus Christ) might have the *preeminence* (Col. 1:18).

What To Believe In

THE emptiness of present day thinking on the things that pertain to life and godliness is getting worse instead of better. Our vaunted improvement and development which are so enthusiastically heralded in magazines, in schools, and from pulpits must be recognized as negligible when we consider such a headline as the following:

Believe in yourself, the other man, and life.

This was given in very large type in a prominent newspaper in a fair representation of the present day spiritual outlook. Is this what we are to believe in? Is this where we are to pin our faith? Is this the solution of life's tangles and problems? Is this the answer to the riddle of the universe? Believe in yourself, the other man, and life! The Word of God, instead of telling me to believe in myself says,

In me . . . dwelleth no good thing.

And instead of telling me to believe other men, the Bible says,

Cease from man, whose breath is in his nostrils (Isa. 2:22).

Man is like to vanity (Ps. 144:4).

Rely not on great men—Mere mortals who can give no help (Ps. 146:3, Moffat).

And instead of instructing me to believe in life, the Scripture raises the question,

What is your life? (Jas. 4:14).

And then quickly supply the awful answer,

It is even a vapour, that appeareth for a little time, and then vanisheth away.

God forbid that we should fall into the terrible pitfall of believing in ourselves, or the other man, or in life.

The biblical instruction on this subject is not hard to understand. It is pathetic that modern thinking should go so far astray.

It is better to put trust in the Lord than to put confidence in man (Ps. 118:8).

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord (Jer. 17:5, 7).

Our Missionaries' Need

*Do you hear them pleading, pleading,
Not for money, comfort, power;
But that you, O Christian worker,
Will but set aside an hour
Wherein they will be remembered
Daily at the Throne of Grace,
That the work which they are doing
In your life may have a place?*

*Do you know that they are longing
For the sympathetic touch
That is theirs when friends are praying
In the homeland very much,
That our God will bless the efforts
They are making in His Name,
And that souls for whom they're
working
With His love may be aflame?*

*Do you see them seeking, seeking
For the gift of priceless worth
That they count of more importance
Than all other gifts of earth?
Not the gold from rich men's coffers,
Nor relief from any care;
'Tis a gift that you can give them,
'Tis the Christian's daily prayer.*

A MISSIONARY REVIEW

by RALPH E. OBITTS

WITH clear and attractive directness Obitts puts before us briefly an outline of Missionary History. A perusal will put inspiration into the heart of God's child and eagerness to have a part in carrying the Gospel to the "millions living o'er the deep, deep sea."

EVER since the time of Christ men's hearts have been stirred by the command, "Go ye into all the world, and preach the Gospel to every creature." There have always been a few brave, noble souls, here and there, willing to sacrifice everything to carry the life-giving message over land and sea to the uttermost parts of the earth. To trace the history of these heroes from century to century, beginning with the admirable example of the great missionary Apostle, Paul, is more than interesting: it is thrilling and inspiring. In the compass of a short article, of course, it is possible to

sketch only the outlines of missionary history.

In the period of the apostles, and during the ensuing period of the early church, the missionary spirit pervaded the whole church. All the Christians were fired with a zeal to tell others of Christ, and were witnesses for Him wherever they went. Thus the Gospel was spread far and wide during the first three centuries after Christ, into all the known world.

After Christianity became the state religion of the Roman Empire, the Church began to mingle with the world. False doctrines crept in, and missionary zeal waned. When persecution ceased, the fire of the evangelistic spirit died out. During the next three centuries only a few individuals carried on missionary work.

From 622 A.D. to 800 A.D. Mohammedanism spread over Asia, North Africa, and a part of Europe, sealing many lands against missionary activity. To the present day Mohammedanism presents one of the greatest obstacles to missions.

During the dark Middle Ages, the Crusades had a connection with missionary work. The Crusades were
(Continued on page 170)

Shall We Eat Our Morsel Alone?

"If I have eaten my morsel alone"—

The patriarch spoke in scorn:

What would he think of the Church were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of bread,
Eating her morsel alone?

"We do not well with good tidings for all,"

Said the lepers four from the gate,

"To tell them not lest mischief befall
If till morning light we wait."

Dare we lose time, ere we gladly spread
The tidings good of the Heavenly Bread?
Dare we eat our morsel alone?

"I am debtor alike to the Jew and the Greek,"

The mighty Apostle cried,

Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are perishing; we have Bread;
But we eat our morsel alone.

"Ever, of them who have largest dower,"

Shall heaven require the more;

Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your living Bread";
Yet we eat our morsel alone.

"Freely, as ye have received, so give,"

He bade Who hath given us all:

How shall the soul in us longer live,
Deaf to their starving call,
For whom the Blood of the Lord was shed,
And His Body broken to give them Bread,
If we eat our morsel alone?

—Bishop of Derry and Raphoe,
"Christian Missionary Intelligencer."

MUSIC AND MISSIONS

by JESSE ROY JONES

THAT music has a place in missionary activities needs no argument. We need only to be reminded of the fact that music is a definite part of worship and that the purpose of missionary work is to win the natives from the worship of idols to the worship of the true and living God. Once we acknowledge this fact, music's place in missions is established.

To define what place music should have in missions is quite another matter, and presents a real problem to some missionaries. Much of the problem, however, becomes easy of solution if we remember what the purpose of music is as it pertains to Christian work in general. Edmund S. Lorenz, in his book *Church Music*, says, "The point of view is that of the Christian worker seeking definite results (a) in the winning of the lost and (b) in the edification of the saved." Let the missionary get this perspective of the subject and he will not waste his time with a lot that is good about music but is really not pertinent to the missionary's life task.

I. MUSIC AND THE MISSIONARY

IT IS imperative for the missionary to get his own balance on the subject of music before he tries to help the native. Recognizing the fact that music appeals greatly to the cultural and artistic in man we must not allow this to blind us in our real missionary purpose. Many a church in our country that at one time was recognized as a soul saving station and center of encouragement for the saved to grow in grace, has allowed the dignity bug to so dominate the music as well as the rest of their service for Christ that they have ceased to be a blessing in either one of their great missions.

Again referring to Dr. Lorenz' book *Church Music* in which he gives some very helpful suggestions essential to the practical adaptation of music to varied situations and demands, he says that those who are responsible for training Christian workers should remember that they are "to instruct and inspire all who have leadership in the service of song that they may be able (a) in the place where they are working, (b) among the people for whom they are toiling, to provide (c) the greatest religious helpfulness, (d) the most inspiration, (e) the impulse to the most positive and

NONE would dare to controvert the inspirational, uplifting, devotional, yea, and even blessedly constructive, value of music in missionary activity. Several vitally important phases of this subject are given happy and pleasing discussion in this study on "Music and Missions," by Jones.

immediate spiritual decision that the use of music can bring the souls for whom they are responsible.

Briefly, we say that the missionary, having acquired the true perspective as to music and its place in Christian service, should prepare himself as best he can along the following lines: A working knowledge of the elements of musical notation; the elementary principles of conducting; the principles of sight singing; an understanding of the history, use, and psychology of hymns and Gospel songs. Text books, Bible Conference short courses, and Correspondence

courses all supply the above named needs at a minimum expense and with a comparatively small demand on one's time and energy.

One thing that such a limited amount of training as suggested above would do for the missionary is this. It would mean a better translation and adaptation of the native's language to the hymns and Gospel songs that are used for their service of praise. We have learned from talking to some missionaries that this is no small problem on some fields, and is second in importance only to the translation, interpretation, and correct teaching of the vital truths of God's Word to the natives.

A great missionary and in the front rank of hymn-writers was Bishop Reginald Heber who gave to us "which is by common consent of Christendom the most inspiring of all missionary lyrics," "From Greenland's Icy Mountains." He also gave us that other martial missionary hymn entitled, "The Son of God Goes Forth to War." How much we would have lost had not this great missionary given us these two great hymns.

II. MUSIC AND THE NATIVE

ACCORDING to musical history and the testimony of numerous missionaries, the natives of the various heathen countries are great lovers of music. Practically all of them have a grasp of the irresistible physical element of music, namely, rhythm. It is sad to think that this native ability is sometimes spoiled by thoughtless missionaries who insist that they adhere to the straight, angular line given in our text-books on the mechanics of conducting. How much better it

would be and how much easier, with such natural talent, to develop a simple set of pulsating beats for them to follow, thus giving grace and flow to their arm and hand movements.

It is significant to note that the heathen of certain lands depend much upon their hymns to propagate their doctrine. The Hindus to the present time use their hymns as the medium for preaching the tenets of their faith. It is apparent that much of the modern philosophical cults is drawn from the hymns of the Hindu Veda. What a challenge to the Christian to make Christ known through the instrumentality of our wonderful hymns and Gospel songs.

Robert Harkness tells an interesting story about Joblesi, a Fijian whose grandfather was a cannibal. Joblesi heard the Gospel from infancy and had learned to sing the hymns of the Gospel in the mission school and church. He accepted Christ, served in Flanders during the World War, returned to Fiji broken in health because of the rigors of warfare and the exposure to bad climatic conditions. Harkness and his party visited at the home of Joblesi some years later, and as they sat on the mats in the thatched roof hut, the missionary asked Joblesi what he would like for the visitors to sing. Joblesi immediately replied, "I am so glad that our Father in heaven, Tells of His love in the Book He has given." Tears came to Joblesi's eyes as they sang the chorus. Upon being asked why he cried he replied, "I do not weep because I am sad. I weep for joy because I know that Jesus loves me." This response, of course, touched the hearts of the entire party and while they had the joy of ministering to Joblesi, they were also blessed by the testimony of Joblesi to them concerning his refreshing faith in the Lord Jesus Christ as he expressed it in the words of the familiar and precious Gospel song.

III. MUSIC AND MISSIONARY RESULTS

WHILE the missionary should not be occupied with results in the mean sense, that is, according to numbers, yet, to lose sight of the two results that should be expected from the proper ministry of Gospel music to the natives, is to fail utterly. The missionary must rise to the height of seeing souls won and believers edified as the result of music, or something is wrong with his employment of music.

One striking illustration serves to show the use of a famous hymn and the results which followed.

A missionary by the name of Scott was laboring in India. One day he saw a very strange looking man on the streets of the town in which he was living. He found that the man was from a savage tribe and only came into town once or twice a year to trade. Mr. Scott became so burdened for the man and the people he represented that he went immediately to his room, got down on his knees, and asked God to make known His will for him respecting this people. As he prayed he felt impelled to go and take the Gospel to them. Without further delay he packed his grip, took his violin, and started out. His friends thought they would never see him again because no one had ever ventured to go into that dangerous tribe of natives. After traveling many days he was startled by a group of savages who suddenly sprang up all around him. They aimed their spears at his heart. Mr. Scott quietly looked to the Lord for help, took out his violin, shut his eyes, and began playing and singing:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all."

He was afraid to open his eyes, so he sang on and on through all the stanzas of the song until he came to the words,

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe
And crown Him Lord of all."

And then, as he looked at them, he found that the savages had lowered their spears and many of them were weeping.

Mr. Scott stayed among that dangerous tribe a long, long time, and, when he finally told them good-by, their last words were: "O missionary, come back again!" (Taken from *Junior Hymn Stories*, Standard Publishing Co., Cincinnati, Ohio.)

This is just one of many instances that doubtless could be duplicated by other missionaries of different countries under differing circumstances, all proving the power of Gospel song to win the lost and build up the saved.



His Lamp Am I

Matt. 5:16

*His lamp am I, to shine where He shall say,
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and crime and wrong have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim
And souls are groping after Him.
And as sometimes a flame we find,
Clear, shining through the night,
So bright we do not see the lamp,
But only see the light;
So may I shine—His light the flame—
That men may glorify His Name.*

—Annie Johnson Flint

History of the Berean American Mission

by Miss AMANDA JOHNSON

SOME people say history is dull. But the history of B. A. M. is anything else but dull. The history of B. A. M. reads like a new Acts of the Apostles. Although in its very beginnings, this baby missionary board has mighty blessing to record and precious indications of moving in the will of God.

FOR many years President Fowler of the Denver Bible Institute had felt the need of establishing a foreign mission department of that school. He felt the burden for a more definite connection with the mission fields of the world. In the early part of nineteen hundred thirty-four, the Lord brought about circumstances and indications of His will which were confirmative of His leading in the matter. After much deliberation and prayer, President Fowler, with the Board of Directors of the Denver Bible Institute, was led of the Lord to establish the Berean American Mission as the Foreign Mission Department of the school. This mission was formally organized on June second, nineteen hundred thirty-four, in Denver, Colorado.

The purpose of the Board in establishing this mission was to give missionaries, going out under that Board, the opportunity to present the Word of God and His grace in all their fulness to the needy souls in the foreign fields. The desire was to establish a foreign mission enterprise which would present the Word of God in its entirety with no leaning either to Modernism on the one hand or to fanaticism on the other.

The scope of activity of the Berean American Mission is planned to be world wide. The intention is to start missions in as many foreign lands as the Lord indicates by opening the way for this testimony. The territory selected as the initial one for the activity of the mission is the Belgian Congo, Africa. This territory is one of the most needy fields in all the world of missions today. Many hundreds of tribes over there have never heard of the glorious Gospel of salvation. They are waiting in all the darkness of heathenism for the glad news of Him Who is the Light of the world.

The signal blessing of the Lord has been upon the Berean American Mission. Several hundred names have been placed on the list of people who have promised to be prayer helpers in this enterprise of sending the Gospel to the Congo. One deputation trip in the interests of the Mission has been completed. This trip was of several months' duration and extended through the states of Iowa, Minnesota, North Dakota, and Montana. Many new friends were made for the Mission and much interest was aroused in the needs of the lost souls in Africa. Many pledges of prayer support were secured and several pledges of financial support were received also. That interest in the Mission and its work has been growing in various parts of the country is evidenced by the fact that letters are coming in to the Mission headquarters with gifts and prayer pledges. Many gifts of supplies for the field have been received.

April the twenty-fourth was set aside as a special day of prayer for the Mission. The Denver Bible Institute, The Berean Fundamental Church of Denver, and many of the prayer helpers of the Mission joined in prayer for the needs of the Mission and the needs of the souls waiting for the Gospel in far away Congo. Great blessing was received from this day of prayer. When so many of God's people are praying for His blessing upon the Berean American Mission, results are sure to follow.

The Mission has two missionaries under appointment, Mrs. Amie and Miss Johnson, and two accepted candidates, Mr. Albert Jansen and Miss Vera Whitchurch. There are four applicants waiting for consideration by the Board. This is an indication that the Lord is working in the hearts of those who feel the call to service over in Africa.

The plans for the future of the Berean American Mission are being formulated under the guidance of the Lord. Deputation trips in various states are being planned. The work of the Mission and the needs of the Congo will be presented in many places as the Lord opens the way for the testimony concerning His work over there.

The plan of the Board is to send out missionaries to one of the untouched tribes in the Belgian Congo. A mission station will be established there and it will become the center for all activity in that tribe. Since the tribe will be a primitive one, the missionaries will first learn the spoken language of that tribe, then reduce that language to writing. The Scriptures will then be translated into that language. Schools will be established so that the people may be taught to read the

(Continued on page 167)

MISSIONARY VIGNETTES

by ELMER SEGER

PICTURE missionary activity the world around, not in broad generalizations, but in the simple photograph of specific incidents.

"A certain little boy, at the age of eight felt called to preach; but he was not only young, but poor and ignorant as well. His father was dead and his mother feeble, so what could he do? He wanted to go to the Moravian School, but he had neither money nor friends. In childlike simplicity and trust he sat down and wrote:

"Dear Jesus. I heard mother read from your promises these lines, 'Ask, and it shall be given.' I am writing to ask you to give me an education in the Moravian School. I guess you know my father is dead and my mother is poor and feeble. Do this for me, please, Mr. Jesus."

"Then he addressed the envelope, 'To Jesus Christ the Son of God,' and dropped it in the postoffice, but without stamping it. The postmaster thought it a prank and opened it. His heart was touched, and he sent the letter to the pastor of the Moravian church. The pastor read it publicly, and a rich widow sought the boy out, sent him to school, and today he is a missionary in China."

"Hannah, a widow, had walked in nearly four miles for the Sunday morning service. The next day she went to work in the fields for a gounden (farmer) who sometimes employs her. 'Why did you not come to work yesterday,' he asked. 'Because I worship Yesu Swami and I went to Anthiyur to worship Him, and to learn about Him,' she replied. Then she gave him her testimony. He listened and asked what benefit she received apart from being saved. Although exceedingly poor and very lonely, she maintained that God took care of her, and told him the stories she had heard in church the previous day. He, the educated, wealthy, high caste farmer listened interestedly to the witness of this poor, humble, ignorant outcast woman. Evidently he thought of it again, for a week or two later he spoke to Hannah, 'You told me how your Jesus Swami took care of those men in the fire, and fed that man by the ravens. Can you show it to me in a book? Then I will read it for myself.' 'Yes,' said Hannah, 'I will bring you a book.' She came in again to us at Anthiyur and related with glowing face how the gounden had listened to her, and begged for a book to take to him so that he might read it for himself. So Bible portions were given to her with the required stories marked, and she went joyfully back home with the precious Books to give to her master. We do pray that this man may be convinced of his need of salvation."

SOME thrillers from missionary annals! Stories laden with messages straight from the heart of God! Sparks from the anvil of faith! Demonstrations of the glorious practical activity of grace! Seger gives us a group of them calculated to destroy the lethargy and dullness in any lagging soul. Read and be blessed.

"I am a girl of twenty, and from the age of twelve I have done every sin you can think of. In fact, I have tasted every leaf of the tree of life. Alas! There is nothing left for me but hell when I die. I ask you sincerely what am I to do to be saved? I have put this question to a priest. He has told me to repent, but the truth is I cannot repent, as what I have done I have enjoyed doing, though it was sin. Now will you advise me what I am to do so as to be saved?' And to this poor soul the reply was: 'Turn over a new leaf. Lead a righteous life henceforward. This alone can wash off past sins. This is the only true atonement. Sins are washed off, the Quran assures us, by good deeds, and these alone.' A stone for bread. What a confession of the spiritual bankruptcy of Islam."

"We had not talked long with them before they told us they were Communists, adding, 'If an uprising should ever occur, we would kill every government official at once.'

"After we had listened quietly to accounts of their many grievances, we decided that the village square was the best place for a meeting. Soon a large crowd gathered about us and listened to the Gospel with much interest. It was the first time that they had ever heard the message of true Christianity; their attitude became wholly changed and their hostility disappeared as the Word of God spoke to their hearts. We did not hear anything more about Communism after the preaching. One man said to us, 'We would not have this red doctrine (Communism) if we had heard anything better.'"

"Manuel is one of our out-station Christians and his steady growth in grace has been a continual joy to us. A simple village lad, the things of Christ made

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Fundamental Facts of the Faith

No. 6--Humiliation

by THE EDITOR

PROPER biblical interpretation is of course essential to the understanding of God's Holy Word. But so far as the natural man is concerned, even a biblical interpretation of "Humiliation," though it be a definite teaching of Scripture, finds no place in his thinking, for man does not want to think of himself as a being that is entirely depraved. Our Editor has written on this subject in true harmony with the teaching of Scripture. You will be interested in this vital, timely discussion, revealing man's awful need, but also revealing God's glorious provision. —H. J. J.

As it is written, There is none righteous, no, not one:

There is none that understandeth, there is none that seeketh after God.

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips:

Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.

Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. (Rom. 3:10-20).

GOD created man perfect. And with that perfection there went a corresponding honor which so far transcends anything in the nature of honor to which man may now ascend that to suggest comparison is to suggest the utterly superfluous. The original man was the direct creation of God. He sprang from the heart and hand of Deity. When God would impart the soul to man, He reveals His devotion to His creation by stooping to an amazing intimacy. With the lips of Deity at the very lips of humanity God breathed into Adam the breath of life, and man became a living soul.

The joy-filled companionship between the Creator and His newly made creature was delightful but of short life. Adam sinned against his Maker, and we,

the children of Adam, participate in all the effects of the curse and Humiliation which were brought about by the fall.

We first consider,

I. THE SOURCE OF OUR HUMILIATION

God had said to Adam,

Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Gen. 2:16-17).

But Adam heeded not the command of God. When Satan placed his testing before the woman and she permitted herself to be tempted, Adam also yielded, and, as the *first man created*, and Federal Head of the race which God was bringing into being, was drawn into the iniquity, thus involving us all. The record says,

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat (Gen. 3:6).

The sweeping all-inclusiveness of the result of the fall of man is given to us in the inspired words of I Corinthians 15:21-22,

By man came death . . . for . . . in Adam all die.

And again in the fifth of Romans God shows most clearly that in the sin of Adam, the race sinned.

Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned (Rom. 5:12).

Stripping this more or less lengthy statement of dependent clauses, we find this simple statement,

By one man . . . all have sinned.

The sin of Adam was the sin of the race. The principle involved is the same as when Levi paid tithes. The Scripture definitely provided that the tribe of Levi should not pay tithes, but rather receive tithes. However, Abraham, the ancestor of Levi, paid tithes to Melchizedec. Of this incident Paul gives this inspired comment:

. . . Levi also, who receiveth tithes, paid tithes in Abraham.

For he was yet in the loins of his father, when Melchizedec met him (Heb. 7:9-10).

As truly as Levi paid tithes when he was in the loins of his father Abraham, just so truly did every member of the race participate in the sin of our father Adam, for we were yet in his loins.

And there are none of us who can claim to be members of some other family. The poor deluded voice of science (falsely so called) has sought to tie us up with a simian ancestry, but even fallen Adam is more to be desired than a gorilla grandfather. And since the testimony of Scripture is clear, the mind of the believer is not greatly perturbed by the muddled meandering of the human imagination. God puts the responsibility where it belongs, and makes it clear that the source of our awful Humiliation and depravity is our membership in the family of Adam.

Second we consider,

II. THE EXTENT OF OUR HUMILIATION

THERE are those who regard themselves as a little better than the common run. There are those who are willing to admit that there is a *criminal class* among the children of men, but who are not willing to declare that all men are sinners. This tendency to self-righteousness is found wherever man is found, and is in itself a demonstration of the fallen condition of Adamic man.

The Scripture puts a pointed question to us in Job 14:4:

Who can bring a clean thing out of an unclean? Not one.

This interrogation taken in connection with the irrefragable argument of Paul in Romans 3 leaves no question as to the extent of man's Humiliation. Paul, quoting from Scripture, says,

As it is written, There is none righteous, no, not one:

There is none that understandeth, there is none that seeketh after God.

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips:

Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood:

Destruction and misery are in their ways:

And the way of peace have they not known: There is no fear of God before their eyes.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God (Rom. 3: 10-19).

The extent of man's Humiliation is limited only by the boundaries of the race. Our depravity is universal.

Third, we contemplate,

III. THE DEPTH OF OUR HUMILIATION

EVEN though we grant the wickedness of man, it is often difficult to realize the completeness and totalness of human villainy. But the Scripture does not mince words on the subject. It is in Jeremiah 17:9 that we find delightfully clear teaching:

The heart is deceitful above all things, and desperately wicked: who can know it?

Many translators render the word translated "desper-

ately," "incurably"—thus the passage says, "*The heart is incurably wicked.*" And this is just what God wants man to see, that his sin-malady is, so far as human or natural means are concerned, utterly incurable. If man is cured of his sin-sickness, the cure will be in the realm of the miraculous. Man's heart is incurably wicked—human power and human works cannot touch the case. How terrible indeed is the depth of man's Humiliation, his depravity. It is so deeply ingrained and inwrought that *to man* it is incurable.

Hence, the big question is, Who will submit to the blessing of a divine miracle and be born again? This is the only way out.

Fourth, and last, we consider,

IV. THE RESULT OF OUR HUMILIATION

OUR Humiliation, our enthrallment to sin, is so full that we are rendered helpless:

... the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I Cor. 2:14).

We are,

... by nature the children of wrath even as others (also by nature) (Eph. 2:3).

And we are (also by nature) strangers from the covenants of promise, having no hope, and without God in the world.

Deplorable, helpless, abject. This is man's condition by nature. This is what sin has done for him. Horrible and appalling guilt! So far reaching in its unutterable iniquity is man's loathsome sin, as to call for, and demand, the operation of the mighty power of God to pay its awful debt.

Total depravity! The yawning gulf of a seething hell is not deep enough to picturize the filthy depth of man's transgression against the God of all holiness.

Abject, sin-drenched, helpless! Unless the infinite Creator had devised a scheme of redemption by blood whereby wicked man could find his way back to God, all of Adam's race must needs have languished forever in merited torment.

Read the record of human deeds, if you will, in the news print of the day, and what is the report? Sin, everywhere, sin.

Plumb the depths of the human heart, if you will, and in spite of philanthropies, welfare movements, social improvements, and eleemosynary institutions, what is the reading? Sin, everywhere, sin.

Tread the streets of the cities of mankind this very night, if you will, and what will you find to be the secret motive, the horrid greed, and the clutching passion which actuates the deeds of man? Sin, everywhere, sin.

Go to the inspired Word of the living God, the Bible, if you will, and seek there the answer to the

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DEMONISM AND MISSIONS

by ERNEST E. LOTT

*B*UT someone cries out, "There are no such things as demons today."

In taking this position, both the testimony of Scripture and the testimony of experience are ignored. The cases of demon possession presented in this interesting article are from the foreign field. It is a sad fact that Spiritism and Pentecostalism are producing much of the same awful condition in America.

*O*UR fair land of the United States has been for some years called Christian. One would think that the citizens of such a land would be enlightened on spiritual subjects, but alas, we must admit the opposite.

In America we lose our reason in embracing Christian Science—a famous converted Indian Hindu upon being introduced to Mrs. Eddy's Christian Science said, "I recognize it as being the same philosophy that has been taught among my people for four thousand years." Our gullible Americans whose after fortune tellers, ouija boards, automatic writings, clairvoyants, spiritualistic mediums, magicians, and Pentecostal Holy Spirit baptism. In heathen lands such as China, India, and Africa, the priests, medicine men, and witch doctors who practice such are openly and uncontestedly said to have the aid of evil spirits or demons. Isn't it better to be an informed heathen than an educated ignoramus?

Let us study some examples of demon activity in these above named countries where nearly every mission board has had to meet and combat that which is an undeniable parallel to New Testament demon possession.

Rev. J. L. Nevius, for forty years a missionary to the Chinese, has compiled literally hundreds of cases of demon possessed human beings in his masterpiece, *Demon Possession and Allied Themes*.

He is very careful to explain that originally he was one of the skeptics, believing all so called demon possession to be fakery. After no little struggle, in the face of mountains of evidence, he became convinced that New Testament demon possession is repeated today just as clearly and boldly as when our Lord lived upon this earth.

China seems to be one of the strongholds of these emissaries of Satan. The mission boards working in that needy land could add much valuable information to that which we now already have.

The English Church Missionary Society, operating the Foochow Mission in China, is the authority for the following case.

"One Sunday morning, about a year ago, a woman with her husband and four children came to our mission. Some few days after their arrival we were suddenly summoned by a message that the woman was in one of her 'fits'. We found her sitting on the bed, waving her arms about, and talking in an excited manner. She evidently had no control of herself and was not conscious of what she was saying. In order to test this we called for a large dinner knife and made a motion as if to cut her flesh, but she paid no attention. We also threw water on her, but never once did she notice us or stop her wild actions. Then we asked her who Jesus was. She answered, 'Jesus is the Son of God.' At this her 'fits' ceased.

"Later we heard that one night the evil spirit seized her by the neck and ordered her to leave Foochow or it would kill her. She did not obey it but instead went to church the next morning. The evil spirit did not carry out its threat but left and has not returned since.

"This woman later proved to be one of our most adept and intelligent Bible women. Saved, sane, and free from further attacks."

The answer to this case is not epilepsy, hysteria, or insanity. Her remarkable recovery proves that. Not only the witness but the victim concur on the source of her 'fits'—demon possession.

In Africa, the medicine man with his demon confederates is the missionary's greatest problem. The natives will gladly stake their lives on the command of the medicine man.

One instance brought to us by a missionary from one of the uprisings in the Belgian Congo, discloses a group of natives (women, babies, and men) two thousand strong facing the soldier's machine guns unafraid.

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*"Lord, lay some soul upon my heart,
And love that soul through me;
That I may gladly do my part
To bring that soul to Thee."*

SIGNS OF THE TIMES

by THE EDITOR

IV. THE SIGNS CONNECTED WITH OUR LORD'S RETURN

THE Saviour, in His remarkable words in Matthew, specifically taught that the dispensation of the Great Tribulation would immediately precede the Second Coming of the Lord.

Immediately after the tribulation of those days . . . shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds (Matt. 24:29-30).

So far as the Tribulation and Second Coming are concerned, this clearly stated prophecy establishes permanently which one is first, and the fact that the one immediately follows the other—the Tribulation is first, and the Second Coming follows at once.

Furthermore, our Lord makes exceedingly plain that the Tribulation is a Jewish period of unprecedented sorrow and anguish. He says,

But pray ye that your flight be not in the winter, neither on the sabbath day;

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (Matt. 24:20-21).

That the Saviour is telling us that the Tribulation will be another Jewish dispensation is indubitable because of His allusion to the sabbath day. His words indicate that the Tribulation will be a period in which the sabbath is again recognized, and that the situation of horror which will develop will call for a quick flight which will be much more lengthy than the short distance specifically stipulated in the law as a sabbath day's journey. This clear teaching from the lips of our Lord completely does away with the more or less widely disseminated idea that the Tribulation is the latter end of the Church period. This unfortunate notion, so contrary to Scripture, has produced considerable confusion. The Great Tribulation, instead of being the closing years of the Church age, is a separate and distinct dispensation. Paul says that in the Church there is "neither Jew nor Gentile" (Gal. 3:28). Jesus indicates that in the Tribulation they will need to pray for time to take a much longer journey than the Jews were permitted to take on the sabbath. The distance they were allowed to travel on the sabbath was two-

IN CONCLUDING his studies on the "Signs of the Times" President Fowler emphasizes a point of extreme importance. He writes on "The Signs Connected With Our Lord's Return." The great need confronting Christians today, he declares, is not that of looking for and waiting for "signs" but rather, to be earnestly looking and waiting for the return of Jesus Christ, God's Son from heaven. —H. J. J.

thousand cubits, a little short of a mile. Such a remark by our Saviour as "Pray ye that your flight be not on the sabbath day," would be meaningless to the Church that has been warned by the Holy Spirit to "let no man therefore judge you . . . in respect of . . . the sabbath days" (Col. 3:16), and to which the Spirit has also said that in the Church there is neither "Jew nor Gentile." This is in fullest accord with the prophet Jeremiah who tells us that the period of judgment that comes immediately before the coming of the Lord is the "time of Jacob's trouble" (Jer. 30:7). Consequently, the testimony of Scripture points clearly to the conclusion—the Great Tribulation is a Jewish period of terrific judgment and sorrow. It immediately follows the Church period and immediately precedes the Second Coming, which event, as all careful students know, is the opening event of the Kingdom, the millennial reign of the Lord.

The foregoing considerations, drawn chiefly from Matthew twenty-four, incontestably demonstrate that the Tribulation is a Jewish dispensation, and not the fag-end of the Church age. The preaching of a Jewish dispensation is invariably Kingdom preaching. In view of these facts, we would expect there to be some indication in Matthew twenty-four that the preaching in the Tribulation will be the distinctive preaching which belongs in Jewish ages. The indication is there. It is in Matthew 24:14. Immediately following His harrowing description of the wars, famines, pestilences, earthquakes, martyrdoms, and the awful scarcity of those that shall endure unto the end, He says, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). This is indeed a striking

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THE jeweler who would repair a watch by polishing the case, and the missionary who substitutes education for faith are engaged in a similar work.

THE EDITOR'S MAIL BAG

Since the appearance of the editorial on "Bullingerism" many words of commendation have come to the Editor's desk. Time and space forbid the printing of more than two or three, but we pass them on to the "Family" for their encouragement.

Here is an extract from a letter received from California:

I am delighted with the Editor's article on "Bullingerism" in the March issue. I am not surprised that some are accusing D. B. I. of teaching "Bullingerism." There is certainly RIGHT division of Scripture and we know that Dr. Bullinger's division is not right. The division as outlined by the Editor and taught at D. B. I. should be defended by all Bible loving Christians even at the expense of being called a "Bullingerite" by those who will be ignorant.

Thank you brother. It is a source of real encouragement to know that Bible lovers are standing by.

A pastor laboring for the Lord in Texas sends this strong word of commendation:

I want to write and thank you, as well as commend you heartily, for your recent articles in "Grace and Truth" regarding D. B. I.'s position and attitude toward "Bullingerism." I do not think you have realized fully the widespread extent to which this report has undoubtedly spread. I myself have heard it in many different states, and have always attempted to deny it. But with your official voice coming out so clearly and emphatically in denial, even to a detailed statement of things, one has "official" grounds for claiming you do NOT teach this doctrine. I could wish you would have come out with such an editorial many months ago. It is a pity that those who say such things about a Bible Institute, do not first write to headquarters, and ask point-blank what is and what is not taught.

We heartily agree with this brother. A great deal of difficulty and misunderstanding could be averted by exercising Christian thoughtfulness and finding out the facts before criticising. May more follow his suggestion and thus protect the cause of Christ and bring glory to His name.

A letter from a Pennsylvania reader touches the heart. This reader has been under Bullinger teaching and has gotten thoroughly tangled up. He says,

I have investigated this teaching (Bullingerism) during the past few months and must confess a disturbed as well as perplexed state of mind . . . Just what ordinances shall we retain, and why, and what Scripture is there to back up our stand?

The friend who asks this question is evidently keeping clear in his own mind the distinction which the Scripture

makes between the transitional section of the Body age and the full-orbed section of the Body age. The Body age runs from Pentecost to the Rapture. The Body is brought into being by the Baptism of the Holy Spirit on the day of Pentecost. There is, as Paul declares in Ephesians, only "one body," hyper-dispensationalists notwithstanding. When one has to decide between the teaching of the "hypers" and the teaching of the great Apostle, it does not take long to make the choice. Although the Body age, considered as a whole, runs from Pentecost to the Rapture, yet when viewed in closer detail we find the Body age as presented in Scripture breaks into the two great sections which we have named above, i.e.,

1. The Transitional Section
2. The Full-orbed Section

The first section of the age, the transitional section, is covered by the book of Acts. Because this section of the age is transitional, it partakes of the nature of the outgoing age, and also of the nature of the incoming age. The outgoing age is Jewish. The incoming age is the age of the Body. The "hypers" so handle the transition that when they get through telling you about it, it is altogether Jewish. This is exceedingly shoddy Bible study, in addition to being an excuseless contradiction of terms, for if the transitional period is in very fact transitional, by that very token it cannot be ALTOGETHER anything. It must partake of the nature of both the age that is expiring as well as the age which is coming into maturity, in order to rightly carry the designation, "the transition." Because it was "the transition," certain practices which were taking place then, must disappear. And because it was "the transition," certain practices which had started then will still be among our customs. The question given by our Pennsylvania reader is clear,

What ordinances (or practices) shall we retain, and why?

It is right here that Bullingerism goes amuck. Bullingerism recognizes the transition, and then tries to dump everything it can find into the Jewish side of the transition, thus doing away with the particular practice or custom in question. This is theological recklessness and ruthlessness, and is unwarranted by Scripture. It is a pitiful misnomer to call it Bible study.

The answer to our reader's question, "What ordinances (or practices) shall we retain?" is—Those which the Scriptures do not indicate shall be discarded. The Scriptures plainly teach the doing away with prophecies, and tongues, and apostleship, and visions, and healings. But no student, no matter how astute, diligent, or recondite, has ever succeeded in producing a passage, or any other biblical demonstration, teaching the abrogation of Baptism and the Lord's Supper. Their determined contention that Baptism and the Lord's Supper do not belong in this age, is based upon an inaccurate, unscriptural, and gratuitous inference. When you call for "chapter and verse," they are speechless. The sin of the Bullingerites is the sin of thinking above that which is written.

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Mary F. and Roger W. Howes write: "We set our faces once more toward China. We want you to join us in praise to God for restoration of health. In 1933 we wrote of brigandage, communism, and civil war in Szechwan and Kweichow provinces. These have continued in varying degree to the present. Our fellow workers, Messrs. Hayman and Bosshardt, of Kweichow, were captured by communist brigands on October 1st, and, so far as we have heard, are still in the hands of these evil men. Many mission stations in that province had to be abandoned (temporarily, we trust), while in eastern Szechwan reoccupation of a number of stations continues impossible. So far as we know these distresses have not directly affected our own district of western Szechwan."

Frances Paul, from Jerusalem, writes: "I may not be able to come home as I had planned. I think I shall be there (Beirut, Mt. Lebanon, Syria) until April 25, even if I should sail homeward."

Mr. and Mrs. E. K. Friedemann write: "We cannot help but see God's mighty hand once more manifested on behalf of His children, and we can truly tune in with the writer of the spiritual song, 'Praise God from Whom all blessings flow.' The dear Lord has been most gracious to us in that He has kept us from very severe and lasting illness. We went through terrific testings but praise God they belonged to the 'all things' of Romans 8:28. The doctor asks that I get out of the harness and rest for a while, but how is that possible at the present time and amidst the existing condition? We are willing to do whatever His will brings about. God has pushed us out and He will carry us back if it is His divine will. The next days should bring us the necessary information how long our stay can be extended."

Erdie N. Nelson from Tanganyika Territory, East Africa, writes: "We are asking the Lord to send us fur-

WHERE IS THE CLASS OF '32?

Edith Clark Palm
St. Louis, Missouri
George Palm
St. Louis, Missouri
Clifford Peterson
Pastor, First Baptist Church,
Superior, Arizona

WHERE IS THE CLASS OF '31?

Howard Comstock
Pastor, Birmingham, Ohio
Alvina Edmondson
Mexican Baptist Mission,
Tucson, Arizona
Grace Edmondson
Papago School for Indians,
San Miguel, Arizona
W. B. Male
Dean, Norristown Bible Inst.,
Norristown, Pa.
Clifford Nixon
Faculty, Omaha Bible Institute,
Omaha, Neb.
Adrianna Rotier Thomas
Girard, Kansas
LeRoy Thomas
Pastor, Girard, Kansas

lough money. We had not figured on a furlough for some years to come, but we both had the flu last June. When I was called to help with some work at a new station we were opening, I went to do the work, but my heart 'called me down' for doing so. In Sept. and Oct. my heart beat so hard and so fast I fairly trembled all over. Doctor said, 'Take it easy old boy, and pike off for U. S. A. as soon as possible.' My wife has not been well. She has been very patient, even as Job of old. If we come we shall try to make you a visit."

Katherine A. Harder, from Congo Belge, Africa, writes: "We can only give God the honor for the way He is working among these people. When we look back at the time when the first boys were saved we knew so little of the language and yet they were convicted of their sins and made a change in their lives. Now we are only three ladies on the station. We have one boy here who has accepted Christ as his own personal Saviour, who came here right from the beginning. All of a sudden he grasped the truth and his face just beamed with joy. You can see he has made a change in his life. The power of God can transform the worst sinner among the heathen. Even the village people can see that he has made a change in his life. Since Christmas I have been so busy with the medical work that I have had to give up all other work."

Ernest Fowler, from Santa Marta, Colombia, South America, writes: "I pray that some one's heart might be touched of the Lord for either the Indian work in South America, or the work among the Colombians themselves, as in Santa Marta. If not that, then I pray that at least many of the students and workers might be stirred up to pray even more definitely for this field than they have before, and for the few individuals that have been thus far reached. We are expecting Georgiena and Harvey Hammond almost any time now. I am surely tickled, for we really do need them badly."

THE DAYS OF YOUTH

Conducted by Mrs. HAZEL JOHNSON and Miss ANNA BENTHIEN

THE CHEATED NYOKA

CHOP, chop—chop—chop. The hoe went slower and slower as Mundeka got sleepier and sleepier. "Oh," said Mundeka, "I am so sleepy I just can't hoe any longer." So he stretched out under a coffee plant to take a little nap. The rest of the group of dark-skinned boys kept on hoeing the coffee plants which were on the mission compound in Central Africa. Soon Mundeka was forgotten and lay fast asleep far behind in the hot African sun.

The boys were hoeing industriously when a cry for help, a cry of horror, pierced the air. "Nyoka! Nyoka! help! help!" Instantly with hoes in hand the boys ran back to where they had left Mundeka. When they reached him their little hearts were filled with fright, not for themselves, but for Mundeka. He lay on the ground where they had left him, and he was slowly being swallowed by a big snake. Instantly they saw the snake was a boa-constrictor and was about eighteen feet long. Already poor Mundeka's feet and legs were in the snake's mouth and he was paralyzed almost as much by fright as by the fluid which the snake had thrown over him. His big brown eyes were bulging and the boys realized that he was fast losing consciousness.

One boy, taking in the situation at a glance, sprang forward crying, "Come on, boys, let's chop." He swung his hoe high above his head and dealt a heavy blow just below the bulge in the snake's body which he knew must be Mundeka's feet. Soon the blows were raining thick and fast. The big monster didn't like this very well and tried to protect himself. He couldn't use his mouth as it was full of Mundeka, so he swung his long tail around and struck two of his tormentors, sending them sprawling upon the ground. Then to the other side the massive tail swung, and over went two more. The boys saw that they couldn't make any progress as long as this kept up. So it was decided that some of them should jump on the snake's tail and hold it down. Ten of them were able to stick on and with the added weight the tail could not swing so far and the chopping was resumed. Mundeka was unconscious by this time and the boys worked fast as they cast frightened glances at his little body half swallowed by the slippery, writhing monster. The hoes were dull and perspiration ran down the faces of the little fellows as they dealt blow after blow on the muscular body of the big snake. It seemed that the skin was made of rubber and the hoes would glance off, making no impression. But they did not give up. Finally the tough hide was broken and inch by inch the muscles were severed. At last the job was completed. The serpent's body lay in two pieces. Jumping off the tail which was still moving back and forth, the boys rushed to Mundeka's side and lifting him tenderly they started toward the mission station, carrying Mundeka with his feet and legs still tightly held in the snake's jaws. Soon they reached the mission buildings and one boy rushed in to tell the Doctor.

(Continued on page 168)

OBJECT LESSON

The serpent in Scripture is a picture of the Devil. The Devil, or Satan, seeks to get us to disobey God, which is sin. Mundeka in this story, being swallowed by the snake is only a picture of how a Christian can be swallowed by sin. Let us take for example a Christian who has become weary of the Christian life. He is tired. He thinks he needs a rest, and decides he has been too active in the church. He resigns from teaching his Sunday-school class and soon stops going to church altogether. He realizes that he doesn't pray any more but does nothing about it. One day he sees the advertisement of a show and thinks, "Surely this won't hurt me to go just this once, and besides, it has a Bible name." So he goes. The next week he goes again—and again. He has an invitation to a dance and he again reasons with himself. "There can't be any harm in just watching a dance." Soon the dance becomes commonplace. The Adversary is sucking him in farther and farther. He is next invited to take a drink. "Surely," he thinks, "just one won't hurt." One leads to more and more until he becomes a confirmed drunkard. Down, down he goes, being drawn into the life of sin farther every day, just as Mundeka was drawn into the snake's body. As the boys chopped off the snake's body and rescued Mundeka, just so does this man need someone to help him get out of the clutches of sin. Sin is a monster that has nearly swallowed us. Sin is a pit into which we have slipped.

Psalms 40:2 says, "He (Jesus) brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." The Lord Jesus will, if we will let Him, rescue us from the pit of sin and set our feet on the Rock. No matter how deep into the pit of sin we have gone, we have a Saviour Who can pull us out. Romans 6:12 says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Put sin out of your life, turn to the Lord, and let Him put in place of sin, joy and peace and happiness.

S. M. C.

School is out for another year, and now you have lots of time to study memory work. Twenty verses have been given this year, so far. I hope you know them all with the correct chapter and verse. Since you have no more lessons to prepare for school work, you should be easily able to learn one verse each week. These verses should be memorized so thoroughly that you will remember them throughout your lifetime.

The verses for the month of June are:

Isa. 1:18
Isa. 1:19
Deut. 32:4
Deut. 31:8

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

THE TIME PERIODS OF PROPHECY

We have read Dr. Smith's little book with much profit. He does two things in a satisfactory way: first, he shows that many persons who have been given to setting the exact times when prophecies of the future should be fulfilled, have been mistaken, and that such details are useless; then he shows what are some of the real "time periods" of prophecy which have been fulfilled. By the second method of treatment, namely, the fulfilment of many prophecies, he proves that the prophets must have been inspired, because no human wisdom can tell what even a day may bring forth. We recommend Dr. Smith as a sane and safe interpreter of biblical prophecy.

"THE TIME PERIODS OF PROPHECY," by Wilbur M. Smith, D.D. American Bible Conference Association, 601 Drexel Building, Philadelphia, Pa. Price, 50 cents.

GEORGE MUELLER: THE MAN OF FAITH

If ever a sinner was transformed into a saint, that sinner was George Mueller, the founder of the Ashley Down Orphans' Home near Bristol, England. It is really distressing to read about his wicked life before he was converted. But in his conversion, which made such a remarkable change in his life, the grace and goodness of God are all the more strikingly displayed. The whole story of his work is told in a vivid way and with much interesting detail. The Orphans' Home which he established is a purely faith and prayer institution. Mr. Mueller never made the wants of the institution known to the public, but simply depended on the Lord to supply all its wants. All the time faith in God was exercised; but, in the many emergencies that arose, special prayer to God was offered, and, in many remarkable ways, the needs of the Home were always met, and no debts were ever incurred. Many times the finances had run down to the last penny, and not enough food was provided for the next meal for the orphans, but always the need was supplied on time in answer to earnest prayer. Mr. Mueller died March 10, 1898, in his 93rd year; but his mantle of faith and prayer has fallen on the shoulders of other men of like spirit who have carried on the work according to the principles of the sainted founder. Besides the care of the Orphans' Home, Mr. Mueller did much travelling, preaching, and lecturing in many parts of the world, including Canada and the United States.

"GEORGE MUELLER: THE MAN OF FAITH," by Frederick G. Warne. Pickering and Inglis, 14 Paternoster Row, London, E. C. 4, England; also Glasgow and Edinburgh. Price, 2s. (\$50).

All books of which favorable mention is made may be ordered from The Institute Book Nook, 2047 Glenarm Pl., Denver, Colorado.

ROBERT LAWS OF LIVINGSTONIA

When once you have begun to read this absorbing biography, you will not want to lay it aside until you have finished it. It is a vivid picture of the life and activity of a noble, self-sacrificing missionary who succeeded David Livingstone in carrying the Gospel to the dark regions of Central Africa—Dr. Robert Laws. His name is ever to be associated with the mission station known as Livingstonia on the western shore of Lake Nyasa. The childhood, youth, and early struggles of Dr. Laws in his native Scotland are described in the first chapter of this book, showing that nothing could daunt him in carrying out his call to the African mission field. And when he reached that field, his real trials began. What patience, perseverance, and heroism were required of him and his fellow-workers! Their severest trials came from the slave traffic carried on by the Arabs. The horrors of that nefarious business beggar description. One is inclined to hurry over the chapter which tells the story of the slave war which was necessary to crush the trade in human beings. But at length the business was suppressed, and then the missionaries had a chance to give the Gospel to the natives. An informing chapter is devoted to a picture of the native tribes and their strange religions and customs. "Lion Stories and Adventures" is the title of a thrilling chapter. In many cases the transforming power of the Gospel is shown, converting warlike savages into peace-loving Christian citizens. Yet with all his devotion and success, Dr. Laws wanted to take no credit to himself, but ascribed it all to his Lord and Master. The story of his closing years, which were spent in Scotland, is most touchingly told, and is likely to bring tears to the reader's eyes.

"ROBERT LAWS OF LIVINGSTONIA," by James Johnson. Pickering and Inglis, 14 Paternoster Row, London, E. C. 4, England. Price, 2s. (\$0.50).

NOTES AND NOTICES

Again we call attention to the "Evolution Protest Movement" in England. A number of Christian scientists have come out squarely against the hypothesis of evolution, and are showing up its unscientific character and its baleful influence on morals and religion. In one of their leaflets the promoters of this movement give a list of notable books that are anti-evolution. Among the American books listed we note the following: "The Case Against Evolution," by Prof. George B. O'Toole; "The Phantom of Organic Evolution," by George McCready Price; "Evolution in the Balances," by F. E. Allen; "The Problem of Origins," by Leander S. Keyser; "God's Answer to Evolution," by Thomas Cary Johnson; "Can the Christian Now Believe in Evolution?" by William H. Johnson; "Evolution at the Bar," by Philip Mauro; "The Logic of Evolution," by Charles B. McMullen. Any one who desires further information regarding this important movement should write to the following address: The

(Continued on page 172)

BIBLE SEED THOUGHTS

by ERNEST E. LOTT

THE CHRISTIAN'S HOUSE

I Corinthians 3:11-15

INTRODUCTION:

Sand—False Salvation—Prov. 14:12; Matt. 7:26
Rock—True Salvation—Acts 4:12; Matt. 7:24

I. THE FOUNDATION

The Rock, Christ Jesus
Matt. 7:24

II. THE MATERIAL

A. Good Works

1. Gold
King—Dan. 2:38
2. Silver
Redeemer—Matt. 26:15
3. Precious Stones
Godly men and women—Exod. 28:17-21

B. BAD WORKS

1. Wood
Prepared for burning—Gen. 22:3
2. Hay
Human Weakness—Isa. 15:6; 40:6-7
3. Stubble
Human weakness—Job 21:18

III. THE TEST

Fire—Presence of God—Ezek. 1:26-27

A. Abiding Works

I Cor. 3:14
Rev. 22:12

B. Lost Works

I Cor. 3:15
Rev. 22:12

CONCLUSION:

1. Faith in Jesus without works, saves a man—vs. 11
2. Faith in Jesus plus good works, rewards Christians—vs. 14
3. Faith in Jesus irrespective of works, guarantees a man a place in heaven—vs. 15
—E. E. L.

THE HEART FIXED

I. UPON CHRIST'S PERSON AND WORK

For acceptance and salvation
Acts 4:12

II. UPON THE BLESSED GOD

As the object of supreme affection and worship
Deut. 6:5

III. UPON THE HOLY SPIRIT

As the only source of life and consolation
John 6:63

IV. UPON THE DIVINELY INSPIRED ORACLES

As our only rule of faith and practice
I Tim. 4:16-17

V. UPON THE PEOPLE OF GOD

As our belief, companions, and friends
Ps. 119:63

VI. ON HEAVEN

As our future and eternal home
Heb. 11:16

—Selected

THE PROMISED LAND

I. IT IS A LAND OF REST

Deut. 6:10-11
Heb. 4:3

II. IT IS A LAND OF PLENTY

Deut. 8:8-9
Rom. 8:32

III. IT IS A LAND OF LIVING WATER

Deut. 8:7
John 14:26

IV. IT IS A LAND OF PROMISED VICTORY

Deut. 11:25
I John 5:4

—A. M. H.

TRANSFORMATION

I. THE AUTHOR OF TRANSFORMATION

Christ
Phil. 3:21

II. THE BASIS OF TRANSFORMATION

Death and Resurrection
Rom. 6:4

III. THE PREREQUISITE OF TRANSFORMATION

The New Birth
John 3:3

IV. THE MEANS OF TRANSFORMATION

Occupation in Christ
Heb. 12:1-3

—R. M.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS by THE EDITOR
QUESTIONS by C. REUBEN LINDQUIST

ILLUSTRATIONS by ALBERT MYGATT
CHILDREN'S TALKS by MISS ANNA BENTHIEN

Third Quarter, Lesson 5

Sunday, August 4, 1935

JOSIAH (A RELIGIOUS REFORMER)

Lesson Text: II Kings 22:1; 23:30
Devotional Reading: Deut. 6:4-13

Golden Text:

"Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10).

This unique lesson, taken from the life story of one of the outstanding kings of ancient Judah, is a striking illustration of the distinction which the Holy Spirit continually makes between dispensationalism and individualism. Dispensationalism always involves the nation, the kingdom, the government. Individualism always involves the personal life. In this remarkable story the Holy Spirit makes very clear the line of cleavage between the nation itself, and that delightfully consecrated individual, Josiah. We will consider this lesson under three headings: (1) The Sin of Judah and the Young King, Josiah (II Kings 21:1-22:1); (2) The Godliness of Josiah and the Reformation of Judah (II Kings 22:2-23:25); (3) The Personal Deliverance of Josiah and the National Punishment of Judah (II Kings 23: 26-30).

I. THE SIN OF JUDAH AND THE YOUNG KING JOSIAH

It is difficult to realize the terrible extent to which Judah had sunk in sin. Josiah's grandfather, King Manasseh, had been a man of unparalleled wickedness. He did that which was evil in the sight of the Lord after the abominations of the heathen which the Lord cast out before the children of Israel. The corruption and depravity of his heart was manifested in his continuous rebellion against God and his unflinching attacks upon every phase of the worship of the true Jehovah. He built up the high places which Hezekiah, his godly father, had destroyed, and with malicious perversity he reared up the altars of Baal and made a grove as did Ahab, king of Israel, and worshipped all the host of heaven, that is, the twelve constellations, and served them. He actually profaned the temple by building idolatrous altars in the house of the Lord, that holy and sacred house which the Lord had said He had reserved for the magnifying of His name. He actually went into the two courts of the temple and built altars for the twelve constellations, thus blaspheming God and establishing heathenism in the holy temple of Jehovah. He made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards. In other words, he gave himself over to demons. He wrought much wickedness in the sight of the Lord as to provoke Him to anger. He took one of the graven images which were intended for the heathenish worship which he was supporting, and brought it into the house of the Lord. And Manasseh seduced the people of Judah to do more evil than did the nations whom the Lord destroyed before the children of Israel. Manasseh

was a typical Modernist, Communist, Atheist, Freudian, immoral voluptuary, member of the society of the godless. The kind of a movement that Manasseh headed in his day is raging in our land today.

When Manasseh, the king, led his people, the people of Judah, into such terrible sin and iniquity and rebellion against God, the Lord spake by His servants the prophets, saying, "Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Ammorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle" (II Kings 21:10-12).

After Manasseh died, the king which followed him was Amon. Amon was just as wicked a man as his father Manasseh had been. But very shortly after his accession to the throne he became the victim of an assassination plot. Upon his death, his son, Josiah, a little lad of eight years ascended the throne of Judah, and Josiah proved to be a boy and a man of godliness, devotion to Jehovah, and faithfulness to the things that were true and holy and right. And what a predicament Josiah found himself in! With his love for God deeply ingrained in his very being, he discovered himself the king of one of the most wicked nations on the face of the globe, a nation that had been polluted and corrupted and drawn into every thinkable iniquity by his own grandfather, Manasseh.

II. THE GODLINESS OF JOSIAH AND THE REFORMATION OF JUDAH

The inspired record of Josiah begins with a delightful statement. "And he did that which was right in the sight of the Lord, and walked in the way of David his father, and turned not aside to the right hand or to the left" (II Kings 22:2). We would like a few men of that type today to lead God's people, to lead the Church, yea, and to lead the nation into the beauty and simplicity of old-fashioned faith in Him Who loved us and gave Himself for us.

And now that Josiah has come to the throne, he begins to institute every thinkable type of reform. He orders the temple rehabilitated, the broken down parts leveled and rebuilt, the breaches repaired, and the whole sacred building put into shipshape. In the midst of this work Hilkiah the high priest finds the book of the Law and delivers it to Shaphan the scribe. It is a good thing to have a housecleaning once in a while so that somebody will stumble on to the Bible and bring its precious message to light. Shaphan the scribe brings the book of the Law to the king, saying to him, "Hilkiah the priest hath

delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the Law, that he rent his clothes" (II Kings 22:8-11). He begins to recognize as he has not recognized before, the awful extent of the driftedness of his nation, Judah. He is in consternation at the disobedience of the entire people. And he issues command, "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us" (II Kings 22:13).

There was a prophetess in Jerusalem and to her they turned. Her name was Huldah. And she said unto them, "Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: Because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place" (II Kings 22:15-20).

The incident is one of the many clear examples of God's distinguishing between dispensational truth and individualistic truth. That truth which pertains to the awful judgment which must come upon the people of Judah is dispensational truth. It is nationalistic truth. It is governmental truth. God keeps the distinction clear and says to Josiah clearly through the prophetess, "The tremendous dispensational change shall take place. My wrath shall not be held back. This thing has been committed and must be answered for. But as for you, King Josiah, your holiness, your abandonment before God, the tenderness of your heart, shall be recognized fully." According to the Scriptures dispensational changes take place according to the plan and purpose of God, but individualistic spiritual truth remains the same in every age. However true it may be, consequently, that certain Scriptures are not usable dispensationally in every age, it is just as true that so far as we are concerned as individual believing souls, all Scripture is usable in every age. Because as has been said, individualistic spiritual truth is the same in every age.

But in spite of the fact that the prophetess had made it very clear that the judgment of God must fall upon Judah because of Judah's sin and that it was too late to escape those judgments, King Josiah proceeds to bring about one of the greatest national reforms in the entire history of the nation. He had all the vessels which were made for Baal, for the grove, and for the twelve constellations which constitute the host of heaven, brought out and he had them burned outside Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem: them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven (II Kings 23:4-5). He destroyed the implements of idolatrous worship, had them stamped into powder and cast the powder thereof upon the graves of the children of the people. He brake down the houses of the Sodomites, that were by the house of the Lord, where the women wove hangings for the grove. And every high place where the priests had burned incense, Geba to Beersheba, he had the idolatrous high places defiled. He caused Topheth, the valley of the children of Hinnom, to be

defiled that no man might make his son or his daughter to pass through the fire to Molech. The altars which had been erected in the two courts of the temples were braten down and broken away from thence, and he had the dust of them cast into the brook Kidron. The idolatrous altars and high places which had been erected to Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, were all broken down and defiled. He even pushed his campaign into the northern kingdom, the kingdom of Israel, and caused that the altar that was at Bethel, the high place where Jeroboam the son of Nebat had made Israel to sin, be broken down and he burned the high place, and stamped it small to powder, and burned the grove (II Kings 23:6-15).

And then took place the fulfilment of one of the most remarkable prophecies that had ever been made throughout the days of Judah and Israel, the prophecies that the bones of the priests that led in the idolatrous worship should truly be burned and destroyed. "As Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words" (II Kings 23:16). The prophecies of the living God never fail.

When Josiah had completed his sweeping and drastic reforms, then he called the people together for a mighty celebration of the passover. "The king commanded all the people saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant" (II Kings 23:21). He is still following the wonderful teachings of the book that had been found by Hilkiah and read to him by Shaphan. "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah" (II Kings 23:22). So Josiah honored the Lord his God, and brought the people into a marvelous celebration of their ancient feasts. As truly as it is a terrible thing for any man to be guilty of taking away the old landmarks and trying to introduce unscriptural change, just so truly is it a blessed and glorious thing when God raises up a man to call the people back to the old truths, the old ways, the old revelations of the Book of books.

III. THE PERSONAL DELIVERANCE OF JOSIAH AND THE NATIONAL PUNISHMENT OF ISRAEL

The constant distinctions between the nation and the individual maintain in these closing verses of our lesson today. At verse twenty-five the record says, "And like unto him" that is Josiah, "was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses! neither after him arose there any like him." The heart of God is made glad by the blessed willingness which is revealed in the heart of this good man, Josiah.

But notice the record again in verse 26. "Notwithstanding, the Lord turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him withal."

So it becomes evident that the fierce judgment of God is still definitely to fall upon Judah as is so richly merited. God does not intend to withhold the proper punishment for Judah's terrible sin. But He has promised Josiah that he shall not experience any of that punishment, and shall not behold it with his eyes. Consequently, apparently without any special reason, Josiah goes out against king Pharaoh-nechoh into a battle which, so far as we can tell from the reading of the Scripture narrative, has absolutely no outward excuse. To all intents and purposes it is simply the Spirit of God, moving in the heart of Josiah to go out into the battle and he is slain in the battle of Megiddo. The end of the reign of Josiah is the end of the reforms. Judah straightway heads downhill and the judgments of God begin to soon be manifest in many ways.

The rightful understanding and apprehension of the great truth which is involved in dispensationalism vs.

individualism is a veritable key to the unlocking of the Scriptures. To those who see this great truth, dispensationalism is clear, helpful, and illuminating in the study of the Word of God, but never becomes a method whereby the individual believing soul is robbed of the blessed message of any portion of Scripture. It is a dangerous hour in any Bible student's life when he begins to say, "You can't use that. That belongs to Israel." Let us so study the Scripture as to recognize that certain portions are distinctly Israelitish from the standpoint of the dispensations. Then come back recognizing that those Scriptures also belong to us and that Israel is God's photograph of the individual believing soul, and there is always truth and helpfulness for every soul of any age in any portion of God's revealed Book.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

It was at the feast of Simhat Torah, the rejoicing of the Law, the last day of Tabernacles. We were told by an orthodox Jew who loves the Lord that an old orthodox rabbi, also a friend of ours, was very ill, and we hastened to call to see him. We found him walking about restlessly in his room. He being a very pious Jew, we asked him, "You are ill? You are not able to go to the synagogue?" He answered hesitatingly, "Yes—no—" He said, "You know, in former times we did not read the New Testament. We knew nothing about Jesus, about his claims. We knew nothing of the real work of Paul. We kissed, we hugged, and danced, with the scroll of the Law, Torah, to our hearts' content. We even worked ourselves up into a so called joyful ecstasy, which for a time made us feel happy; but now we have assumed a new attitude. We have read, and even studied, the New Testament, and now we are afraid even to touch the Law. This is our great festival, Simhat Torah, and I am simply afraid to go. I had a restless night over it."

We asked, "Why are you afraid to go? What has happened?" He said, "You know, as soon as I come to the synagogue, I shall have my usual honored place, and I shall be obliged to take the sacred scroll of the Torah, and will have to dance with it, while I am afraid to touch it. I saw, as it were, the whole night, in fiery letters, 'Cursed be he that confirmeth not all the words of this law, to do them.' My whole life has been wasted; it comes to me now in a way that gives me no peace." He quoted from the Epistles, "Moreover, the Law entered, that the offence might abound." We pointed out to him that he had read only half the text; why not read the whole of it? . . . We thought we could help our friend by quoting Jeremiah 31:31-32. He said, "I can understand you Christians having your Lord as something spiritual within you, but you cannot have the Law within you . . . that Law must remain an external taskmaster."

—S. B. Rohold in "Prophetic News"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is God's attitude toward all idolatry? (Deut. 7:25; 16:22; II Kings 22:17; Jer. 44:4)
2. What does God's Word declare with reference to the tampering with familiar spirits and wizards? (Lev. 19:31; 20:6; Deut. 18:11-12; I Sam. 15:23)
3. Was star worship common in Old Testament times? (Isa. 47:13; Jer. 10:2; Dan. 1:20; 2:27; 4:7; 5:7)

4. What was God's attitude toward Josiah as pertained to the sins of Judah? (II Kings 22:18-20)
5. Was Josiah a compromisor? (II Kings 22:2; 23:4-25)
6. Why did God prosper and bless Josiah? (II Kings 23:3, 25)
7. Have the predicted judgments pertaining to Judah in II Kings 22:16-17 and chapter 23:26 yet been fulfilled? (Jer. 11:11-12; 13:9-12, 19, 24; 16:1-7; 30:3; 33)
8. Are the Scriptures addressed to Israel of any significance to the individual believer of today? (II Tim. 3:16-17; I Cor. 10:11; Rom. 15:4)
9. Is the Bible self-interpreting? (I Cor. 2:13-14)
10. What method did Jesus employ in expounding the Scriptures? (Luke 24:27, 45)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Josiah was a godly king. He began to reign when he was eight years old. The life of this king was quite different from that of his father. It was during the reign of Josiah that the book of the Law was found, and Josiah sought in every way possible to turn the hearts of the people to the Lord. The Law of the Lord had been forgotten by the people, but when Josiah found the writings, he immediately began to see that everyone heard about them.

Hilkiah, who was the priest, found the book of the Law in the house of the Lord, and passed it on to the king. As soon as the Word of the Lord came into the hands of Josiah, it was spread abroad to the people, and a revival broke out in the city of Jerusalem. King Josiah awakened first of all to his own need, and then sought to find the will of the Lord as to how to get the Word to others. As soon as he found God's will, he began to do that will with his whole heart. He began first of all with the leaders of the people. But in his faithfulness, he never failed in getting the message to everyone, both great and small. After the people were acquainted with the Word of the Lord, Josiah made a covenant with the Lord in the presence of all the people. There were three things in this covenant with God. Turn with me to II Kings 23:3 for here is God's record of the covenant that Josiah made with the Lord.

Josiah purposed in his heart to do three things: First, "To walk after the Lord"; second, "To keep His commandments and testimonies"; and third, "To perform the things written in God's Word." Josiah was not going to merely make a covenant with the Lord, but he wanted the people to know of this step in his life, that they too might join in serving the Lord. As Josiah walked with the Lord, he encouraged his people, and they too sought to follow in his steps.

It is true that as a Christian, the whole world is watching you to see what steps you are going to take. If you fail, they too shall fall in the same way. How careful we should be as Christians to let the Lord Jesus show forth in our lives, so that instead of causing others to stumble by our lives, they shall be encouraged to walk with the Lord in the light of His Word.

May each boy and girl be a shining light for the Lord Jesus, showing others the Way of life. Jesus said, "I am the Way, the Truth, and the Life." Is someone seeing that One in you?

Yours in the love of the Lord,
Aunt Anna

Third Quarter, Lesson 6

Sunday, August 11, 1925

DANIEL (TEMPERANCE AND HEALTH)

Lesson Text: Daniel 1:8-20
Devotional Reading: Psalm 46

Golden Text:

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19)

The subject of the book of Daniel is the Great Tribulation. The Holy Spirit has so handled the book of

Daniel, that from beginning to end, tribulational truth is shining forth from every chapter without exception. The special characters which come before us in this first chapter are Daniel, Hananiah, Mishael, and Azariah. These four Hebrew boys, or as they are frequently spoken of, Daniel and his three companions, are given heathen

names in the courts of Nebuchadnezzar. The reason they are given heathen names is doubtless because of the fact that their names carried such strong messages as to be a real rebuke to the king. The name Daniel meant "God is my Judge." The name Hananiah meant "Beloved of the Lord." Mishael, "I am of God." And Azariah, "I am he who hears the Lord." When the heathen names were given, it is self-evident that a definite effort was made to bury the message of God and His mighty love under a mass of Hebrew tradition and error. To Daniel was given the name "Belteshazzar," which means, "Prince of Baal." To Hananiah was given the name Shadrach, which means, "Illumined by the sun god." To Mishael was given the name Meshach, which means, "He looks like Venus." And to Azariah was given the name Abed-nego, which means, "The servant of Nego." That Satan made a definite effort to bury the blessed truths contained in the names of the four Hebrew boys goes without saying.

We will consider this lesson from the standpoint of an analogy. The Analogy Principle, which runs all through the Scripture, is one of the Eighteen Principles of Divine Revelation. A knowledge of these Eighteen Principles contributes much toward the Bible student's ability to appreciate and understand the marvels and wonders of the Word of God. The analogy which we find in the first chapter of Daniel is an analogy which exists between the simple facts of history as narrated in Daniel 1, and the facts concerning the Great Tribulation which are presented in other portions of the Word of God, chiefly, the book of the Revelation.

HISTORY

1. Israel was in a state of vassalage to Babylon.

GREAT TRIBULATION

1. In the Great Tribulation Israel shall be in a state of vassalage to Babylon.

The fact that Israel is in a state of vassalage to Babylon is clearly set before us in Daniel 1:1. "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it." When we come to the Revelation, which is describing the tribulational time of the future, we find in Revelation 11:2 that the Gentiles shall be in power, and in Revelation 17:1, 5, 18 that the Gentile nation which shall be ruling over the world and especially dominating Israel, is Babylon.

2. Israel was in three divisions at the time of the Babylonian captivity.

2. In the Tribulation Israel will be in three divisions, corresponding with the division of the nation during the reign of Nebuchadnezzar.

Back in the days of Daniel in the first chapter of his prophecy, the nation of Israel fell into three divisions, which are clearly indicated. First, that mass of Israel which is left back in the homeland, the women and the children and the weaker men. This great multitude constituted in that far away day, the nation at large. Nebuchadnezzar, in his cruelty, had brought quite a group of captives to Babylon. The captives brought to Babylon fell into two groups. First, a miscellaneous group of captives which disappear pretty largely from the story, being absorbed into the heathenism of the wicked city, the capital of Babylon. The other group of the captives is the group which, because of their beauty, intellectual promise, and physical attractiveness, are brought into the court of Nebuchadnezzar. This remarkable typical occurrence taking place back in the days of Nebuchadnezzar will find its fulfilment in the Great Tribulation when the nation of Israel will again break into three divisions. A discussion of the three great divisions of Israel in the Tribulational time may be found in the Editor's article on John 15, in the September, 1934, issue of "Grace and Truth." Also in another article by the Editor entitled, "The Judgment of the Living Nations," which appears in the March, 1934, issue of "Grace and Truth."

3. Israel's persecutor in the past was Nebuchadnezzar of Babylon.

3. In the Tribulation Israel's persecutor shall be the Antichrist of whom Nebuchadnezzar was a type.

A glance at Nebuchadnezzar will quickly show how remarkably he adumbrated the Antichrist. Nebuchadnezzar's capital city was Babylon. The Antichrist's capital city shall also be Babylon. Nebuchadnezzar oppressed the Jews. The Antichrist will especially oppress the Jews. He will be anti-Semitic. Nebuchadnezzar made an image of himself. The Antichrist will permit an image of himself to be made. Nebuchadnezzar demanded worship for himself when that image was erected. The Antichrist shall also demand worship for himself. Nebuchadnezzar and his image stood connected with three sixes, as is definitely indicated in the third of Daniel where we find that the image was sixty cubits high, six cubits broad, and there were six kinds of musical instruments played in the worship of it. The Antichrist shall also stand connected with three sixes in a most striking fashion, for the mark which he will force his followers to bear, either upon their brow or their hand, will be six hundred and sixty-six. The remarkable analogy between Nebuchadnezzar and the Antichrist is still further found in Scripture. Nebuchadnezzar pronounced the death penalty against those who failed to worship him, and so will the Antichrist. The Nebuchadnezzar incident stands connected with seven in a peculiar way, growing out of the fact that Nebuchadnezzar had the furnace heated to seven times its wonted hotness. The Antichrist and his reign stand connected with seven in a very unique way in that we find from the ninth of Daniel that the Antichrist's reign will cover exactly seven years. Nebuchadnezzar in his fury plunged the smaller group of Jews in his court, that group representing the elect remnant, into fiery tribulation, that is to say, they were cast into the furnace. The Antichrist will plunge those who refuse to worship him, which will include the elect remnant, into fiery tribulation.

4. The two groups of Israel at Nebuchadnezzar's court were tested of the king's meat. The larger group received it. The smaller group rejected it.

4. The two smaller sections of Israel shall be tested with the meat of the Antichrist.

Throughout the Scripture meat or food stands for teaching. When Daniel and his companions, representing the elect remnant, refused to take Nebuchadnezzar's food, they were setting forth in type the fact that the elect remnant in the Great Tribulation will refuse to accept the teaching of the Antichrist. The Holy Spirit's way of indicating that meat or food stands for teaching is most unique. In Psalm 104:27 the Holy Spirit speaks of the animal creation receiving its meat in due season. In Matthew 24:42-45 the passage is removed from the Old Testament and quoted by the Saviour in the New, but the Saviour now uses the passage which formerly referred to animals receiving their meat in due season to His believers receiving teaching from their spiritual ministers and rulers.

5. The testing of those who were in the court of Nebuchadnezzar was marked by ten.

5. The testing of Israel in the future when the Great Tribulation breaks upon the earth, shall be marked by ten, and when the Holy Spirit gives forth the prophecy, He employs ten.

It is interesting to observe that Daniel 1:12 definitely narrates the fact that they said, "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink." And after the ten days' testing, the result is narrated in Daniel 1:20. "In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Throughout Scripture, ten is the number of testing. It is no accident that the Holy Spirit has so carefully inserted the number ten twice in the presentations of Daniel 1. When we come to the prophecies of the Revelation we find the same phenomena. The beast is said to have ten horns (Rev. 13:1). A tenth part of the city is said to fall (Rev. 11:13). Ten days of tribulation. And when the Saviour would predict the terrors and some of the remarkable

events of the Great Tribulation, He does it through the story of the ten virgins (Matt. 25:1-13).

6. The smaller group in Nebuchadnezzar's court having refused the king's meat lived on bread and water, representing the Lord Jesus.

6. The remnant in the Great Tribulation shall refuse the meat (that is, the teaching) of the Antichrist, and shall be given over to the things of the Lord and the teaching of His truth.

The fact that Daniel and his companions purposed in their hearts not to be defiled by the king's meat and consequently lived on bread and water, sets forth in beautiful fashion the fact that in that coming day of awful tribulation which shall come upon the earth, the remnant shall stand out strongly against the receiving of the wicked teaching of the Antichrist, meanwhile their whole heart and life being dedicated to the proclamation of the things of Christ and the winning of souls.

7. The lesser group who refused the king's meat were miraculously kept and strengthened.

7. The remnant in the Great Tribulation shall be miraculously kept and strengthened.

How miraculous indeed was the way in which God caused Daniel and his companions to develop and put on flesh during those days of testing. It is a picture of the blessed fact that occupation in Jesus brings transformation to those who are feeding upon the blessed Lord Himself. In the Great Tribulation the remnant shall be miraculously kept and strengthened, shall actually go through the Tribulation unhurt and unscathed, and at the end of the Tribulation will stand with the Lamb, without one of their number missing, on Mount Zion (Rev. 7:1-8; 14:1-5).

From the personal standpoint, there is no lesson more beautiful and more powerful in this first chapter than that lesson which grows out of the simple and beautiful language, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat" (Dan. 1:8). The need of the present hour with the church drifting downward into terrible apostasy and with the horrible trend of the age drawing souls away from the things of God, is men and women who will purpose in their hearts not to be defiled by the horrible worldliness by which the age is marked in order that their testimonies may count for Him Who loved us and gave Himself for us. Since our nation has rejected prohibition, the standards of fine conduct and morality have been lowered so rapidly that the need of men and women who will purpose in their hearts not to be defiled becomes greater and greater. The only way to gain the victory over such an atmosphere of temptation is to learn the blessed lesson of leaning on Him, even the Lord Jesus, Who is the strength and the power of His own.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A missionary working in Australia among Kanakas from the Solomon Islands, led a number of these men to Christ. Among the group that had accepted Christ he noticed one that had evidently stopped smoking. He was no longer seen with the familiar cigarette between his lips. The missionary spoke of this fact to the man and asked him why he had stopped smoking. The Kanaka answered, "Him no likee me play (pray) along dirty-fellow lip." "Who doesn't like it?" asked the missionary. "Him, Jesus," said the Kanaka. "But who told you that Jesus didn't like it?" urged the missionary, for he thought that someone must have had a word with the new convert about the tobacco habit. Then the man in response simply said, "Him."

—"Sunday School Times"

Hoots and jeers failed to deter one little lad at Camp Meade from dropping on his knees every night before he laid himself down to sleep, and as a result he is "top sergeant" of his company. The seven who jeeringly shouted at their comrade and mocked his faith in his

Maker were given a lecture by their company commander that they will not soon forget, and deprived of all leave for thirty days, and given extra duty, as punishment. The mocking seven who had cots in the barracks next to the God-fearing youth, each night would say: "Where do you get that stuff? Cut it out. Ask Him to get you exempted." The captain of the company heard of the affair, and made it a point to watch and listen. For three nights he heard the ridicule heaped on the head of the little fellow. On the third night he broke in upon them and proceeded to tell the mockers a thing or two. Turning to the chap on his knees, he said, "I shall recommend that you be made the first sergeant of this company." The recommendation has been approved by the regimental commander.

—"The Washington Post," in 1917

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. How was Israel divided in the days of her Babylonian captivity?
 1. The nation at large—Dan. 9:7
 2. A designated group—Dan. 1:3
 3. The smaller group—Dan. 1:6-7
2. Will Babylon be revived in the coming tribulation time? (Rev. 17:1-5, 18)
3. How did Nebuchadnezzar typify the coming Antichrist in his dealing with the Jewish nation?
 - Dan. 1:1—Rev. 13:7
 - Dan. 3:5-6—Rev. 13:12-15
4. What significant number is peculiar to both Nebuchadnezzar and the Antichrist? (Dan. 3:1, 5; Rev. 13:18)
5. Whom did Daniel and his three companions typify in the coming tribulation? (Dan. 3:14; Rev. 7:4-8; 12:17)
6. What sin will be committed in the Great Tribulation? (Matt. 12:31; I John 5:16)
7. How does the fiery furnace of Daniel typify the Great Tribulation? (Dan. 3:19—Dan. 9:25-27)
8. Whom did the pulse and water typify? (John 6:35, 51, 55; 4:14)
9. What did the "king's meat" represent? (Dan. 1:5, 8, 12; Job 6:7; John 4:32-34; Acts 9:19; I Cor. 10:3)
10. What was Daniel's attitude toward the "king's meat?" (Dan. 1:8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Today we are going to study about Daniel. If you are like other boys and girls that I know, I am sure that you will enjoy our lesson, for Daniel is a favorite story of boys and girls.

Jerusalem was the great city of the children of Israel. King Nebuchadnezzar was ruler over Babylon, and had taken the city of Jerusalem. Upon taking this city, he wanted to select some of the best men to train for his court. Among these men who were chosen was Daniel. With Daniel there were three others chosen.

When Daniel realized that he was taken from his home and kept in the king's palace, he purposed in his heart that he would not partake of the king's food, for in so doing he would defile himself. Daniel was a Christian and a lover of the Lord. King Nebuchadnezzar wanted these men to be fed with the best of food in order that they might become strong men for his court. It was because of this that Daniel purposed in his heart not to eat of the king's dainties. Daniel was not going to line up with this king or compromise in any way. He wanted to be a true representative of the Lord. God blessed Daniel for his stand. God blessed Daniel in giving him wisdom and understanding. Throughout the whole book of Daniel you will see this one thing. Whenever there was need of wisdom and understanding, Daniel far surpassed the rest. Daniel knew that God would not forsake His own, and so he trusted Him in this special incident of life, and was rewarded for his faithfulness.

Today there are so many things which we are invited to partake of, but we must always ask ourselves the question, "Will it honor the Lord?" If what you are asked to do will dishonor Him, then as a child of God, be bold as Daniel, and be not partaker with them. God will bless your life for it. Yes, others may laugh at you for not going along with the crowd, but if you always seek to please the Lord, you will not need to care what others say. Do you remember the chorus about Daniel? It goes

like this: "I would be like Daniel bold, the truth of God will firmly hold; Faith in Him will keep me then, Even in a lion's den." There can be no testing of life too hard for you. Daniel's testings were far greater than any we have had to face, and the same God which helped Daniel will help you.

Yours in a loving Saviour,
Aunt Anna

Third Quarter, Lesson 7

Sunday, August 18, 1935

MARTHA (A HOME-MAKER)

Lesson Text: Luke 10:38-42; John 11:1-45
Devotional Reading: Psalm 116:1-8

Golden Text:

"Now Jesus loved Martha, and her sister, and Lazarus" (John 11:5).

One of the precious things which we find standing forth in this lesson concerning Martha, is that our Lord and Saviour, Jesus Christ, had a remarkable tendency toward friendship. His beautiful love for the three members of this home is an abiding inspiration to every student of the Word of the living God. We shall seek to discuss this lesson from three standpoints: (1) Jesus Teaches Martha Concerning the Things that Are First (Luke 10:38-42); (2) Jesus Teaches Martha Concerning the Resurrection (John 11:1-27); (3) Jesus Teaches Martha the Power of Faith (John 11:28-45).

I. JESUS TEACHES MARTHA CONCERNING THE THINGS THAT ARE FIRST

This section of the lesson introduces us to the home of Martha and Mary. Our Lord Jesus is a visitor in the home. Martha busies herself about the countless little things about the home that must be cared for at least some time or another, but Mary takes advantage of the fact that the mighty Teacher is visiting them. There is not the least intimation in the world that Mary is not just as much awake to the need of caring for the little things of the upkeep of the house as was Martha. But Mary's attitude is revealed to have been, that inasmuch as the opportunity to talk with the Lord Jesus only came very, very occasionally, that it were better to take advantage of that opportunity when it did arrive, than to consume the few minutes or hours of His presence by attention to things that could be cared for at another time. Mary immediately gave herself over to the Lord Jesus. The record says, "Mary . . . sat at Jesus' feet, and heard His word" (Luke 10:39). She was letting her soul be nourished by spiritual food which would impart far more strength to her than any delicious viands which Martha might prepare.

But, alas, Martha permitted herself to become a trifle peeved because Mary was not helping her with the work. So she said to the Lord Jesus, "Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath chosen that good part" (Luke 10:40-42).

It is of importance for us to notice that the Lord Jesus in no wise condemns Martha for taking care of the practical problems of the home. The position taken by the Saviour in this delicate matter may be reduced to a very simple and familiar expression. He sought to teach Martha to put first things first. He indicated that Mary had been doing that very thing. He said, "She chose the good part." He did not say that there might not be a time when Mary should be just as busy about the housework as Martha. The thing that He commended in Mary was that she put first things first. And He said that blessing which has come to her as a result of putting first things first, "shall not be taken away from her." Although He did not put it into so many words, in effect, He said to Martha, concerning Mary, "Mary is taking advantage of an opportunity that may not come every day, and Martha, it would not have been a bad thing for you if you had done the same thing. The housework could wait. Both of

you could pitch in and do it in a short time after I am gone."

Alas, how many of us Christians need to learn this tremendous lesson. The things of God and of Christ and of the Holy Spirit and of the Book should be put first. How easy it is to let ten thousand inconsequential tasks loom up so big in our minds that we think they must be taken care of first, and all the while the Holy Spirit is seeking to teach us that spiritual things must be recognized as first things if the life is going to grow.

The Saviour taught the same truth in Matthew 6:33 when He said, "But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." In other words, "Seek ye first the better part which Mary sought, seek to hear the Word of God as it falls from the lips of the Saviour, and then all these things, for which Martha sought so diligently, shall be added unto you in their own place and time."

In the latter part of His ministry, our blessed Lord gave exactly the same teaching to one of the young lawyers who impudently asked Him a question about the law. The answer of the Saviour was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matthew 22:37-38). We observe from these incidents that our blessed Lord is continually seeking to teach men the importance of putting first things first.

This same truth is exemplified to us in most beautiful fashion by the Corinthians, for Paul testifies of them that they first gave their own selves to the Lord, and unto us by the will of God (11 Cor. 8:5). Even those stubborn Christians who are not willing to put first things first, are filled with inspiration and admiration when they behold the example of such remarkable self-sacrificing Christians as the Corinthians. Most Christians believe, theoretically, that it is correct to put spiritual things first. They know that Jesus taught plainly that it should be done. Their whole difficulty lies in their unwillingness to let our Lord and Saviour have His way with them. Other passages bearing on this same truth from differing angles are: I Timothy 5:4; 4:8; Luke 18:29-30; Psalm 27:4; Matthew 5:6; Joshua 24:15.

II. JESUS TEACHES MARTHA CONCERNING THE RESURRECTION

The incident narrated in the eleventh chapter of the book of John is a familiar one. Lazarus, who is the brother of Mary and Martha, was exceedingly sick. Our Lord had gone away beyond the Jordan into the place where John had first baptized and there He was abiding. Word was quickly sent to Him by Mary and Martha that Lazarus was ill. The Scripture lets us know that the Mary who was the sister of Lazarus and of Martha, was the same Mary that anointed the Lord Jesus with ointment and wiped His feet with her hair. Since our Saviour was so interested in the family, had such a sense of personal friendship for Mary, Martha, and Lazarus, it was of course to be expected that He would immediately hasten to the little town of Bethany, where the beautiful home was, and seek to be a blessing and minister to the needs and wants of Lazarus. But that was not the program which Jesus followed. The record is of such a type as to sound almost brutal. It says, "When He had heard therefore that he (Lazarus) was sick, He abode two days still

in the same place where He was. Then after that saith He to His disciples, Let us go into Judea again" (John 11:6-7). But before He went back to Judea He let the disciples know, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John 11:11). But the disciples evidently knew the healing and restorative effects of what we think of as sleep, and they answered quickly to the Lord, "Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead" (John 11:12-14). And then the little party made haste to go to Bethany. They found the customary gathering of Jewish friends and loved ones seeking to comfort Martha and Mary concerning the death of their brother Lazarus.

As soon as word was brought to Martha that the Lord Jesus was coming, she went out to meet Him. "Then said Martha unto Jesus, Lord if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee" (John 11:21-22). Jesus' answer was a real faith testing. He said unto her, "Thy brother shall rise again" (John 11:23). And Martha, instead of interpreting it to mean that Lazarus was going to rise immediately, interpreted it to mean that Lazarus would, like the rest of believers, rise on the resurrection day. And so she said, "I know that he shall rise again in the resurrection at the last day" (John 11:24). Then Jesus let her into one of the most blessed secrets of the mighty truth revealed in the Word of God. He said, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live" (John 11:25). Following this unique teaching on the resurrection and the declaration that He Himself carried the power of resurrection within Himself, Jesus met Mary and had a few words of comfort for her, broke into tears as He stood beside the grave of His friend, Lazarus, and then ordered that they should take away the stone from the grave. When the stone was taken away, our Lord had a few words of prayer with His Father, and then spoke to the dead man, saying, "Lazarus, come forth" (John 11:43). And there before the eyes of those who had gathered about the grave of Lazarus, Jesus demonstrated that He was indeed and in truth the resurrection and the life, for Lazarus came forth. In wonderful adumbration the Holy Spirit here reveals that those who line up with the Lord Jesus Christ have lined up with the One Who has the power to step to the gateways of eternity and speak to those that are in the grave, and they will come forth at His voice and at His bidding. Jesus is indeed and in truth the resurrection and the life. He has taught it to Martha in words that were inescapably plain, and by a practical demonstration has proved beyond the peradventure of a doubt the accuracy of His teaching.

III. JESUS TEACHES MARTHA THE POWER OF FAITH

How few realize the mighty power there is in simple faith in the Son of the living God. Jesus' words to Martha were, "If thou wouldest believe, thou shouldst see the glory of God" (John 11:40). Note the order of the predicted events: Believe; and then, see. Most of us insist on seeing, and then believing. The Saviour repudiates such a faithless program. Evidently Martha heeded the word of admonition from the Saviour and believed at once, for the next moment she saw, for Lazarus "came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go" (John 11:43). It was a notable miracle indeed. And many of the Jews that were with Mary and Martha believed on the Saviour.

From end to end of the Scripture, the Holy Spirit extols the power of faith, exhorts men and women to step out of their skepticism, out of their unbelief, out of their question, into simple confidence in the Word of the living God. The Holy Spirit declares to us that "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). It is a blessed moment in any man's life, when he turns his back on the crassness of the material things and lets the blessed Saviour teach him the mighty truth, "If thou wilt believe, thou shalt see."

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

We ought to honor most those who have honored God. Epitaphs that can truly render such honor are not often seen. There is one such on the wall of Bethany Church, in Philadelphia, where John Wanamaker lived and labored for many years. On a white marble tablet just inside the door are engraved the following words:

IN LOVING MEMORY OF JOHN WANAMAKER

"By reason of him many went away and believed on Jesus."

Mr. Wanamaker was indeed a witness to the saving power of the Lord Jesus Christ, and his many years of service as a Sunday-school superintendent and Bible class teacher as well as his personal friendships and visitations among the lowly members of his large parish, justify the beautiful quotation from the Scriptures, written by John concerning Lazarus.

—"Sunday School Times"

When, in Boston, a young man asked me for a book that would confirm his faith, I told him to go to the Brotherhood meeting on Sunday afternoon and listen for half an hour to the testimony of men who had been drunkards and criminals, and are now sober, honest, happy husbands and fathers, with the joy of heaven in their faces and the music of heaven in their voices. One live Lazarus is worth forty sermons on the resurrection.

—A. C. Dixon

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What two outstanding facts indicate Mary's attitude toward the Christ? (Luke 10:39—sat, heard)
2. What two facts are significant of Martha? (Luke 10:40—cumbered, serving)
3. Why was Martha rebuked while Mary was commended? (Luke 10:41-42)
4. What Scripture presented by the apostle Paul was exemplified in the attitudes of the two women? (Col. 3:2)
5. What great essential Christian virtue was exemplified in Mary's attitude? (Prov. 22:4; 29:23; Isa. 57:15; Matt. 5:8; Col. 3:12)
6. What great lesson had Mary learned that seemed to be unobserved by Martha? (Matt. 4:4)
7. What is the "one thing needful" in the lives of every Christian? (Ps. 27:4; Prov. 3:6; Isa. 26:3; Phil. 4:6-7; I Cor. 3:5)
8. Did Jesus weep because of the death of Lazarus or because of their unbelief? (John 11:33-38)
9. What was Jesus' command to those standing about in connection with the raising of Lazarus? (John 11:39, 44)
10. What was the message that Jesus was seeking to convey to Mary, Martha, and the disciples? (John 11:15, 25-26; 10:37-39; 14:8-11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

We have studied about men and women of the Old Testament, and have found that every one had one purpose in life, and that was to live for the Lord Jesus only. They were not concerned about what others would think of them, but of how to best please the Lord.

Now we are going to study about two of the New Testament characters. These two are Martha and Mary. Do you know who Martha and Mary were? Martha and Mary were the sisters of Lazarus. You remember the story of how Lazarus was sick, and died before Mary and Martha could send for the Lord. But when the Lord came, He raised Lazarus from the dead. The story for today is quite a different story from this one I refer to. Martha and Mary have invited the Lord Jesus to come and dine with them. Can't you picture this scene in your mind? Jesus was the guest of this home, and these two women were entertaining Him.

Martha was rushing to and fro preparing the meal. She was doing her task because she wanted to please the Master. She was serving her Master. The Lord is always pleased when we seek to please Him. But in Martha's service, she became quite concerned because her sister Mary was not helping her. But where was Mary, and what was she doing? She was sitting at the Master's feet, learning more of Him. Martha was doing a wonderful service, but failed to take time to learn more of her Lord. Mary had chosen the better part, because she satisfied the longing of the Saviour's love, while Martha saw only the need of His hunger to be satisfied. Do not feel that Mary failed to serve the Lord, and let Martha do all of the work. No, she did her part, but in this particular incident, she put first things first.

Let us just see some of the different things in these two lives. We get a precious lesson from them both. Martha was concerned and occupied for Jesus' need, while Mary was occupied with the Lord Himself. Martha was concerned about the task she was performing, while Mary was at rest in the presence of the Lord. Martha performed her task in a wonderful way, but Mary sought to know more of the Master. I am sure that the Saviour was desirous of having the love and adoration of these two women, and was not concerned about the wonderful time He was going to have in eating the meal. His one desire for us is that we should learn of Him.

Perhaps you are concerned about serving the Lord, but fail to see that your biggest need and His greatest delight is in your sitting at His feet and learning of Him. May the things of this life be made dim in the light of His wonderful face. We have one life to live, and during that life we have the privilege of learning to know Him better. Some day we will spend eternity with Him, and what a blessed day that will be, but how much more wonderful it is to know Him better here on earth, so that when we meet Him in glory, we shall recall the blessing of learning of Him while here on earth.

If you have not already seen the need in your life of living for Him, may today be the day of decision for you. I am speaking to the boys and girls who have taken Jesus as their Saviour, but who have been living to please themselves or to please others. Do you want to please the Lord Jesus above all others? If so, you have chosen the part that Mary did, and will want to learn more of Him. Read your Bibles. Pray to your Saviour. Tell Him the things that are upon your heart. Let your life be taken up with Him. To the boy or girl who has been reading with us today, but who has never accepted the Lord Jesus as his own Saviour, you have the privilege of taking Him as such today, and then beginning to learn more of Him. The heart of the Saviour is yearning for you to come to Him. Will you come?

Yours in the Master's love,
Aunt Anna

Fourth Quarter, Lesson 8

Sunday, August 25, 1935

BARNABAS (A CONSECRATED MAN)

Lesson Text: Acts 4:36-37; 9:26-30; 11:19-26; 15:36-39
Devotional Reading: Ps. 96:1-10

Golden Text:

"For he was a good man, and full of the Holy Ghost and of faith" (Acts 11:24).

The story of Barnabas is one of the most illuminating stories in the New Testament. Barnabas was an intimate personal friend and collaborer of the apostle Paul up to a certain point, and then he who has been collaborer disappears from the picture. We will consider this lesson from four standpoints: (1) Barnabas Exercised the Gift of Giving (Acts 4:36-37); (2) Barnabas Exercised the Gift of Ministry (Acts 9:26-30); (3) Barnabas Exercised the Gifts of Exhortation and Evangelism (Acts 11:19-24); (4) Barnabas Exercised the Gift of Teaching (Acts 11:25-26); (5) But Barnabas Failed to Exercise the Gift of Love (Acts 15:36-39).

I. BARNABAS EXERCISED THE GIFT OF GIVING

In this brief passage in the book of Acts, Acts 4:36-37, we are introduced to Barnabas. "Joses, who by the apostles was surnamed Barnabas" (Acts 4:36). In the next verse we are informed that he was a man of property. We do not know how much property, nor do we know where the property was. But it was a property with a sale value, and he evidently experienced little or no difficulty in disposing of it, for the record says simply that he "sold it, and brought the money, and laid it at the apostles' feet" (Acts 4:37). It is an unusually beautiful example of the exercise of the gift of giving. The apostle Paul later in his ministry speaks of this beautiful gift in connection with several other gifts of the Holy Spirit, when he says, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity" (Rom. 12:6-8). Here is the Holy Spirit's reference to the gift of giving. How greatly this gift is needed in these days of self-seeking, these days when men forget the claims of God upon their lives. That Barnabas exercised this wonderful gift in a beautiful way is indicated by the unaffected simplicity and completeness with which the record describes his giving. He sold his property, brought the money, and laid it at the apostles' feet. It was a marvelous indication of his eagerness and willingness to do the will of God.

II. BARNABAS EXERCISED THE GIFT OF MINISTRY

In this remarkable incident, Barnabas shows his love of fairness, his devotion to justice, and his willingness to spend and be spent for others. When Saul was come to Jerusalem, he essayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple" (Acts 9:26). The man who is to become the great apostle to the dispensation in which we live was about to be cast down by the ecclesiastical high-brows, when the word was brought to Barnabas, who himself was already a member of the disciples' group, and tradition has it that Barnabas and Paul had been fellow students in the school of Gamaliel. At any rate it was evident that Barnabas was already acquainted with Paul. The record says, "Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus" (Acts 9:27). As a result of Barnabas standing sponsor for Paul, he found immediate entree into the apostles' group and began to minister actively in and about Jerusalem. His message was so aggressive that he was soon the object of persecution from the Grecian Jews, thus making it necessary for the brethren to give him their protection and to escort him to Caesarea.

Barnabas, in this incident, had shown his willingness to be used of the Holy Spirit in an hour when that which was needed was the exercise of the gift of ministry. The gift of ministry carries with it the idea of exercising deaconship, watching over the needs of the saints in a general way, including physical, temporal, and spiritual as well. Barnabas' eagerness to stand by Paul in the hour when he was about to be turned down by the apostles was a beautiful evidence indeed of his walking with the Lord.

III. BARNABAS EXERCISED THE GIFT OF EXHORTATION AND EVANGELISM

At the time of the events which come before us in this section of our lesson, a great persecution had arisen in the early Christian church. The result of the persecution was a greater dissemination of the Gospel of the Lord Jesus. And the hand of the Lord was with the

believers of that day, and great numbers more believed and turned unto the Lord. "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11: 22-23). It is interesting and unique that the Spirit of God should say so definitely that this man, Barnabas, exhorted the men of Antioch. This is in definite harmony with the significance of his name given in the fourth chapter of Acts at verse thirty-six, "And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation)"—son of exhortation. And this is indeed the beautiful significance of the name which this man bears. His joy and freedom in exercising the gift of exhortation is another indication of his desire to follow on to know the Lord. The gift of exhortation is mentioned in the passage in Romans 12 which we have already cited, and the fact that it is held in high esteem by the apostle Paul is indicated by his statement in Romans 15:14 where he says, "I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." In speaking of a group of the virtues of the Roman believers, he puts the ability to admonish one another as the climax virtue.

In addition to a fearless exercise of the gift of exhortation, we find that Barnabas also exercised the gift of evangelism, for verse twenty-four of Acts eleven declares, "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Under the faithful ministry of Barnabas, men were converted, souls were brought out of darkness into light, men who had walked in the death of unbelief were led forth into life eternal. Barnabas was a soul-winner.

These clear-cut declarations concerning this man of the early Church fill us with love for him and eagerness to emulate his example. That he was walking in the will of God is self-evident. That in these matters which we have studied he was seeking to do the thing that was right, scarcely needs be said. But all of these facts only make his subsequent failure the more heart-breaking, and make it the more incumbent upon us to profit by the lesson which we see in this man's life, and to remember that the Scriptures say, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

IV. BARNABAS EXERCISED THE GIFT OF TEACHING

The reference to Barnabas' exercise of this gift is found in Acts 11:25-26: "Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." Here we see the lofty heights to which Barnabas is ascending in the early church. Associated with the man who is to be God's Moses to the dispensation of the Body, he becomes the right-hand man and chief aid, the co-teacher with the apostle Paul for an entire year among the believers of Antioch. It is impossible to avoid observing the tremendous possibilities which lie before the man Barnabas to become a tremendous spiritual force in the new Church which the Spirit of God is bringing into being. The importance of the gift of teaching in the dispensation of the Body is indicated by the apostle Paul in I Corinthians 12:28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." This passage is of superlative importance in revealing to us the importance of the gift of teaching, for the two gifts which are named first, the gift of apostleship and the gift of prophecy, are both gifts which belong to the transitional period and have disappeared from the Holy Spirit's activities. This leaves the gift of teaching as that gift which is first in the full-orbed section in which section of the dispensation we now live. Hence, at the present moment, that gift which stands first among the gifts of the Holy Spirit is the gift of teaching. And Barnabas was associated with the great apostle Paul in the exercise of the gift of teaching.

V. BUT BARNABAS FAILED TO EXERCISE THE GIFT OF LOVE

The sad incident in which Barnabas' failure appeared is found in Acts 15:36-39: "And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus." It is true that Barnabas had risen to a lofty position in the activities of the early church, but Paul was still the "ranking officer." Barnabas had forgotten that Christians should obey them that have the rule over them and submit themselves, for those that have the rule watch for their souls as they that must give an account, that they may do it with joy and not with grief, for that would be unprofitable for all concerned (Heb. 13:17). Barnabas was unwilling to obey the will of Paul. The record says positively Barnabas was determined to take with him John whose surname was Mark. The contention was sharp, and they departed asunder. The record is brief and pointed, "Barnabas took Mark, and sailed unto Cyprus" (Acts 15:39). Barnabas got what he wanted, and sailed away with him. But when Barnabas sailed away with his John Mark, he also sailed straight out of the Scripture. The moment in which he had his own way, in that self-same moment he disappeared from the sacred Record. The Holy Spirit never mentions him again. The man in whom there seemed to be the largest possibilities of any man in the early church, with the exception of the apostle Paul himself, sails out of the picture, never to be seen again.

There is no question about Barnabas' salvation. There is no question as to whether we shall meet Barnabas in the glory. The Holy Spirit has used him in a wonderful way in the exercise of the gift of giving, in the exercise of the gift of ministry, in the exercise of the gift of exhortation and evangelism, and in the exercise of the gift of teaching. But Barnabas failed to exercise the gift of love. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth" (I Cor. 13:4-8). But alas, Barnabas failed. He had not let the Holy Spirit fill his soul with love, so that he would become a humble, lowly, and submissive Christian. That fact so fully militated against his usefulness in the days of the early church, that the last we see of him is the scriptural record of his sailing away with John Mark.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A ship was going into action in the Jutland battle. Aboard that ship worked one, Stevens by name, a real, true Christian, whom all loved and revered for what he was. Now it so happened that to get to his appointed place each man had to pass the spot where Stevens stood; and as they realized this, the men passed the word softly down from one to another, "Touch Stevens—touch Stevens." And so with ready response every man and every lad as he passed along touched the man whom they felt and knew to be in touch with God and Christ and things eternal. How much Stevens counted in that time of need, because his life rang true!

—"The United Methodist"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is "giving" one of the spiritual gifts bestowed upon believers by the Holy Spirit? (Rom. 12:6, 8)
2. Is the gift of giving to be exercised by rich folks only? (II Cor. 8:2)

3. Does God expect the gift of giving to be manifest in the life of all believers? (I Cor. 4:2; 16:2; II Cor. 8:12; I Chron. 29:9)

4. Does not the gift of giving primarily involve the use of money? (Deut. 8:11, 13, 18; II Cor. 8:12; I Tim. 6:17-18)

6. Are the "gifts of the Spirit" synonymous with natural talents? (I Cor. 12:1, 4, 7-11; Isa. 64:6; John 15:5)

5. Is the gift of ministry bestowed upon every believer today? (Rom. 12:4, 6-7; I Cor. 12:4-6)

7. Should believers exhort one another? (Gal. 6:1; Rom. 15:14)

8. When and how often should believers exhort one another? (Heb. 3:13; 10:25)

9. Should exhortation be included in the minister's message? (I Tim. 6:2; 4:13; II Tim. 4:2; Rom. 12:8; Heb. 13:22)

10. How does the gift of love compare with other spiritual gifts? (Matt. 22:36-37; I Cor. 13:1-8, 13; John 13:34; 15:12; Gal. 5:13-14; I Thess. 3:12; I Pet. 1:22)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The Golden Text for today's lesson will help you to understand the lesson. It is found in Acts 11:24: "He was a good man, and full of the Holy Ghost and of faith." Yes, Barnabas was a good man, and one who loved the Lord. As you read the book of Acts, you will find many mentions of Barnabas. Barnabas went with Paul on journeys to preach the Word of God. And when not accompanied by others, he would go forth to preach. He was a faithful minister of the Gospel.

The special thing which we want to emphasize in our lesson today, is not his ministry of preaching the Word, but his faithfulness in giving all that he had for the Lord's work. As we turn to Acts 4:36 and 37 we find the sacrificing spirit of Barnabas. The apostles had been faithful in giving forth the truths of the Word; and in ministering to their spiritual needs, they were asking the people to give of their money in order to meet the daily needs of each one of the Christians. We are told that many of them sold their possessions and brought the money to the apostles. In this, special mention is made of Barnabas. Verses 36 and 37 say, "Having land, sold it, and brought the money, and laid it at the apostles' feet."

Yes, Barnabas was a lover of the truth from God's Word, but was not satisfied just to receive all of these good things. He gave of his possessions in order that the truth might go even farther abroad, and that other souls might hear the good news. We love to hear God's Word, but are we desirous that others may hear the Word too? But how can we help? Perhaps we do not have land to sell or possessions of our own. But I am sure that everyone receives money for themselves at some time or other. Do you count this money as your possession alone, or would you be willing to give that money in order that some other boy or girl might hear of the Lord Jesus? It may be that you are given money to take to Sunday-school, and then some for yourself to buy what you want. To give your Sunday-school money would be no sacrifice, for that was given for that purpose; but to give some of the money that was intended to be spent for something you wanted, would be giving willingly to the Lord. That is what Barnabas did. He did not give what he had left over, but sold what he had and perhaps what he needed, and brought this for the work of the Lord. But before we give of our means to the work of the Lord, let us first give Him our lives, and give them without holding back one thing. The Saviour's heart is rejoiced when one of His own surrenders the life to Him. Then He wants you to give of your substance. May He find in you a willing spirit, and always ready and willing to do His will.

Yours in Him Who gave Himself for us,
Aunt Anna

HISTORY OF B. A. M.

(Continued from page 146)

Bible in their native tongue. Bible schools will be carried on for the special training of the future native leaders. As the Lord calls them out for special work among their own people, they will be trained in the Bible School, then sent out as missionaries and teachers to the various parts of their own tribe. In this way the Gospel can be sent from one mission station to a great number of natives. A native church will be organized under the direction of the missionaries. This church and mission station will become the center of evangelistic activity for the whole tribe.

At all times, the emphasis will be upon the evangelistic side of the work. Everything else will be secondary and only introduced as a means to an end: the salvation of souls. With emphasis upon the activities in the order named, the plan and desire of the missionaries will be to evangelize, edify, and educate. As the work grows, other mission stations will be established in other tribes and the same policy will be carried out in those tribes.

The Berean American Mission is a venture of faith. It has been established under the direction of the Lord and our expectation is from Him. He will put the desire into the hearts of His own to sustain the work, by prayer and giving. Truly, it is His work and He will prosper it as the years go by.

"And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

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MISSIONARY VIGNETTES

(Continued from page 147)

such an appeal to him, that at night when his work was done he learned to read that he might be able to study the Scripture for himself. The catechist in Satvamangalam was his teacher and there we would often see him puzzling over the Tamil characters as he worked laboriously away at his ABC. His wife's relatives were so incensed against him for becoming a Christian that they sought to keep her away from him, but prayer triumphed and she came back. Not only came back, but came to the Lord Jesus."

"A lady was filling a box for India when a child brought her a cent, with which she bought a tract and put in the box. It was at length given to a Burmese chief, and led him to Christ. The chief told the story of his new God, and his great happiness, to his friends. They also believed, and cast away their idols. A church was built there, a missionary was sent, and fifteen hundred converted from heathenism as the result of that little seed."

"The fish supper ended, and the turtles disposed of, an Indian next to me began to address me in a very soft but impressive way, and not without some oratorical effect in voice and gesture. He spoke with a certain dignity and weight, and might have been expounding some profound philosophical view, or discussing the latest theory of the universe. This went on for some time. Fortunately at that moment I caught a glimpse of Odidi, who had now joined the company around the fire, and beckoning to him, I made him understand that I wanted to know what his friend was saying. 'Umm' said Odidi after a few words with his cousin, 'He wants to know if you would oblige him with a brick of raw sugar.'

"This is about the highest conception of happiness that a Caraja possesses.

"All very picturesque and interesting, but all very cruel and sad; living like animals, and dying like the beasts that perish. There they sat gazing strangely and wonderingly at me, these beautiful, noble looking sons of Adam, and I utterly helpless and unable to say what

I was yearning to say of the good news of salvation. Surely the time has come when an effort should be made to reach some of the 500 of these Indian tribes with the transforming realities of the true Christian faith."

Reader, let God speak to your heart through these incidents. What is your responsibility?

"The Lord is not willing that any should perish" (II Pet. 3:9).

Note: As much as is known of the source of the quotations in the foregoing article is given. Two is by Mrs. John W. Dawson; 3. is by L. Bevan Jones in "The People of the Mosque"; 4. is from "Europe's Unevangelized Millions"; 5. is by Agnes H. Ellwood; 6. is from "The Youth's Visitor"; 7. is by Frederick C. Glass in "Among a Forgotten People."

FUNDAMENTAL FACTS OF THE FAITH

(Continued from page 148)

question, "What is the true condition of the soul of man?" And the terrible answer which leaps forth from every page is—sin, heartbreaking, God-defying, Christ rejecting sin.

To attempt to deny the staggering reality of man's filth and iniquity is to repudiate the testimony of common knowledge, close the eyes to the lurid and scandal-saturated headings of a hundred thousand newspapers, and to topple overboard the corruption-filled records of six thousand years of history.

To attempt to deny man's depravity is to forget the slime which has oozed its way into human literature and has traduced the beauties of art.

To deny the natural wickedness of man is to ignore the well-known and frankly discussed immoral condition and demoralizing influence of the MOVIE. Every careful student of sociology knows that the movie is the university in which the youth of America learns the fine points about crime.

To deny man's total depravity is to trample under foot the clear declaration of the inspired Word of the living God.

Depravity, which is man's Humiliation, is a horrid reality, and an inescapable fact.

Depravity is the stupendous demonstration of man's awful need.

Depravity reveals man to be impotent and undone, and consequently casts him back on God for help, rescue, and salvation, which God has graciously provided and now offers through Jesus Christ, our Lord.

Thus we have seen the source of man's Humiliation is his connection with the family of Adam. The extent of this awful Humiliation brought about by sin is absolute universality. The depths of our Humiliation is revealingly indicated by the Holy Spirit's word "incurable." And the result of this Humiliation is the bringing of the race to conviction of sin before the bar of God, thus casting all mankind upon God's mercy and grace.

Thank God, in that mercy and grace there is salvation, there is hope, there is peace. And that salvation, that hope, that peace is found through simple faith in the ONE Who died on Calvary, receiving in His own body our awful sin and Humiliation with all its ghastly fruitages.

Against a hideous background of human sin the grace of God shines forth with ineffable radiance.

In the midst of the black clouds of man's Humiliation and depravity, the light of heaven breaks through and illumines the wondrous cross of Him Who became sin for us, and Who loved us and gave Himself for us.

And the voice of inspiration cries out, "God so loved the world (the world of sinners crushed by the Humiliation of race-wide depravity), that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." Ah, receive Him, and thou shalt be saved!

THE DAYS OF YOUTH

(Continued from page 155)

As soon as he heard of Mundeke's plight, he hurried them over to the hospital and soon a large crowd had gathered to see what was going on.

The teeth of a boa-constrictor slope backward and if the Doctor had pulled the snake's head off, the sharp teeth would have ripped open the flesh on the little legs. So strip by strip the ugly head was cut off and at last Mundeke's legs lay bare. But such a sight they were, all shriveled and white. The rest of his body was coal black, but from his legs all the pigment had gone. Mundeke was beginning to regain consciousness and he kept calling, "Nyoka! Nyoka! help! help! help!"

Soon he lay quiet and still and was taken to a clean little bed where he was tenderly cared for. He grew stronger but was afraid to stand on his feet, they looked so white and little. Somehow they didn't seem to belong to him, and every time he looked down at them he seemed to see the big snake, and could feel it sucking and drawing him in. Sometimes he would awaken at night with a shriek, having dreamed that the snake had swallowed all but his head. Patiently the missionaries sought to get him to walk, but each time he would yell with fright and draw his little legs up under him refusing to put them down.

Day after day he lay upon the bed getting stronger and stronger. One morning he faced the missionary with a smile and said, "Mamma, I believe I can walk today."

"Oh, Mundeke," cried the missionary, "I am so glad. Let's try it right now, shall we?"

"Yes, Mamma, only let me tell you something first. I have been afraid to walk for fear the snake would get me again. But last night I dreamed about Jesus and it seemed He told me He would watch over me, and for me to try to walk today," said the little fellow happily. "I know, Mamma, you told me that dreams aren't true, but anyway I think Jesus wants me to walk today. So will you come and help me?"

Tenderly he was lifted to the floor and first one foot touched the boards, then the other.

"But Mundeke," cried the missionary, "you are standing on your toes."

"Yes, Mamma," cried the little fellow with delight, "but I am standing, anyway."

"Put your whole foot down, Mundeke."

"I can't, Mamma, it won't go."

And so it wouldn't. From that day Mundeke walked on his little white toes. The weeks passed and he grew stronger but never again could he walk on his whole foot. He used to go around the mission compound saying, "I am part white and part black, 'cause the snake almost swallowed me, but Jesus saved me. He saved me first from one hell, then He saved me from Nyoka."

DEMONISM AND MISSIONS

(Continued from page 150)

The medicine man had told them that the white man's bullets wouldn't hurt them. They charged the soldiers and were mowed down like weeds. This is a sad example of demon controlled Africans.

The demons that aid these medicine men vary in strength. The demons in the above case were weak and glad to see the people killed. In our next case in West Africa we meet the stronger demons who show unusual powers.

This case is so new that it has only been off the newspaper press three months. The correspondent who covered the case admits his inability to explain what he relates. In the light of God's Word we can say that demon possession coupled with a little fakery is the only logical and true answer.

A native doctor, a graduate of a London, England, hospital, practices what he calls ju ju. It is a combination of Medical Science and demonism.

(Continued on page 170)

IN THE BOOK NOOK

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He and his adherents claim and often prove that they can curse life either close at hand or at some distant point. The curse is a curse of death. They call it radio wave poisoning and use it against their enemies and scoffers.

The amazing case of a white doctor is related in this newspaper account. The doctor took great delight in deriding and ridiculing the priests and natives. He went out of his way more than once to scoff at their ju ju. One day his five year old son was stricken with a sweatless fever which proved to be incurable. The doctor now exasperated, went to the priests to have the curse removed. After greatly humiliating both the doctor and his wife they removed the curse and instantly the son was cured.

It is reliably claimed that hundreds die every month in West Africa under this curse. The demons must take great delight in such terrible slaughter. Instructed missionaries could break the spell of the curse on men provided they would acknowledge Jesus as Saviour and look to Him for deliverance.

In southern India as far back as 1876 we have the conclusions of a well known English missionary, Rev. Robert C. Cardwell D.D., after extensive observations of native cases.

"Several PEYADIS or devil dancers, could be produced tomorrow in southern India who, as far as can be ascertained, are as truly possessed of evil agencies as was the man who was forced by the fiends within him to howl that he was not himself, but that his name was Legion.

Then Dr. Cardwell describes one of the devil-dances.

"Evening draws near; great bats flap by lazily overhead; then comes the dull tuck of the tom-tom; the fire before the rustic devil-temple is lit; the crowd gathers and waits for the priest. He is there. His lethargy has been thrown aside, the laugh of a fiend is in his mouth. He stands before the people, the oracle of the demon, the devil possessed . . . Shrieks, vows, imprecations, prayers, and exclamations of thankful praise rise up all blended together in one infernal hub-ub. Above all rises the ghastly guttural laughter of the devil-dancer, and his stentorian howls, 'I am God! I am the only true God!' He cuts and hacks and hews himself, and not infrequently kills himself then and there."

Some missionaries try to explain away such phenomena as we have studied by attributing it to nervousness, hysteria, epilepsy, or insanity. These are merely weak excuses. The demon possessed man of Gadara had all the symptoms of our cases and our Lord pronounced him to be demon possessed.

Furthermore, our Lord exorcised the demons from this man, and He gives us today the same power. Shame to the missionaries who use or encourage the use of heathen methods of exorcising demons. These consist of wounding the flesh of the possessed one by fire, stripes, or knives. We can, and such has been proved, exorcise demons in the name of Jesus Christ.

Demon activity such as we have studied does impair the progress and work of our missions, but the divine remedy is to combat this enemy through the Second Person of the Trinity.

A MISSIONARY REVIEW

(Continued from page 143)

far from being truly missionary; but they stirred interest in foreign lands, which was of some value to missions. Out of the monasteries of those ages came some missionary endeavor of which there is record. But foreign missions such as we have today, began at a later time.

Even the Reformation, although it purged much of the corruption from church doctrine, failed to carry its zeal unto foreign lands. In reviving evangelical doctrine, however, the Reformation paved the way for modern missionary evangelism. One of the outstanding missionaries of the period between 1517 and 1650 A.D. was Frances Xavier. Although he was a Roman Catholic monk, and although his teaching was far from sound, scripturally, yet his untiring devotion to "the regions beyond," and his tremendous accomplishments in reaching thousands and

thousands of souls in various foreign lands single-handed, have seldom been duplicated in the annals of missionary history.

The credit for beginning the modern missionary enterprise belongs, in large measure, to the Moravian Church of Germany. They set, and have maintained, a standard of devotion never yet approached by any other church body. They began in 1732 by sending out two missionaries. During the next 150 years they sent out 2,170 missionaries to the various foreign fields. While the Protestant churches at large are sending out possibly one member in three thousand, the Moravian Church sends out one in every ninety-two.

What gave rise to the period of modern missions was the series of extensive revivals in the Old and New Worlds about 1750 which resulted in a marked revival of prayer for the heathen world. PRAYER WAS THEN, AND STILL IS, THE GREATEST FORCE IN MISSIONS. Without our prayers, the missionaries' hands are tied, spiritually. Prayer moves the machinery of missions. PRAY FOR THE MISSIONARIES.

In 1792 William Carey, the father of modern missions, went to India. Years later he was followed by such men as Alexander Duff and Adoniram Judson. Others followed in increasing numbers until by 1900 a hundred mission societies were at work in India. So also in many other lands, the pioneer missionaries were followed by increasing numbers as modern missions gained momentum. Commercial interests greatly encouraged the advance of foreign missions. The Protestant denominations developed elaborate organizational machinery, until the twentieth century has witnessed thousands of dollars and hundreds of missionaries going to heathen lands.

But Satan has been busy. He has gradually polluted the denominations with Modernism until now the majority of missionaries are not evangelizing, but merely civilizing, agents. As a consequence of Modernism, God has raised up the interdenominational, fundamental, faith mission boards and societies. By far the largest of these is the China Inland Mission. Such missions are called Faith Missions because they are not backed financially by moneyed organizations. These missions, though in the minority, have done wonderful work for God in the foreign fields.

Satan, through the communistic and atheistic trend of our times, has cut off a large part of the financial support of foreign missions. Almost all mission agencies have been forced into severe retrenchment; some have discontinued entirely. The depression struck God's work first and hardest. Fundamental missions, never wealthy, have suffered sorely. Missionaries are on foreign fields without support, and without funds to return to the homeland. Furthermore, missionaries in some lands such as China are suffering persecution and even martyrdom.

Yet on every line the unmet missionary need is overwhelming. Vast districts are unoccupied by missionaries. A large percentage of the people of the earth today have never heard the Gospel story; have never had even one chance to accept Christ as a Saviour. Multitudes without the Gospel are passing into endless torment without so much as one opportunity to receive eternal life in heaven. From every viewpoint the task is gigantic. Missions today face a supreme challenge. If it is God's will that none should perish but that all should come to repentance, as God's Word states in II Peter 3:9, then we believers must have a new, controlling, impelling spirit of apostolic evangelism that will surmount every obstacle and ignore every sacrifice to carry the Gospel to the waiting millions yet unreached.

The harvest is great and the laborers are few. In view of the great need the Berean American Mission has been organized (the foreign missions department of the Denver Bible Institute). May God use this Mission to reach many precious souls in heathen darkness with the light of life, and bring them to a saving knowledge of the Lord and Saviour Jesus Christ. It is the privilege of every believer to pray for the work.

Christian friend, your prayers can reach the foreign field. Will you take on the responsibility of upholding the missionaries in prayer?

SIGNS OF THE TIMES

(Continued from page 151)

ing confirmation of the conclusion we have been presenting. The fact that the preaching of the Great Tribulation is especially denominated by our Lord to be the preaching of the Kingdom, forbids that the Tribulation be made a part of the age wherein there is neither Jew nor Gentile, for Kingdom preaching is one of the identifying characteristics of Jewish ages. And when Kingdom preaching is going on, since that means a Jewish age is in progress, look out and look up, for Jewish signs will soon be in evidence.

And as to Jewish signs attending Kingdom preaching, the Great Tribulation will be no exception. The signs will be there. And, oh, what signs they will be. Perhaps the particular array of signs which will be most convincing to the rank and file during tribulational sufferings will be the miraculous delivery from every harm and injury of the Elect Remnant—the 144,000—throughout the entire awful agony of the 1260 days of Antichrist's tyrannical brutalities and ruthlessnesses. The marvelous keeping of these Jewish messengers will constitute such powerful credentials that a countless multitude from every nation will believe on Christ, submit to cruel martyrdom, and rise to heavenly bliss out of the tribulational horrors.

But the Tribulational age will close and the Kingdom age will open by the appearance of a special sign. Since the age is Jewish, and the preaching being given forth is Kingdom preaching, and our Lord's coming is the next expected event, the normal and scriptural thing to anticipate is some particular and outstanding sign which will stand connected with the Second Coming. And this is exactly how the disciples felt about it, for they said to Him in Matthew 24:3,

What shall be the SIGN of Thy coming, and of the end of the world (age)?

The question of the disciples was keenly intelligent. They had a thorough grasp and biblical outlook on Kingdom truth and the rightful place to be looking for signs. They asked about the sign which would attend the culmination of the Tribulation. They were not asking about the end of the Church age. Our Lord's interpretation of their question constitutes a demonstration of this fact, for after they had asked about the "end of the age," His whole discussion was about the end of the Tribulation. If they had meant the Church age, He would have talked about the Church age. But He did not. The whole discussion of the twenty-fourth of Matthew is tribulational. And so they ask Him, "What shall be the sign of Thy coming, and of the end of the age?"

They ask the question in verse three. Our Lord does not get to a definite statement of His answer until verse thirty. The intervening verses from three to thirty carry a clear and striking description of the tribulational dispensation and most appropriately lead up to His simple but emphatic words,

Immediately after the Tribulation . . . shall appear the sign . . . (Matt. 24:29, 30).

He tells them when to expect this special "sign" and then He gives them a name for it. He calls it

THE SIGN OF THE SON OF MAN

When they had asked Him for a sign in connection with His first coming, He had given them the "sign of the prophet Jonah." The sign of the prophet Jonah proved to be His death and resurrection. He now promises them the sign of the Son of man in connection with His second coming and immediately tells them what that sign will be—it will be for all the tribes of the earth to see the Son of man coming in clouds of heaven with power and great glory (Matt. 24:30).

What a "sign"! What a thrilling marvel! God shall come down! Every eye shall see Him! The Jews will be converted! The demonic lords of the Antichrist shall be terrorized and call on the mountains and rocks to fall on them. The sign shall be convincing to all.

And so the coming Jewish dispensation of Tribulation shall be brought to a close. The Kingdom preaching shall

be climaxed by a startling, thrilling, convincing Jewish sign, for Kingdom preaching is always thus attended: The sign shall be given, the Lord shall then come to earth, the awful conflict of Armageddon shall occur, the Lord shall ascend the throne of David in Jerusalem, and the long anticipated Kingdom shall be under way. Lord Jesus, come quickly.

Signs belong to the Jews. God recognizes it. The Jews know it. The student of the New Testament is informed of it. The Holy Spirit has put the Jewish attitude and the Gentile attitude side by side in I Corinthians 1:22, "For the Jews require a sign, and the Gentiles seek after wisdom." Both quests are faithless, but God will let both the Jew and the Gentile get what they want. In fact, the Jew has already had marvelous signs, but he is still an unbeliever and still unconvinced. Yes, and the Gentile has been piling up wisdom. The present day craze of the great Gentile nations is education. What has education done for the Gentile spiritually? Worse than nothing. For the Gentiles have cluttered up this old world with gigantic institutions of learning which are dragging our youth into immorality, Communism, and Atheism.

The apostle Paul uses, in his writings, the word "sign" eight times. Although his words are usually addressed to the Church, the connection in which he uses the term "signs" is invariably Jewish.

The entire list of occurrences is as follows:

Romans 4:11 uses the word "sign" concerning the sign of circumcision, a DISTINCTLY JEWISH rite of the years gone by.

Romans 15:9 and II Corinthians 12:12 both use the word "signs" in connection with Paul's exercise of his apostolic gift. The apostolic gift was a gift which belonged to the early church, but carried so many of the Jewish characteristics as to completely disappear at the end of the Transition section of the Church age and the beginning of the full-orbed section. Hence the connection is inescapably Jewish.

II Thessalonians 2:9 uses the word "signs" in connection with the terrible delusions which the Antichrist will perpetrate in the Tribulation, a dispensation which the Bible reveals to be exclusively a Jewish age.

Hebrews 2:4 uses the word "signs" in connection with the mighty "signs" (miracles) performed by our Lord, all of which occurred in a Jewish dispensation. This passage also uses the word in connection with the signs in the book of Acts. The signs in Acts perceptibly dwindle as the book proceeds to its close. This fact is the indication of the fast disappearing Jewish character of the book. As the Church teaching, Church influence, and Church age advance, the signs (because they are Jewish) slowly but surely disappear.

In I Corinthians 14:22 the word "sign" is used in a passage which has been much misunderstood. The twenty-first verse takes us back to the Old Testament (Isa. 28:11) where the prophet predicts that "men of other tongues and other lips" shall speak to "THIS PEOPLE." The quotation is from Isaiah and the expression "this people" cannot mean anybody but the Jews. Thus the prophet is predicting that the miraculous gift of tongues will be given to convince the Jews. In the following verse of our Corinthian passage (I Cor. 14:22), as Paul continues the discussion of tongues, he gives us the interesting information that the gift of tongues was given for those who "believe not." Hence the teaching of this passage is inescapable: the gift of tongues was given as a "sign" to unbelieving Jews. And again the word "sign" is seen to be employed in direct connection with the Jews.

In I Corinthians 1:22 the word "sign" is used in a passage which cannot be misunderstood. Paul says emphatically, "The Jews require a sign."

We have rapidly touched upon the eight times in which Paul uses the word "signs" in his writing. We find that the signs are always Jewish. Not once is the word used in connection with the Church, nor is the Church taught to look for signs.

It is true that the apostle Paul has given us some outstanding prophecies in which he predicts the awful Confusion of Religions and the terrific spiritual deteri-

oration of the age. They are not, however, given as "signs," nor are they called signs. On the contrary, the Apostle tells the believers of the Body age what their attitude should be, giving his instruction in no uncertain terms. He says,

For we walk by faith, not by sight (II Cor. 5:7).

The contrast is self-evident. The Jews require a sign; the Gentiles go mad over education; and the believers walk by faith! This is the Holy Spirit's analysis. It is indeed a sad indication of declining spirituality that Christians should forget their blessed status of faith and go chasing after Jewish signs or Gentile wisdom.

May God give us grace to take the place He has assigned us, stop looking for signs, stop stimulating the vanity of the mind, and, with the faith of little children, wait for His Son from heaven.

IN THE BOOK NOOK

(Continued from page 156) *

Secretary: "The Evolution Protest Movement," 24 Essex Street, Strand, London, W. C. 2, England.

Pickering and Inglis, the well-known London publishers (also of Glasgow and Edinburgh) have issued a paper bound book by the taking title, "100 World-Known Witnesses to the Second Coming of the Lord." Among the notable one hundred, we note the following: Dean Alford, Sir Robert Anderson, J. A. Bengel (author of Bengel's "Gnomon"), Andrew Bonar, James H. Brookes, Thomas Chalmers, Wilbur Chapman, Fanny Crosby, A. C. Dixon, Frances Havergal, J. H. Jowett, Howard A. Kelly, Canon Liddon, F. B. Meyer, G. Cambell Morgan—many more just as eminent. It is refreshing to read all these testimonies. Price, 6d. (\$12).

The above-named firm also issues what they call "The H. P. B. Booklets," by H. P. Barker. They are daintily bound and printed. Each of them relates an incident in the author's experience, and then draws from it some lessons that edify the soul of the believer. Prices of Packet A and B, 6d. (\$12) each; of Packet C, 1s. (\$25).

A rewarding booklet, entitled "Visiting the Empty Grave," by Herbert Lockyer, comes to us from the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. It contains helpful suggestions connected with the burial and resurrection of our Lord. The empty tomb signifies that Christ is the Son of God and the Saviour of the world. Price, 15 cents.

A GROUP OF RITCHIE BOOKS

The following books have been received from JOHN RITCHIE, LTD., Publishers, Kilmarnock, Scotland:

"RESURRECTION: MYTH OR MIRACLE," by R. D. Johnston, M.A. Price, 2s. (\$50).

In the face of many modern denials of our Lord's bodily resurrection, the author stoutly upholds the doctrine, giving many infallible proofs, and replying effectively to the objections. He examines the various theories that have at times been brought forward to account for belief that Christ arose from the dead. The only adequate explanation of the rise, triumph, and continuance of Christianity and the Church is the fact that Jesus truly proved Himself to be the Son of God and the Saviour of the world by rising from the dead.

"THROUGH CLOUDS AND SUNSHINE," by Gladys E. Lee. Price, 1s. 6d. (\$40).

One is glad for the assurance that this is a true story; for, after all, delightful as a good piece of fiction may be, one feels that truth is solid and more nourishing food for the mind. This narrative tells of some of the things that happened during one year of missionary life in China. The style of the telling is guileless and somewhat naive. A good many details are given, but most of the incidents are worth the telling. Much information is imparted regarding Chinese customs, and methods of missionary work in China. The missionaries were often in peril from the Chinese brigands. A good many instances of the transforming power of the Gospel are recited. Some of the converts had to endure bitter persecutions.

"THE LORD'S RETURN IN GRACE AND GLORY," edited by W. Hoste, B.A., and R. M'Elheran. Price, 2s. (\$50).

One might call this book a symposium on our Lord's Second Coming by a score of British biblical scholars. It proves that there is much interest today in the doctrine of Christ's return. Various phases and aspects of the subject are discussed by the different writers. Some of the vital topics treated are the following: The certainty of Christ's Second Coming, the imminence of His coming, waiting and watching, the manner of His coming, who will be taken when He comes, the seventy weeks of Daniel, the Antichrist, the Millennium, etc. It certainly is an informing book. None of the authors are guilty of "date-setting," although some of them hold that Christ's second advent will be soon.

"IN JOURNEYINGS OFT," by James W. Fish. Price, one shilling (\$25).

This volume contains a running narrative of Mr. and Mrs. Fish's journeyings in South Africa among the mission stations, and also an account of their last visit to Robben Island, some distance out in the ocean from Cape Town. On this island is located a celebrated leper hospital. Here Mr. Fish and his brother, Joseph, began their Christian labors among these afflicted people many years ago. In their trips through South Africa, Mr. and Mrs. Fish had a good many adventures, which are described in a vivid way.

"GLEANINGS OF GOLDEN GRAIN," by H. A. Woolley. Price, paper-bound, 1s. (\$25); cloth-bound, 1s. 6d. (\$40).

Good books intended to deepen and enrich the spiritual lives of believers are always welcome. Our author says that, if we desire to experience true fellowship with God, we must remember four great facts: we are precious to Jesus, Jesus is precious to us, Christ is precious to the Father, and the Father is precious to Christ. Then he tells us about five great wonders, namely, our five physical senses. Here he shows that Christ possessed these faculties in full perfection. In the remaining chapters the author discusses the parable of the Good Samaritan, the wonders of grace, the highest life, and the Shepherd Psalm.

"EARLY STEPS IN THE CHRISTIAN LIFE," by Frederick A. Tatford. Price, paper-bound, 6d. (\$12).

The author has felt the need of more thorough instruction for young Christians respecting a number of vital matters that pertain to the Christian life, in order to make it more joyful and effective. They need such tutelage, too, to establish them firmly in Christian living amid the temptations and afflictions of their earthly experiences. Among these vital matters which he presents are: the new birth, the two natures in the regenerated person, baptism, the Lord's Supper, prayer, Bible study, giving, etc. The book is a useful manual of instruction for young Christians.

EPISTLE MESSAGES

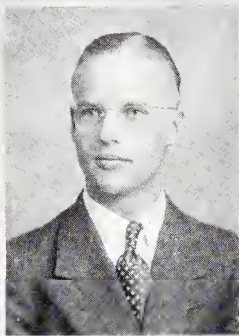
To tell at once what are the contents of this book: it is a series of sermons by seven leading Lutheran ministers on the Epistles for the Trinity Season of the Christian year. It is designated as Volume II, because Volume I was issued some months ago, and comprised sermons on the Epistles for the first half of the Christian year, namely, from Advent to Pentecost. The sermons of the second volume are up to the standard in their evangelical, expository and practical character. Each discourse is based on the entire text of the Epistle for the day, although a central verse or phrase is selected, and from it the topic is deduced. Vital, relevant, and up-to-date lessons for faith doctrine and practice are derived from the selected passages of Scripture. The attentive reading of these messages will deepen and enrich the spiritual life. The principle of justification by faith and salvation by grace is staunchly upheld or clearly implied in all these sermons.

"EPISTLE MESSAGES," edited by Hermann F. Miller, D.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Price, \$1.50.

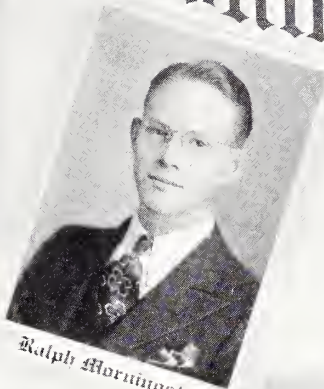
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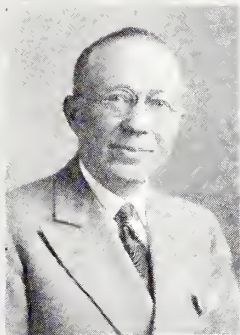
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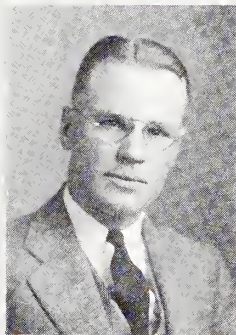
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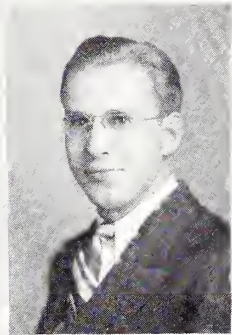
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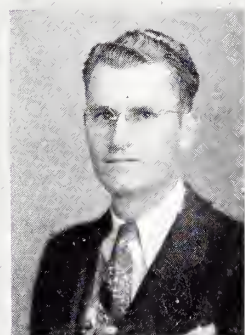
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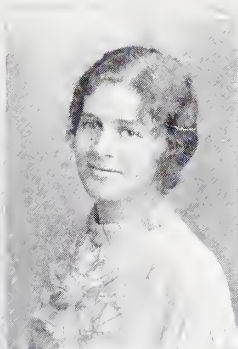
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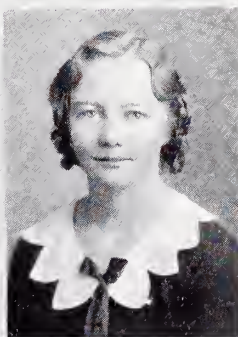
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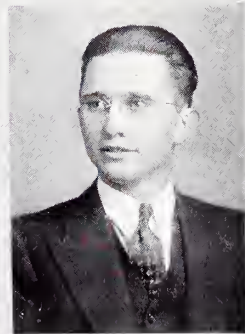
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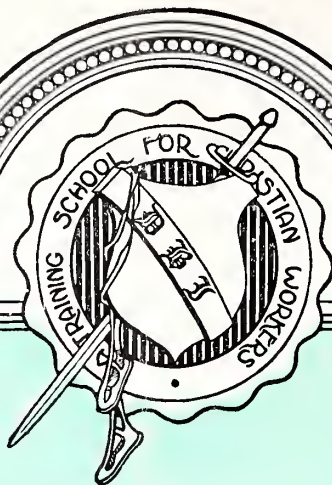
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*Go ye
into all the world, and
preach the Gospel
to
every creature.*

Mark 16:15





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July

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The verbal inspiration and plenary authority of both Old and New Testaments—11 Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; 1 Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; 1 Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; 1 Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers of this dispensation are members of the Body of Christ, the Church—1 Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; 1 John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by word and deed to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Love

THE theme of this issue is Love. The Christian Faith is built on love. Love made it possible for us to become Christians. Love should motivate our lives from day to day. The prayer of our hearts, as this issue goes to press, is that "*Grace and Truth*" readers shall see our Saviour's love in a new light, and that it will find expression in renewed zeal for the lost and a deeper regard for training centers such as our own Bible school, the Denver Bible Institute.

The President's New Car

AS A tangible expression of appreciation to President Fowler for his faithful ministry during the past year, students and faculty of the Institute, members of the Berean Fundamental Church, together with a host of friends, united in presenting President Fowler with a new car.

The formal presentation of the new car was made on the eve of graduation at the close of the graduation exercises. Rev. Clarence R. Harwood, Superintendent of the West Side Gospel Center and a member of the Board of Directors of the Institute, made the presentation. In the presence of many friends and relatives who had gathered in to congratulate the graduates of the class of '35, the presentation of this splendid gift to President Fowler made a fitting climax to a year of fruitful service.

The purchase of a new car was made possible only through the generosity of some one hundred and forty-eight friends who contributed so liberally. The largest single donation was made by the management of the motor company from whom the car was procured. Thus the many gifts, together

with the price received for President Fowler's old car, which had served him so faithfully, made it possible to present the new car to President Fowler with a clear title. This is indeed cause for thanksgiving to God in these days of financial depression.

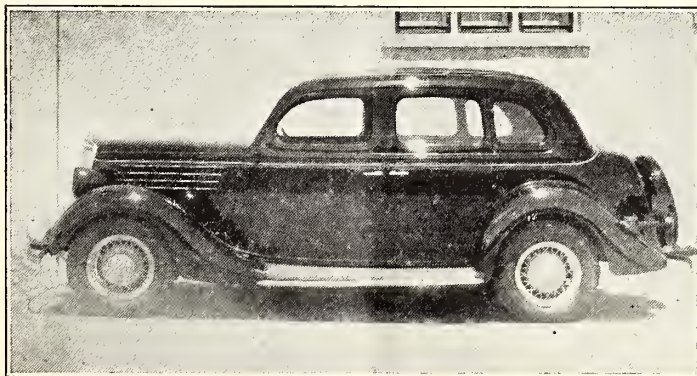
In view of the fact that God has opened up many doors of testimony for our President this summer, the gift of a new car is indeed an answer to prayer. Wearied in body after nine months of strenuous labor at the Institute, with his work as pastor of the Berean Fundamental Church, the comfort afforded by a new car means much to President Fowler as he journeys from place to place proclaiming the unsearchable riches of God's grace.

We bespeak the prayers of the entire "*Grace and Truth*" family in behalf of President Fowler as he fulfils his summer conference engagements.

—C. R. L.

Our President's Tour

ON JUNE the fifteenth, President Fowler started on his eastern preaching tour. Already we have received encouraging reports from him and others as to the eagerness with which the people have heard the Word preached. Then, too, inquiries from those contacted by our President have already begun to arrive at Dean Lindquist's office. Continue to pray for him and also for Lloyd Olsen, one of our students, as he chauffeurs for President Fowler. —E. E. L.



President Fowler's New Car

Visitors

OUR friends are always welcome to visit the Campus, located eight miles west of Denver on West Colfax. This summer we have already had a large influx of interested friends from all parts

of the United States, and some missionaries from the remote corners of the globe. Turn to "The Harvest Field" for a partial list of our most recent visitors. If you are in Denver at any time we extend to you a most cordial invitation to visit either our Denver location at 2047 Glenarm Place, or our Campus west of the city. Someone is always available to show you around the Institute.

—E. E. L.

Gospel Team

TWO of our graduates, Mr. Henry Dahl, class of '35, and Mr. Ivan Pulis, class of '34, working under the Extension Department of the Denver Bible Institute, are making an evangelistic tour of Wyoming and Montana this summer. These men are preachers and singers, and Mr. Dahl plays the guitar. Their mission is that of the early church: "They went everywhere preaching the Word." We invoke God's choicest blessings on them as they seek to enlist new friends and supporters to D.B.I.'s growing constituency, as they encourage young people to follow Christ in service and recommend our school as a reliable Bible training school for Christian workers.

Much is being done this summer in our Extension Department: our President's trip reaching north into Canada and east to the Atlantic coast; Messrs. Dahl and Pulis preaching in the states to the north of Denver; and Rev. Seger and his Student Quartet traveling extensively in the states south of Denver; all of these having a two fold objective—Preach Christ; Recommend D. B. I.

—E. E. L.

His Love

LOVE, the love of God! How few of His children have been as yet even half awakened to the "great love wherewith He loved us" (Eph. 2:4). His love did not wait until we served Him faithfully and thus merited His favor, but the record is that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). In spite of the hideous fact that the world hated God, "God so loved the world that He gave His only begotten Son" (John 3:16). It is the apprehension of this marvelous and amazing love which the Apostle regards as essential to Christian growth, for he cries out at the climax of one of his epistles, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ" (II Thess. 3:5). "Love is of God" (I John 4:7) because He is the "God of love" (II Cor. 13:11), but John, led of the Spirit, goes one step farther and makes

the triumphant declaration: "God is love" (I John 4:8).

Because God is love, the sinner who has believed in the Lord Jesus Christ no longer looks upon the future with doubt and fear, for "there is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18). It is an incontrovertible proof of God's enduring love that the Holy Spirit should bring the convincing argument of the epistle to the Romans to its culmination with the words, "I am persuaded" (Rom. 8:38-39).

This is the love that bought us; this is the love that paid the price of blood which astonished angels, demons, and men; this is the love that calls us from the wealth and pleasure of the world into unqualified separation unto Him; this is the matchless love which justifies the manifestation of His wrath upon those who reject Him! This is the love which promises the glorious return of His Son from heaven.

O God of love, to Thee I yield my life. "We love Him, because He first loved us" (I John 4:19).

Joash Chest

FOR several weeks, President Fowler has been having a Joash Chest in the Berean Fundamental Church, of which he is pastor. The Lord's people, as Israel of old, have brought their gold, silver, and jewels and placed them in the Chest as an offering to His work. The articles are sold and all the money is put into the Penny-a-day fund for clearance of our debt.

Perhaps you have some jewelry, old gold, silver, etc., that you would be willing to sacrifice for the Lord. If so, mail the parcel to Dean Lindquist, Denver Bible Institute. Your additional gift, added to the many already received, will be greatly appreciated. —E. E. L.

Evangelism

A FEW extracts from the annual report of the Evangelistic Department of the Denver Bible Institute may be of interest to our friends. This report began June 1, 1934 and ended May 31, 1935.

Number of persons personally dealt with.....	3,702
Number of persons accepting Jesus as Saviour.....	215
Tracts distributed.....	7,360
Copies of Scripture distributed.....	501
Sunday-school classes taught.....	1,180
Total no. meetings conducted (church, open air, etc.).....	740
Total hours spent in Christian work.....	12,920

Eternity alone will give the accurate returns of such concentrated evangelism.

—E. E. L.

THE LOVE OF THE SPIRIT

by JAMES M. GRAY

TO ONE who has not had the experience, it is impossible to describe the joy of a regenerated heart when the truth of the Scripture is first discovered. It comes as a revelation of "the unsearchable riches of Christ," and a stimulating fulfilment of the promise that if we seek her as silver, and search for her as for hid treasure, we shall understand the fear of the Lord, and find the knowledge of God, the merchandise of which is better than the merchandise of silver, and the gain thereof than fine gold (Prov. 2:4-5; 3:14).

"The love of the Spirit!"

The reference is to the Holy Spirit, the third Person in the Godhead, and, I think, to the love of the Spirit for us, rather than our love for the Spirit.

The Revised Version makes it plainer. Paul has reached the epilogue of his epistle, and, as leading up to the salutations, at its close he supplicates the prayers of the church on his behalf, saying, "Now I beseech you, brethren, by our Lord Jesus Christ, and by the *love of the Spirit*, that ye strive together with me in your prayers to God for me" (Rom. 15:30). The earlier part of this letter had been rich in allusions to the work of the Spirit on their behalf, a work which only love could have caused and carried to its conclusion; and now on the assumption that they had some appreciation of it, he uses it as a lever to move their hearts for himself.

"The love of the Spirit!" How strangely it sounds as applied to the third Person of the Trinity! We are accustomed to its use with the name of the Father and the name of the Son, but the name of the Spirit has more commonly been associated with the power, or holiness, or wisdom of the Godhead than its love.

But why so? Why are we less disposed to connect love with the Spirit than with the Father or the Son? Is it not true that "God is love" (I John 4:8)? And does this not mean that love is an essential property of His nature? Is not God's love an *active* love which does, which effects something? Now of the three Persons of the adorable Trinity the Holy Spirit is more especially the *effecting* agency of the Godhead. And if this be so, if it be His peculiar office to express the purposes of the divine nature, must not He personally possess that attribute which is of the essence of that

THIS helpful study by Dr. Gray is a chapter from his book "Steps in the Ladder of Faith," a valuable work for young people, published by Fleming H. Revell Co. Printed by special permission.

nature? Indeed, the older theologians used to speak of the Spirit as the divine, eternal, *mutual love* of the Father and the Son. And the inspired Paul justifies that saying by teaching that the communication of the love of God to man has been committed to the Spirit: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

But why lay such stress upon this matter? Assured of the love of the Father and the Son, why value so especially the love of the Spirit? For the most natural of reasons. It is with the Spirit

that we have most to do in this dispensation. And it would be cold comfort to have to do with Him, or rather have Him to do with us, were we not assured of His personal interest in and His personal love for us. When He "helpeth our infirmities" for example, is He merely an official or a friend? Does He represent to us the love of God, or has He, and is He, the love of God Himself? Is there not a distinction here?

Now how may we know that the Holy Spirit loves us?

I.

"THE love of the Spirit" is shown in the creation of the world. I need not prove that creation is an expression of divine love. When God had completed His work, He looked upon it, and behold, it was very good. And even now, notwithstanding the inharmonics introduced by sin, it is the exception when men are not willing to admit that the things they see around them testify to this fact.

But it is the Spirit of God to Whom we are indebted for it all. When chaos enveloped the planet, when the earth was without form and void, it was the third Person in the Trinity Who brooded upon the face of the waters, and Whose influence brought light out of the darkness, and order and beauty out of the desolation and waste (Gen. 1:1-5). The beauties of this opening summer, the verdure-carpeted earth, the budding flowers, the blossoming fruit, the singing birds all tell us not only of the love of God in general, but of "the love of the Spirit" in particular.

Could we with ink the ocean fill,
Were the whole world of parchment
made,
Were every single stick a quill,
Were every man a scribe by trade;
To write the love of God alone
Would drain the ocean dry;
Nor could the scroll contain the whole
Though stretched from sky to sky.
—Author unknown

II.

“THE love of the Spirit” is shown in the revelation of the Holy Scriptures. Who inspired the Scriptures? Whose language do they speak? Whose feelings do they embody? Which Person of the Trinity proclaimed the name of the Lord to Moses that He was “merciful and gracious, long-suffering, and abundant in goodness and truth” (Exod. 34:6)? Who told the Psalmist that “like as a father pitieth his children, so the Lord pitieth them that fear Him” (Ps. 103:13)? Who directed Jeremiah to reveal that He loved us with an everlasting love (Jer. 31:3)? Who authorized Paul to say that He was exceeding abundantly able to do more than we could ask or think (Eph. 3:20)? Who pictured to John the new heaven and the new earth where there should be no more death, and where God would wipe away all tears from our eyes (Rev. 7:17)? Is not this the work of the Holy Spirit? “Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost” (II Pet. 1:21).

Surely this is a testimony to His love. Can any one mistake the feeling which pervades the Scriptures from Genesis to Revelation? Hatred of sin indeed is stamped everywhere, but love to the sinner is as deeply engraved on every leaf. The Father’s love found expression in yielding up His Son for us. The Son’s love found expression in responding to the Father’s will on our behalf. But the Spirit’s love found expression in giving us the record of it all, that he who runs may read, and that he who believes may live.

III.

“THE love of the Spirit” is shown in His relation to the work of Christ for us.

In the first place, it was He Who prepared the body for Christ by which He might enter the world and take our place vicariously under the broken covenant of works. The angel announced to Mary: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and that holy Thing Which shall be born of thee shall be called the Son of God” (Luke 1:35).

It was the Holy Spirit Who anointed Christ to preach the good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison doors to them that are bound (Luke 4:18).

It was He, given “without measure” unto Him, Who enabled Christ to be going about doing good (Acts 10:38).

It was through the same “eternal Spirit” that Christ “offered Himself without spot unto God” (Heb. 9:14).

It was the same “Spirit of holiness” Who raised Him up from the dead (Rom. 1:4), and Who, now that He has ascended into the heavens, has come down in His name to this earth to apply to believers that great redemption which He purchased for us with His own blood.

It is the Holy Spirit Who convinces men of sin, of righteousness, and of judgment (John 16:8); Who makes them realize that they need, and that they have a Saviour.

It is He Who regenerates and works faith in us (John 3:5).

It is not of Himself He speaks, but He takes of the things of Christ and shows them unto us (John 16:15). He glorifies Christ in us so that we come to trust, and love, and follow Him, and He, seeing of the travail of His soul, is satisfied.

IV.

“THE love of the Spirit” is shown in His relation to the believer. “He dwelleth with you,” said the Saviour, “and He shall be in you” (John 14:17).

What infinite condescension, and hence, what infinite love is there in this! It is said that God humbled Himself even to *behold* the things that are in heaven and in earth (Ps. 113:6). The Son of God for our sakes carried this condescension to the depth of taking our nature upon Him, being made in the likeness of men, and becoming obedient even to the death of the cross (Phil. 2:8). But the third Person of the Trinity not only graciously executes the will of the other two within us, but actually inhabits us, so that it becomes not irreverent for an apostle to say that our bodies are the temples of the Holy Ghost (I Cor. 6:19).

Mystery of mysteries! What heart can conceive, what tongue can convey the glory of this grace?

This indwelling, of course, does not effect any personal union between the Holy Spirit and the believer as is the case of the divine and human natures in Jesus Christ, and yet it is something more than the idea of omnipresence. The Holy Spirit is not in believers merely in the sense that He is everywhere. His indwelling is something personal, something which does not belong in the same sense to the whole Trinity but distinctly to the third Person in that Trinity. It is on His

(Continued on page 202)

MANIFESTED LOVE

by HORATIUS BONAR

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him (I John 4:9).

IT IS of love that the Apostle writes: first, human love, the love of man to man (vs. 7); and then of the love of God. Love has a heavenly origin; its birthplace is the bosom of God. And every one who knows love knows something that is truly divine: "Every one that loveth is born of God, and knoweth God." The absence of love from a heart is one of the worst and darkest signs. A heart that has shut out love is a heart that has shut out God. "He that loveth not knoweth not God, for God is love." O profound and wondrous truth, *God is love!* Is not this simple statement like light from the heaven of heavens? What more fitted to gladden, to soothe, to cure, and to sustain the heart of humanity, than such a revelation of God? What more fitted to scatter earth's shadows, and to brighten its whole wide compass into the sunshine of a true and joyous day?

I. THE LOVE OF GOD

OF THIS love the Bible is the great witness. Paganism knew nothing of it. A God of love and a religion of love were strange things to a heathen. "God is love" was a new idea to them—one too high for them, almost incomprehensible in its vastness and glory. God loves; God loves man the sinner; God loves man with a true and holy love; God loves the unloveable; God loves on and on, through years of resistance and hatred; nay, *God is love*. These are truths which contain in them light for the human heart, a heart hardened and contracted by selfishness and hatred. The dimensions of this love are beyond measure; and it is as *free* as it is *large*. It is love for the hateful; love whose patience, tenderness, and gentleness are inexhaustible; love beyond that of father and mother, brother or sister, yet combining in itself all these kinds of love; for the infinite heart out of which it flows is not only the fountainhead of these, but the model according to which they are fashioned. Are we fathers or mothers?—He much more. Have we the deep, tender feelings of father or mother?—He much more. No parent's heart ever beat like His. No parent's affection was ever more than a mere drop of the ocean when compared with His. Let us learn the love of God—pure and spontaneous; not waiting for our love, but gushing out with a fulness of which we can form no conception.

The love of God is like Himself, boundless; stretching out its all-embracing arms and all-beseeching hands to the sons of men. O love of God! O love of Father, Son, and Holy Ghost, how great and true, how precious and peace-giving to the weary soul art thou! There is no joy like thine. There is no strength, no health, no liberty like that which thou infusest when thou art shed abroad in our hearts by the Holy Ghost. "We have known and believed the love which God hath to us"; this is our rejoicing. We have no good thing to say for ourselves; no boast to make; no goodness; no worth. All we can say is that "we have known and believed the love which God hath to us." This is the only account we can give of ourselves or of our wondrous change.

II. THE MANIFESTATION OF GOD'S LOVE

THIS love of God has not been silent. It has spoken out. God is not dumb concerning Himself. This love of God has not been hidden under a bushel or set on some inaccessible mountain. It is visible to all, near to all, within the reach of all. It is not wrapt in clouds, nor darkly and dimly made known, nor whispered or muttered; it is announced with a clearness and loudness that make all earth and heaven to ring again. The manifestation of the love was the sending of His only-begotten Son into the world; for God so loved the world that He gave His Son! It is not, then, of hidden but of *manifested* love that the Bible speaks; love so fully disclosed, so unambiguously expressed, so solemnly pledged, that disbelief of it seems an impossibility. "Hereby perceive we the love of God, because He laid down His life for us." Greater love could not be. A fuller revelation of it could not be. He gave His unspeakable Gift: He spared

HERE is a beautiful meditation on the God of love, and the love of God. The fact that the sacrificial death of the Lord Jesus is the most complete expression of that love is beautifully set forth. This is a choice extract from the writings of the great and godly Bonar who went to be with the Lord many years ago.

not His Son, but delivered Him up for us all. This marvelous manifestation meets all our difficulties, and silences all our doubts. Shall any sinner upon earth, the vilest, say, "That love does not suit my case; there is not enough of it for me"; or, "What security have I for its perpetuity?" God gave His Son to show His love for us; God laid our sins upon His Son to show His love; God made Him, Who knew no sin, to be sin for us, to show His love; God delivered Him to die and be buried for us, to show His love. Was not this *manifested* love? Was not this love which could not be mistaken? It was not love created by the expiation of the cross. The love produced the expiation, not the expiation the love. The cross is the display of divine love in its fulness. It is the cross that preaches preeminently to us the grace of God, and proclaims in all its largeness and sufficiency the love of God. God's answer to every doubt or suspicion of the sinner or the saint is, "Have I not given My Son?" If men will not read love in this gift, they will read it in nothing else. Here, if anywhere, we hear the message, "God

is love"; for here we learn that "the Father sent His Son to be the Propitiation for our sins."

III. THE PURPOSE OF THIS MANIFESTED LOVE

"*THAT* we might live through Him." Without Him death was our portion. Even this great love of God could not reach us without the death of His Son. The love sought life for us, but could only obtain it for us by sacrificing the Son. He has come, and lived, and loved, and died! All that fastened us to death has been unloosed. All that made life impossible has been taken out of the way. There is life to us through Him Who died. God's love has found a way for itself to us; it is now free to bless; it can go forth unhindered to the sons of men; for it is love which magnifies righteousness. It has triumphed over human guilt, and brought pardon to the worst of sinners. He who receives God's testimony to the cross gets forthwith all the pardon and all the love which the cross reveals.



The Love That Passeth Knowledge

*Not what I am, O Lord, but what Thou art:
That, that alone, can be my soul's true rest;
Thy love, not mine, bids fear and doubt depart,
And stills the tempest of my tossing breast.*

*It is Thy perfect love that casts out fear;
I know the voice that speaks the "It is I."
And in these well-known words of heavenly cheer
I hear the joy that bids each sorrow fly.*

*Thy name is Love! I hear it from the cross;
Thy name is Love! I read it in yon tomb;
All meaner love is perishable dross,
But this shall light me through time's thickest gloom.*

*It blesses now and shall forever bless;
It saves me now, and shall forever save;
It holds me up in days of helplessness,
It bears me safely o'er each swelling wave.*

*Girt with the love of God on every side,
Breathing that love as heaven's own healing air,
I work or wait, still following my Guide,
Braving each foe, escaping every snare.*

*'Tis what I know of Thee my Lord and God,
That fills my soul with peace, my lips with song;
Thou art my Health, my Joy, my Staff, my Rod,
Leaning on Thee, in weakness I am strong.*

*I am all want and hunger; this faint heart
Pines for a fulness which it finds not here;
Dear ones are leaving, and as they depart,
Make room within for something yet more dear.*

*More of Thyself, oh, show me hour by hour
More of Thy glory, O my God and Lord!
More of Thyself in all Thy grace and power,
More of Thy love and truth, Incarnate Word.*



ABIDING IN LOVE

by JAMES H. McCONKEY

HE WHO would know the abiding manifestation of God needs to *ABIDE in Love*. We need not only to accept this great commandment—to abide in love—as the rule of our life, but need to carry it into our daily life in actual practice. The act of surrender to do God's will of love is not enough, unless it is followed by a daily, hourly doing of that greatest command. And the manifestation of His presence and love, which accompanies surrender, will fail of continuousness if we do not daily live that which we yield ourselves to live—the love-life of

God. Hence the need of *abiding in love*. For "he that abideth in love, abideth in God, and God abideth in him" (I John 4:16, R.V.). *To abide in Love is to incarnate the great law of love of others into every detail of our daily lives*. Not only must the self-life be renounced by a solemn, definite act, but the *habit* of selfishness must be replaced by the *habit* of Love. We are to *practice* the new commandment in everything, "following after Love," as Paul says, until it becomes the steadfast law of our being, in all its details. We are to make "*love one another*" the touchstone by which to test every thought, word, and deed of our daily lives, until all are brought into conformity to the law which was supreme in the life of Jesus Christ Himself. The rebuke you administered yesterday to a brother in Christ, was it done in love, or vexation? The counsel you gave, was it proffered in love, or pride of opinion? The meeting you led, the address you made, were they in love—to help others—or to add to your own reputation? The money you gave, was it in love to the lost, or in pride and self-esteem? The remarks you make about others, are they in love? The thoughts you cherish in your secret heart concerning them—are they, too, full of love? Your giving, spending, ministering; your praying and purposing, are they all in love? This is the supreme test of every detail of your life by which you may know whether it is "God that worketh in you," or self. And how quickly that abiding in love becomes a condition of the manifestation of the Spirit! Let a day be spent in this attitude of love for others, instead of love of self. Let the words be kind and gentle; the acts helpful, unselfish, and considerate; the

ONE of the best known preachers in America said, "McConkey's 'Three Fold Secret of the Holy Spirit' is one of the most helpful devotional books I ever read." This study on "Abiding in Love" is an extract from the book referred to. Published by Silver Pub. Co., printed here by special permission.

hours filled with loving, unselfish ministry; and the heart the abode of sympathetic, kindly thought. That day is a day of blessing, and the consciousness of the Spirit's blessed presence in the heart. But let the words be harsh, the thoughts envious or spiteful, the acts selfish, the hours filled with self-seeking instead of self-forgetfulness, and who does not know the conscious shadowing of God's presence, the conscious grieving of the Spirit in such days and hours?

In the grain elevators of the West are different compartments for the various grains. Open one spout, and the golden corn manifests itself in a rich, outflowing stream. Open another, leading to a different chamber, and the amber wheat pours forth in like unceasing stream. Open others, and the oats, or barley, or rye will severally flow forth according as the respective channels to each are tapped.

Now, within us dwell the Spirit and the flesh: the God-nature which is Love, and the old nature, which is selfish. The moment we do an act, speak a word, think a thought *in love*, God, Who is Love, manifests Himself. But the moment we speak in harshness, act in selfishness, and think in envy, hatred, or spite, the flesh manifests itself. The law is as certain, simple, and inexorable as the law by which the kind of grain manifested depends upon the specific channel which is thrown open. If we yield to Love, will to love, incarnate Love, abide in Love, we shall surely be blessed with the conscious manifestation of the God Who is Love, for we have opened the channel through which the Spirit of love is bound to flow forth. But if our words are bitter, our thoughts and our aims constantly centered in self, our actions purely selfish, our lives self-centered and loveless, then the manifestation of the flesh, the self-life, the old nature, is just as certain and inevitable as the manifestation of the Spirit to him who walks in Love. Christ cannot manifest Himself through a life of murder or theft—that is self-evident. But is it equally evident to us that Christ cannot manifest Himself through *any* act that is selfish or *un-Christ-like*? Every root of bitterness, every yielding to selfishness, every harsh judgment in our daily walk *must*, and does of necessity, break Christ's communion with

(Continued on page 202)

The Love That Passeth Knowledge

by RODERICK MORRISON

THERE are some very beautiful examples of love, not only in the Word of God, but also in secular history. Many of us, no doubt, could cite incidents of certain individuals who willingly faced death for love of someone else. Such things are not uncommon, and when such a thing is brought to our attention, very often we are so overwhelmed with a sense of gratitude towards the one who did the loving deed, that we feel like worshipping him. In other words, love, whether it be displayed in deeds of kindness, deeds of affection, or deeds of bravery, has the tendency to instil gratitude into the heart of the average human being. And yet there is a love which millions today have not yet responded to, "The Love of Christ."

The apostle Paul in speaking of this wonderful love refers to it as, "The Love That Passeth Knowledge" Ephesians 3:19. This simply means that the wonder of it, the marvel of it, the beauty of it is beyond all human comprehension, and yet we have some men today who are spurning that love.

Of course we have already surmised that our reader is aware we are referring to the love that was manifested on Calvary towards a sin-cursed world, when our Saviour died there for you and for me.

We can in some measure understand why a man might risk or even give his life for someone whom he knew reciprocated that love, but when we think of the fact that our Lord gave His life willingly for His enemies, we are amazed. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10).

Well might we say, "We love Him because He first loved us."

In considering this further, let us think for a moment what prompted such love on the part of our Saviour. We know that God created the first man Adam, and that He created him without sin, but Adam, by a definite decision on his part, had to decide for the entire human race, and we read he chose evil; hence every human being born into the world from that day to this was born in sin.

God, looking down on the scene, saw that

something would have to be done, for we read in the Word of God, "Without shedding of blood is no remission." In other words, someone had to die for the sins of the whole world.

Now, a sinner could not save someone else; the sacrifice had to be absolutely perfect just as was the case away back there in the Old Testament. The lamb, or the bullock as the case may be, was tested with the two-edged sword (the sword speaking to us of the Word of God), and if the least sign of imperfection was observed, the animal was rejected.

Such was the case with our Lord and Saviour Jesus Christ. The Word said, the offering had to be perfect, and He was the only One Who could meet the requirements. He offered Himself as a lamb without blemish and without spot in order that we might be saved.

It was love that took our Saviour to Calvary—love unbounded, full, and free. No, we cannot understand it, but, thank God, we believe it.

Look for a moment at Christ as He hung on that cross. Picture, if you can, that awful, wild, jeering, howling mob as they railed on Him and hurled all manner of insults at Him. Think of those who spat upon Him, and smote Him on the face, and cried, "Away with Him, away with Him." And listen to Christ Himself saying, "Father, forgive them, for they know not what they do." Dear reader, it was love that prompted Christ to die for you and for me.

Does Christ expect anything from us in return for what he has done for us? O yes; He wants us to respond by giving Him our hearts. His love did not cease at Calvary; no, it goes on all the time, and He is tenderly saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," What boundless love!

Dear reader, are you resting in that love today? Have you responded by saying, "Yes, Lord, I realize that you died for me, and I take Thee as my own personal Saviour"? If so, you are on your way to glory; but if not, then the only thing that awaits you is an endless doom. There is no need for any soul to be lost. Christ died for all. Believe and be saved. Reject and be lost.



WE HAVE only to read our Bible with care to be completely assured that God's appeal to man is on the basis of divine love alone. Morrison brings us a devotional message centered around the cross of Christ. It is a stirring plea both to the saved and unsaved.

Fundamental Facts of the Faith

No. 7--Propitiation

by THE EDITOR

IN THE truth of Propitiation there lies a rich mine of spiritual truth for the soul of the believer. Yea, and for the soul of the unbeliever as well, for if the man who has not yet accepted Christ as a personal Saviour will give heed to the glorious message of Propitiation, he will surely turn from his sins and call on God for mercy.

The word for Propitiation, in some one of its forms, occurs six times in the New Testament. The truth of Propitiation is presented over and over again even when the actual term itself is not employed.

The meaning of the word "Propitiation" is "*a means of satisfying*." While this is the simple lexicon meaning of the word, we find that it takes on a special meaning in the Bible, which meaning is clearly indicated by the usage given the word by the Holy Spirit.

Back in the Old Testament God commanded the Jews to make an Ark, which was to be placed in the Holy of Holies of the ancient Jewish tabernacle. This Ark was a box about the same shape as an orange box of today, but somewhat larger. It was to contain the two tables of stone on which God had written the Law, and one or two other objects. It was to have a lid which covered the whole box, and upon this lid were to be two of the cherubim, two angelic figures facing one another. Between the two figures, after the Ark had been placed in the tabernacle, God caused a wondrous light to glow. This light was immediately above the lid or cover of the Ark and was indicative of the actual presence of God Himself. The Ark was to be made of Acacia wood, or as the Septuagint translates it, "incorruptible wood." The Ark, its lid, and the two beautiful cherubim were all to be overlaid with purest gold.

When this wonderful piece of furniture for the tabernacle was completed it was to be placed in the Holy of Holies and visited only once a year by the high priest. At which time he sprinkled the shed blood of the sacrifice upon the cover or lid.

It is this blood-sprinkled lid which is called "*the propitiatory*" or "*means of satisfying*," or as it has been

OUR Editor again delightfully magnifies the blessed Son of God as he presents this study which, so clearly and scripturally, reveals Jesus Christ our Lord and Saviour satisfying a holy and righteous God at Calvary. Truly this is a fitting study for the Love number of "Grace and Truth."

—H. J. J.



frequently called, "*the mercy-seat*."

The lid of the Ark is called the "mercy-seat" in Hebrews 9:3-5:

And after the second veil, the tabernacle which is called the holiest of all;

Which had the golden censer, and the Ark of the covenant overlaid round

about with gold, wherein was . . . the tables of the covenant;

And over it the cherubim of glory shadowing the mercy-seat.

The Old Testament also calls the lid of the Ark the mercy-seat. Exodus 25:17-21:

And thou shalt make a mercy-seat of pure gold; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat.

And make one cherub on the one end, and the other cherub on the other end; even of the mercy-seat shall ye make the cherubim on the two ends thereof.

And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be.

And thou shalt put the mercy-seat above upon the Ark; and in the Ark thou shalt put the testimony that I shall give thee.

And in the Septuagint, the Greek translation of the Old Testament, the same Greek word appears as is used in the New Testament. The mercy-seat and the propitiatory are one and the same.

The history of God's people Israel is a constant history of driftings and backslidings. They continually broke God's law. So long as the lid remained on the Ark, God (represented by the light between the cherubim), saw this broken law only through the shed blood of the lamb of atonement. But when the lid of the Ark was removed the protection of the blood was gone, and God was no longer "mercy-seated" or "satisfied." On an occasion when the blood-sprinkled mercy-seat was removed from the Ark the men of Israel were mowed down by a horrible scourge of death. In the day of God's judgment upon the souls of men there will be found no means of protection or way to satisfy God except the blood of Jesus,

In meditating upon this theme we find that

I. JESUS PRODUCED A MERCY-SEATING

IT IS self-evident that no mere man could perform the astounding miracle of moving God from His throne of justice onto a throne of grace. But that is just what Jesus did. The Judge of all the earth can do nothing except that which is right—and He hath declared the whole world guilty—man's mouth is stopped by his own iniquity.

Then Jesus appears upon the scene—and the record says,

It behooved Him to be made like unto His brethren . . . to make reconciliation for the sins of the people (Heb. 2:17).

And the word translated "reconciliation" is one of the forms of the word we are studying.

Hence, the passage may be rendered,

It behooved Him to be made like unto His brethren . . . to produce propitiation for the sins of the people.

The passage makes it clear that that is what Jesus our Lord accomplished. He produced Propitiation. He satisfied God. He mercy-seated God. The God that was on a throne of judgment He so fully and completely satisfied as to move Him to a throne of grace. This remarkable thing is so undeniably brought to pass by the work of Christ at Calvary that in Hebrews 4:16 (only two chapters later) we are exhorted to

Come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.

Furthermore, we observe that not only has Jesus produced a mercy-seating, but that

II. JESUS HIMSELF HAS BECOME THE MERCY-SEAT

This is clearly stated in I John 2:2:

And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

WHEN our Lord Jesus Christ produced the wondrous means of satisfying God at Calvary, He was willing to so fully identify Himself with the glorious thing being done that He is spoken of as the Propitiation itself. Hence Jesus is the Mercy-seat. Jesus is the satisfaction of God. Jesus is our Propitiation.

But not only is He the Propitiation for our sins, but also for the sins of the whole world. God's provision is universal. Not one needy soul left out. Jesus has furnished satisfaction—propitiation—mercy-seating—grace—for every one of depraved mankind.

Furthermore, the fact that Jesus Himself is our Propitiation is declared in I John 4:10:

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

God sent Jesus not only to produce Propitiation, but He sent Him that He Himself should be the Propitiation—the Mercy-seat—the Satisfaction—of God.

It is in Colossians that we are told that the Lord Jesus is

OUR LIFE (Col. 3:4).

And again in the same delightful letter we are told that we are

Complete in HIM Who is the head of all principality and power (Col. 2:10).

How few Christians realize the honor and dignity to which every believer in Christ is lifted. Christ is his life, and the Christ Who is his life fully satisfies God, hence, the believer himself—because Christ is his very life—satisfies God. This is the believer's Standing and shows why Paul can say in Ephesians 1:6 that we are

Accepted in the Beloved One.

He satisfies God and we are hidden in Him.

III. GOD OFFERS THIS WONDROUS MERCY-SEAT TO MAN

THE offer which is made by grace divine is on the ground of faith. It is found stated in Romans 3:25:

God hath set forth (Christ Jesus) to be a propitiation through faith in His blood.

The offer is proclaimed. The condition is revealed—through faith in His blood. All man needs do is believe on the divinely provided mercy-seat and he shall be saved.

God Himself has set forth the One Who satisfies Him and He cries aloud to a world of sinners,

Have faith in His blood.

Though men may curse God and reject Christ, though Modernism may despise the propitiatory work of Christ, and sneeringly spurn the efficacy of His blood, the glorious and infinite truth still stands:

Believe on the Lord Jesus Christ and thou shalt be saved (Acts 16:31).

And thus we have seen that Jesus produced the mercy-seating of God by the power of His finished work on Calvary. And that Jesus is further revealed to have Himself become the mercy-seat and satisfaction of God. And now God offers the Mercy-seat—Jesus Christ—to every man who will have faith in His precious shed blood.

What astounding marvel is this? Because of wondrous grace God is willing to change the character of the throne He sits upon. He is willing, *when He looks at Calvary*, to move from a throne of naked and appalling justice to a throne of glorious and thrilling grace. God is *mercy-seated*, and Jesus is the Mercy-seat. God is propitiated, and Jesus is the Propitiation.

What miracle is this which our Lord has wrought? Because of His loving kindness, a God whose character never changes, has found in the shed blood of Jesus full and ample reason for changing the eternal destiny of that man who believes in Christ. The man who was bound for hell is on his way to heaven when he

(Continued on page 201)

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*

TRAVELING

OFFICIALS and missionaries of the B. A. M. are traveling this summer. Although not specifically in the interests of the Mission, their journeyings are bound to be helpful in fostering the work.

President Fowler, founder of B. A. M., is busy in conference work in the east, where he will be ministering the Word of God for several months. His trip will take him through several states as far east as New Jersey, and up into Canada.

Rev. Elmer Seger, Secretary of B. A. M., is taking a Student Male Quartet on a tour of the southern states. This trip will take until some time in September to complete. The party is out with a special purpose of magnifying Jesus Christ and His Word to young people, that they may give themselves to Christian training and full time service for their Lord.

Mrs. Amie and Miss Amanda Johnson, the two accepted missionaries of B. A. M., are traveling in the Rocky Mountain region, north and south of Denver, seeking opportunities to present the claims of Christ for the prayers, gifts, and lives of Christians. It is the appeal which every Christian should face, i.e., will you pray, give, go? Anyone wishing to hear these two splendid missionaries should write to B. A. M., Denver Bible Institute, Denver Colorado, where the request will be taken care of and it will then be granted if at all possible.

These three parties covet your prayers for the work in which they are engaged, and for the interests of B. A. M., which they are seeking to foster.

MISSIONARY CANDIDATES

Two applicants to the B. A. M. have been accepted as candidates. They are Mr. Albert Jansen and Miss Whit-

church. The Board of Directors is earnestly seeking God's will as to whether they should be appointed as regular missionaries.

Mr. Jansen is a graduate of the Denver Bible Institute. He has shown splendid enthusiasm and aggressiveness in his work. He has already had several gifts to help him get to the field where he believes the Lord wants him, and has the promise of several days support under the day-a-month plan.

Miss Whitchurch has almost completed nurse's training in Colorado hospitals and is eager for the privilege of getting to Africa in mission work. She is a woman of fine ability and would undoubtedly be an asset to the work.

Pray that God's will shall be known and followed each step of the way in the lives of these two candidates.

THE PRIVILEGE OF PIONEERING

IN THIS enterprise of winning Africa for Christ there must be, I know, . . . much of what the world calls loss and sacrifice, and it may be that many will fall in the blessed work of foundation building only; but what of this? To have any share in this noblest of all toil, however humble or obscure, be it only hewing wood or drawing water, is, surely, honor and privilege any servant of Christ must count and long for. I desire to go to this work feeling yet more intensely day by day, as the days pass on, that to live is Christ, and to die, gain; and if He should ordain me for an early death, after a few years of humble, obscure, pioneering work only—well, it must all be right; for it means early and complete satisfaction.

Then shall I be satisfied, when I awake in Thy likeness.

—A Baptist missionary who laid down his life on the Congo.

Mrs. Amie						
SUN	MON	TUE	WED	THU	FRI	SAT
			3			
6	7			10	11	12
13		15	16	17	18	19
		22		24	25	26
27	28	29	30			

LIST OF DAYS TAKEN

1. Missionary Society, Christian Fundamental Church, Montana
2. Young People's Society, Berean Fundamental Church, Colorado
4. Mrs. J. N. Haven, Nebr.
5. Ladies Helping Hand, California
8. Messrs. Del & Guy Hardman, Colorado

LIST OF DAYS TAKEN

2. Young People's Society, Berean Fundamental Church, Colorado
3. El Dorado Gospel Mission, Colorado
7. Mr. and Mrs. Fred Williams, North Dakota
15. Mr. and Mrs. E. B. Sherman, Montana
17. Fremont Gospel Center, Colorado
21. Student Body Organization, D. B. I., Colorado
22. Mr. and Mrs. D. E. Reynolds, California
27. Campus Gospel Center, Colorado
29. Ladies Aid Society, Christian Fundamental Church, Montana

Miss Johnson						
SUN	MON	TUE	WED	THU	FRI	SAT
		1			4	5
6		8	9	10	11	12
13	14		16		18	19
20			23	24	25	26
	28		30	31		

9. A Friend, Colorado
14. Miss Marie Woefel, California
20. Mr. and Mrs. Henry Moritz, North Dakota
21. Student Body Organization, D. B. I., Colorado
23. Mr. and Mrs. Leslie C. Tague, Montana
31. Superior Gospel Mission, Colorado

BIBLE SEED THOUGHTS

by ERNEST E. LOTT

INDIVIDUAL ACCOUNTABILITY

Romans 14:12

GOD'S CALL TO SERVICE (Christ-centered)

An Individual Call—A Personal Answer

A. EZEKIEL

Call—"I have made thee a watchman unto the house of Israel"—Ezek. 3:17

Answer—"I arose and went forth"—Ezek. 3:23

B. ISAIAH

Call—"Whom shall I send and who will go"—Isa. 6:8

Answer—"Here am I; send me"—Isa. 6:8

C. JEREMIAH

Call—"I have ordained thee a Prophet"—Jer. 1:5

Answer—"Ah, Lord God, I cannot speak, I am a child"—Jer. 1:6

Jeremiah's prophecies prove that his second answer was Yes.

D. JONAH

Call—"Arise, go to Nineveh"—Jonah 1:2

Answer—"Jonah rose up to flee unto Tarshish from the presence of the Lord"—Jonah 1:3

"Jonah arose, and went into Nineveh"—Jonah 3:3

E. ABRAHAM

Call—"Get thee out of thy country . . . unto a land that I will show thee"—Gen. 12:1

Answer—"Abram when he was called obeyed"—Heb. 11:8

F. PETER AND ANDREW

Call—"Follow Me, and I will make you fishers of men"—Matt. 4:19

Answer—"They straightway left their nets and followed Him"—Matt. 4:20

G. PAUL

Call—"A chosen vessel"—Acts 9:6, 15, 18

Answer—"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision"—Acts 26:19

—E. E. L.

CHRIST'S COMING

I Thessalonians

I. CHRIST'S COMING AN INCENTIVE TO CONVERSION

I Thess. 1:9-10

II. CHRIST'S COMING AN INCENTIVE TO FAITHFUL MINISTRY

I Thess. 2:19-20

III. CHRIST'S COMING AN INCENTIVE TO CHRISTIAN LOVE

I Thess. 3:12-13

II Thess. 1:3

IV. CHRIST'S COMING THE GROUND OF COMFORT IN BEREAVEMENT

I Thess. 4:13-16

I Cor. 15:51-52

V. CHRIST'S COMING AN INCENTIVE TO WATCHFULNESS

I Thess. 5:4-6

Mark 13:33-37

VI. CHRIST'S COMING AN INCENTIVE TO HOLINESS

I Thess. 5:23-24

II Peter 3:14

—A. M. H.

—o—

THE LIFE WORTH WHILE

IT MUST BE

I. THE CHRISTIAN LIFE

Because that means SECURITY

John 10:28

II. THE YIELDED LIFE

Because that opens the door to SERVICE

II Cor. 8:5

III. THE GOD-PLANNED LIFE

Because that alone produces STEDFASTNESS

I Cor. 7:23-24

IV. THE TRANSFORMED LIFE

Because that yields the only true SATISFACTION

Phil. 3:10

Ps. 17:15

—E. S.

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Rev. Clarence R. Harwood, '28, and Rev. and Mrs. Jesse Roy Jones, '23 and '27, had the privilege of participating in the Young People's Fundamental Bible Conference of Northwestern Colorado on June 12, held at the Elkhead school house near Craig, Colorado. Rev. Harwood was the principle speaker for the day, and the Joneses had charge of the music. God blessed their labors by granting a harvest of some eight or ten conversions and two or three yielded lives.

During the evening service, a group of six boys seemed possessed of a determination to break up the meeting by peering in at the windows and shouting rude remarks at the folks inside the school house. Mr. Jones went outside and invited them in, but they refused. He then asked them to sit down with him and talk awhile. The result of the "overflow" meeting was that all six boys accepted the Saviour.

The sponsor of the Y. P. F. B. C., Rev. Ernest Kline, is doing a faithful piece of work.

Anna Thorell, '25, Orinoco River Mission, Cumuna, Venezuela, South America, writes on May 24, "Miss Ruth Battey is my present companion. Mr. and Mrs. Turner and Mr. Harold Tuggy are here now just finishing a week or ten days Bible Institute, and repairing and remaking the tent for the campaign. We hope to raise the tent this afternoon to hold our first meeting for evangelism this evening. There are twenty to twenty-five thousand people in Cumuna, and we also have the field round about for many miles." Pray for these consecrated missionaries as they give forth the Word of Life in this needy field. Perhaps the Lord would want you to have a part in supporting these who have given their lives to the work of telling the South American about Jesus and His love. "Whatever the Lord saith unto you, do it."

Joe and Florence Wright, '28, send this word of testimony: "We praise our dear Lord for His wondrous grace in saving us and giving us the privilege of serving Him. We believe that this is the greatest service in all the world, and while we often wonder why the Lord has chosen us and blessed us in so many ways, we just thank Him for the opportunity. He has given us the joy of laboring in this little vineyard of Edgemont, E. St. Louis, Illinois, and to His glory and praise we have seen some

precious souls saved, a building-up work in the lives of others, and a precious work among the young people and children." May God's blessing continue to rest upon them and their work 'til Jesus comes.

Summer time is vacation time, and three of the members of the D. B. I. "family," Mrs. C. R. Lindquist, Miss Rose Encinas, and Miss Anna Benthien, are enjoying their vacation this year in Tucson, Arizona, visiting their relatives and friends. But to them it is not a vacation from witnessing for their Lord, for they report many opportunities to testify of the One Who loved us and gave Himself for us.

WHERE IS THE CLASS OF '30?

Ralph E. Obitts
Faculty, D. B. I.

Edna Buck Stillhammer
Denver, Colorado

Hannah Roach
Inland South America
Missionary Union
Peru, South America

Edith Geary
Sheridan Lake, Colorado

Neita V. Smith
D. B. I.

Jerry B. Foss
Arvada, Colorado

Rev. Herbert H. Amster, Night School '35, has been assisting in the work at West Side Center, the only Hebrew-Christian Mission in the Rocky Mountain region. Rev. C. R. Harwood, '28, is the Superintendent of the mission. With the help of an efficient teaching staff, Rev. Amster is now conducting a six weeks Summer Vacation Bible School. Are you burdened for God's chosen people, the Jew? Remember this splendid work in prayer.

We have enjoyed the visits of several Christian workers in the last few weeks. Rev. A. Carnell, of Grand Ledge, Michigan, who has two daughters in the school at the present time, spent several days with us. Our hearts were refreshed and strengthened by the inspiring messages he brought on several occasions. It was also our

privilege to hear the ringing testimony of Rev. Claude Pearson of Pearson's Sailor Work in San Pedro, California. When boats anchor at the harbor, he is right there to buy up every opportunity to talk to the sailors and urge them to "anchor their souls in the Haven of rest." And our hearts were burdened anew for mission work all over the world through the testimony of Miss Constance J. Brandon, International Secretary of the World Dominion Movement. On June 23, Rev. Chester Matthews, former D. B. I. student, now pastor at Casa Grande, Arizona, visited the school and brought a helpful message at the evening evangelistic service of the Berean Fundamental Church.

Frances Paul, former D. B. I. student, having spent the last seven years in missionary work in Syria, arrived in the United States on May 9, on her furlough, and is now visiting her relatives in Michigan. We are eagerly anticipating her visit at dear old D. B. I.

THE EDITOR'S MAIL BAG

From a puzzled soul in Kansas City comes this plea for help on a point of doctrine:

Sometime when you have time will you please explain II Thess. 2:8-12? We have a new Bible class and it seems some teachers teach that after the Church is raptured there is no more opportunity for those who have heard the Gospel in the days of grace. They always use this Scripture for proof. Are they right?

We recognize in the teaching which has puzzled our reader a hint of the unscriptural doctrine which many evangelists rely upon to break down indifference to the Gospel appeal when other means have failed. We refer to the fantastic doctrine that at some mysterious moment in the life of every man who has rejected Christ, that man reaches a "dead line" beyond which the Holy Spirit ceases to deal with his soul and there is consequently no hope of his ever being saved. He has "sinned away his day of grace." While we cannot go into a full discussion of all of the passages upon which the horrible teaching is falsely based, we cannot refrain from saying in passing that there is perhaps no teaching which has plunged more souls into the unnecessary and unscriptural darkness of despair than this one.

The Word of God teaches clearly that in every dispensation but one, there is no withdrawal of the offer of salvation, no cessation of the operation of the Holy Spirit's convicting work with an unbeliever, no diminishing of the drawing power of the cross of Christ, until the soul has stepped across the "dead line" of death itself and has passed from this life into eternity without the Saviour. There is no second chance after death, but the old saying is scriptural, "While there is life, there is hope." Salvation is for "whosoever believeth in Him," and no time limit is added to that gloriously inclusive proclamation, "Whosoever will may come."

During the dispensation of time known to Bible students as "The Great Tribulation," however, there will be another "dead line" drawn, according to the declarations of Scripture. I John 5:16 tells us:

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a SIN UNTO DEATH: I do not say that he shall pray for it.

This "sin unto death" is also referred to by the Saviour in Luke 12:10:

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but UNTO HIM THAT BLASPHEMETH AGAINST THE HOLY GHOST IT SHALL NOT BE FORGIVEN.

And in Revelation 13:8 we find this sin which has no forgiveness, this sin which is unto death, defined and the penalty again stated:

And all that dwell upon the earth shall WORSHIP HIM (Antichrist), WHOSE NAMES ARE NOT WRITTEN IN THE BOOK OF LIFE OF THE LAMB slain from the foundation of the world.

Those persons being referred to in the Thessalonian letter as "them that perish," that "received not the love of the truth, that they might be saved," are self-evidently those who shall have committed this terrible sin of blasphemy, rejecting Jesus Christ and accepting instead Antichrist, thereby incurring the instantaneous blotting out of their names from the Book of Life, indicating that their opportunity for salvation is forever closed. It is "for this cause," i.e., their rejection of Christ Jesus and their acceptance of Satan's false christ, that "God shall send them strong delusion," giving them over completely unto the damnable and damning deception which they have embraced in their rebellion against God and their unwillingness to accept His Son.

But that all who reject Christ prior to the rapture of the Church will be included in this class is a gratuitous conclusion, and one which the implication of other Scriptures is strongly against. For example, we are told by John the Revelator of

... a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, (which) stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And when one of the elders put into words the eager, but unspoken question which was in John's heart to ask,

What are these which are arrayed in white robes? and whence came they?

the reply came,

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb (Rev. 7:9-14).

This great multitude, then, will be saved during the Great Tribulation. There is just as much, if not a great deal more ground to believe that many of this countless multitude will be those who will be Christ-rejectors at the time of the rapture, but will be saved under the testimony of the 144,000 Jewish preachers whom God shall send forth during the Tribulation, as that they shall never have heard the Gospel before the rapture.

Some have erroneously gone so far as to teach that nobody can be saved during the Tribulation because, they aver, II Thessalonians 2:7 declares that the Holy Spirit will "be taken out of the way," and there can be no salvation of the lost apart from the operation of the Spirit of God. While this point may not be involved in the positions just discussed, it might be well to call the attention of our inquirer to the fact that the Greek verbs translated "letteth" and "will let" in the King James Version of II Thessalonians 2:7, commonly misapplied to the Holy Spirit, really mean "holdeth fast" and "will hold fast" (Parkhurst, Groves, Young, Strong, et al). The expression refers to Satan, who, though already deposed from his original lofty position still clings tenaciously to his access to the presence of God in heaven. In the midst of the Great Tribulation, he shall be cast out of heaven finally, "and then shall that wicked (one) be revealed ..." (see Rev. 12:7-10).

THE D.B.I. STUDENT PAGE

"REDEEMING THE TIME"

by Ivan E. Olsen

"Redeem the time! It goeth fast;
Then use it well, buy back the past
And think each day may be our last.
Redeem the time!"

THE hour in which we live is a challenge to every true believer on the Lord Jesus Christ. "Redeem the time" is the clarion call of Scripture. The shadows of the terrible day of tribulation are already hovering over us. Let us heed the admonition of the Word: "Stand fast in the faith, quit you like men, be strong."

The need of the hour in the Christian ministry is not a band of effeminate weaklings, who are influenced by the multitudes to preach an emasculated gospel, pleasing to the ear, and soothing to the conscience; but the cause of Christ needs men of firm convictions—men to fearlessly proclaim the pure message of the grace of God.

The Denver Bible Institute throughout its history has preached the simple message of the grace of God. For this reason it has been assailed in a special way by the Adversary and his cohorts. Our prayer is: May this God-founded and God-kept testimony ever continue to train young lives to go forth and preach the unadulterated message of the grace of God until Jesus comes to take us to be with Himself.

RETROSPECTION OF A SENIOR

by Charles L. Holgate

THE day I finished the eighth grade in grammar school I marched gleefully down the street with a group of other "freshmen-to-be," adding my voice to the chorus: "No more school, no more books, no more teacher's sassy looks!" What empty headedness! Now as I take retrospection of my four happy years of training at dear old D. B. I., it makes me want to add my voice to the chorus of faithful friends and graduates of the school as they sing the sacred Doxology. The Saviour has indeed wrought the grace-miracle of transformation in my soul, while here at the school, which I believe to be the best in the world, because the grace of God is so clearly, and effectually, and fearlessly proclaimed.

As I have sat in the "Personal Christian Life," or "Topical," or "Book Study" classes; yes, or the various methods classes, and listened to clear expositions of the grace of God, my soul has been convinced that four years at D. B. I. was decidedly the Lord's will for my life. As I have fellowshiped with students, workers, and faculty members, I have been reassured of Him Who knows all things, that D. B. I. as a Christian unit is kept in the very heart of God's will.

SENIOR TESTIMONY

by Glen Lindquist

STUDENT days at D. B. I. are finished for the class of '35. Though the thought brings sadness, our hearts rejoice that God saw fit to make possible for us such a thorough training for His glorious service.

To the young man or woman considering Christian training, the class of '35 enthusiastically recommends the Denver Bible Institute. In this day of specialized training in the secular and commercial world, it is nothing short of a tragedy that many go into Christian work woefully untrained and unprepared. We believe that D. B. I. offers the best training for Christian service obtainable. D. B. I. offers four years of study of (not about) the Bible, combining the two indispensable elements of Christian training—a thorough study of the doctrines of the Word, along with the practical application of the Word in the personal Christian life.

D. B. I. is a school in which a personal interest is taken in the student. The faculty and workers truly watch for the students' souls, giving their time, their strength, unreservedly, in their desire to be a help and blessing to each student individually.

How could we help but be enthusiastic boosters for D. B. I.—a school "set for the defense of the Gospel"?

MAGAZINE DRIVE

by Ivan E. Olsen

OUR magazine "Grace and Truth," even with its wide scope of 44 states and 38 foreign countries, ought to be reaching more people. It is unexcelled by any other Bible study magazine, and therefore should be enjoying a wider circulation.

We, the Student Body of the Denver Bible Institute, have determined to do our part during the four summer months by securing at least 1,000 new subscriptions. Will you not join us in this worthy determination?

You can help with your prayers, by recommending "Grace and Truth" to your Christian friends, and starting a club in your community. Subscriptions in a given club must always start with the same issue. The rates given below are the prices per subscription that must be sent to the "Grace and Truth" office depending on which club you decide to work under.

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2. Clubs of five, \$1 each subscription
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Start a club today. Foster a fundamental testimony in every home in your community. Write the "Grace and Truth" office for sample copies.

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding (Proverbs 18:15; 9:10).

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON and MISS ANNA BENTHIE

THE DIFFERENCE THAT LOVE MAKES

AFTER the door banged, the room was so dark and still. Finally little Nancy could not keep quiet any longer, and said in a whisper, "Are we all alone?" No one answered. "Bob—Ted—where are you? Where is mother, and where is daddy? I am afraid—it is so dark."

"Don't cry, Nancy, be a brave little girl," said Bob, the oldest brother, as he felt his way to his little sister's bed. Mother has gone, Nan, gone to heaven I guess. They say it is a beautiful place up there. All is light and warm. I don't know much about it though."

"But, Bob, where is daddy? Where did he go? Did he mean that he would never see us again?"

Just then Ted joined the two, and the three little children in their white nightgowns made a pitiful picture in the dark dismal room. "Dad ran off and left us Nan, and I'm glad of it. He was always so cross and—and he used to treat mother so mean," burst out Ted.

"But, Ted, think how will we live? We have to eat and take care of Nancy," said Bob who was always more practical in his thinking.

"Oh," said Ted boastfully, "I'll get a job and take care of Nan."

After a moment's thought Bob said, "Well, I guess in the morning we had better all go over to Mr. Horton's and ask him what to do. He always has been so good to us." His manly little voice choked as he thought of how his father had not been good to them.

"Yes," said Nancy, "he loves us, but daddy doesn't," and she sobbed out the sorrow that was in her little heart.

"Don't cry, Nancy, for even if dad doesn't love us, we love each other and Ted and I will work, oh, so hard for you," said Bob who, though only twelve years old, had long carried responsibility for his sick mother and drunken father.

They decided to go to sleep and wait until the morning to go over to the Horton's and tell them how their father had come into their room late and said, "Well, children, I am leaving. I hope I'll never see you again," and closing the door he was gone.

The next morning bright and early, without breakfast, for there was only a crust of bread left, the three deserted children started down the street toward their only friend. Bob with his fair hair slicked back in a pompadour was on one side of Nancy. Ted, his curly black hair refusing to stay parted, had hold of Nancy's other hand. Nancy's big black eyes, usually so laughing and merry, were sorrowful and swollen from crying, and she kept looking back at the little tumbled down shack they had called home. She kept repeating over and over again, "He didn't love us; he left us."

Soon they came to a clean looking place. It was not so very large, but was nicely painted and looked friendly and cozy with its vines and flowers. Turning in at the gate they smelled bacon frying and realized that they were hungry.

Mrs. Horton, looking out of the window, saw the three approaching and called out a cheery greeting, "Well, look who has come to see us so early in the morning. Come right in children and sit down while Mr. Horton and I eat breakfast. Why, whatever is the matter? Bob! Come here, Nancy. Daddy, come in and see who is here," she called as she heard Mr. Horton on the back porch.

Smiling, Mr. Horton came in and greeted the children in his usual friendly fashion. "Mr. Horton," spoke up Bob, "we—we have come to ask you what to do. Since mother died," he choked back the tears, "Since mother died, dad—dad doesn't want us anymore, so last night he left us."

"What!" broke in Mr. Horton, "do you mean to tell me your dad has gone?"

"Yes, he's gone and he doesn't love us any more," said Nancy as she again began to cry.

"That good for nothing—" suddenly Mr. Horton stopped, remembering the children's presence, and asked, "Tell me about it, boys." Bravely the two boys told of the night before.

Then they said, "Can we get a job and take care of Nancy so she can have something to eat?" This remark aroused Mrs. Horton to action, and finding out that the children had eaten no breakfast, she soon had three more places set and bacon and eggs frying in the skillet.

Soon they were all eating, and Nancy's spirits began to revive. After the meal they talked over what could be done about the children. It was impossible for the Hortons to keep all three since Mr. Horton didn't earn very much and their house was so small. So even though they disliked to separate the family, it was decided that it was for the good of all that the two boys should go to Mr. Horton's brother who for many years had been wanting two boys to raise as his very own, and Nancy was to be their little girl.

The next day all arrangements were made. Ted and Bob were made welcome by Mr. Horton's brother, and Nancy was more than content to stay with Mrs. Horton. She could not help but shed a few tears as she told her brothers good-by. Mr. Horton promised that the boys should come and spend every Sunday with Nancy.

Years passed, and the children continued to spend their Sunday's together. Often they would go on a picnic or for a long walk, but always they avoided the little tumbled down house with its doors and windows barred. By common consent they always walked in another block. It held unhappy memories of one who did not love them. The Hortons were not Christians so the children were not sent to Sunday-school.

One day when the three met for their usual day together, Ted seemed more quiet than usual. A picnic had been planned for that day, and after they had reached a lovely spot in the woods Bob said, "What's up, Ted?"

"Oh, Bob, I don't know. I met a fellow the other day that told me about religion, and I am troubled. I don't know what to believe. I wish you could hear him."

"What did he say, Ted?" asked Bob who was watching Nancy's movements as she gracefully unpacked fried chicken, potato salad, pickles, and fruit.

"Well, he said I ought to believe in Jesus and be saved. He was a nice fellow—I liked him, so I told him about you and Nancy. He said he would like to know you too. Do you suppose—would you mind if I invited him to come to our picnic next Sunday?" asked Ted hesitatingly.

"Oh, Ted," said Nancy, coming up just in time to hear the last remark, "have some one else along to spoil our happy family?"

"But, Nan, I'd like to have you and Bob talk with this young man. You'd like him," said Ted coaxingly.

Bob had been looking thoughtful and said, "You know, folks, lately I have been thinking about this very thing. The man for whom I work is a Christian, and he has been talking with me. Let's be unselfish, Nan, and invite this man next Sunday. Or maybe we ought to go on Saturday since he is a Christian—suppose he goes to church on Sunday. I'd like to hear more about this religion."

"Oh, all right, if you say so," said Nan reluctantly, "but I am not one bit interested in religion. Mother had it and look where it put her. I am satisfied, and I guess I'm good enough." And she tossed her bright curls back from her forehead. Her face looked hard and determined.

Nan had grown into a beautiful young lady, and today was her fifteenth birthday, so Mrs. Horton had made a birthday cake and sent it by Bob as a surprise to Nan. The three made a fair picture as they sat under the trees talking and laughing together.

The next Saturday came and all were ready waiting for Ted and his new friend. Soon they saw them coming down the street, and Bob said, "Look, Nan, he isn't much older than I am, and he is awfully nice looking."

"Well, that is good. I hope he isn't a sissy," said Nan as she got her hat. "Anyway, I will be nice to him, even though I wish he weren't going."

The introductions over, they started, basket in hand, for the woods.

"Oh, isn't this a wonderful day," said John Manning, for that was the young man's name. "I could hardly wait this morning until time to come. I kept thinking what a good time we were going to have. I don't get to go on outings of this sort very often, and it surely is nice of you to invite me today for mother and dad are away, and I would have had to eat all alone, and worse yet, eat what I had cooked." Nan smiled in spite of herself and began to think that he might not be so bad after all.

John was delighted with their picnic spot and began at once to clear a place for the snowy white table cloth that Nan was unfolding. Before long all were seated on the ground heartily eating as only young appetites can. There was much laughing, joking, and matching of wits as the meal progressed. Their merry laughter rang out in the clear air.

After the meal was over and the things all packed, Bob said, "I understand, John, that you want to talk to us about religion."

"No," said John with a smile, "not religion, but about the Lord Jesus."

"Oh, aren't they one and the same thing?" asked Nan who found that she did not mind talking with this young man.

"No, they are not the same," said John with a smile. "Religion is only a system of faith or worship, while the Lord is the One Whom we worship. May I tell you first of the Lord's plan for our salvation?"

"Yes," said Ted. "Please do."

John pulled out a Testament from his pocket.

First he told them the simple story of Jesus' love and of how it sent Him to the cross of Calvary for all men. Then he read from God's Word that all were sinners and needed a Saviour, and turning to John 3:16 he read: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Bob looked thoughtful and said, "Then, John, is it really true that God's Son saves us, and we have to make it a sort of a personal thing?"

"Yes, Bob, that is just true, and there is no other way to be saved. 'For there is no other name under heaven given among men whereby we must be saved.'"

"And if we refuse to believe, what then?" said Nancy.

"Hell," said John frankly, "awaits all who refuse to accept the provision that is made."

Bob as usual came right to the point and said, "You know, folks, I know this is the right thing to do and right now, John, I do take Jesus as my Saviour."

Before John could reach for Bob's hand, Ted also said, "I will too." Joyfully John grabbed both boys by the hand and said, "Oh, I am so happy that now you two believe, and we are three brothers in Christ."

They had for the moment forgotten Nancy behind them, but now all turned, for it seemed so incomplete without her decision also. "Nan, shall we make it a family affair?" said Bob.

"I am afraid not, Bob, for I don't, I can't believe that Jesus loves me."

"But He does," said John, "whether you believe it or not, the Bible says so."

"Sorry," said Nan "but you do not know about our father. He was a terrible man, and after mother died he left us when we were only children. He didn't love us," and her eyes filled with tears.

"Oh, I am so sorry," said John understandingly, "but just because an earthly father failed don't think a Heavenly Father will. Let me assure you again that Jesus does love you."

"It seems," said Nancy, "that if I only knew dad loved us or was sorry for deserting us, then I could believe in Jesus." A hardness came into her voice as she continued, "I won't accept Jesus now, but if I ever find any evidence that dad loved us, then I promise I will believe and be saved." This hurt in her soul, caused by her father's cruel treatment, seemed to grow each year until now it influenced her whole life.

(Continued on page 202)

S. M. C.

Do you know that in Africa, and many other countries, there are many boys and girls who would do almost anything to own a Bible? They do not have God's Word and there is no way for them to obtain a copy of it. Do you know also that we are going to give a beautiful ten dollar Scofield Bible to some boy or girl? Here is what you must do in order to win:

1. Learn one Bible verse for each week in the year. At the end of the year an examination will be given on the verses.
2. Write in the best letter telling of the method used in learning the verses and the blessing received from learning them.
3. Get two new subscriptions for our magazine, "GRACE AND TRUTH."

Why not write us a card today and tell us you are joining our SCRIPTURE MEMORY CLUB, and are trying to win the Bible which will be given away next January to the winner of the contest?

The verses for the month of July are:

- | | |
|--------------|---------------|
| I Peter 5:7 | II Peter 3:9 |
| I Peter 2:20 | II Peter 3:18 |

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

CREATION OR EVOLUTION

Circulars from England announce this volume as an "epoch-making book." We have read it with profound satisfaction, and agree with the British verdict. With much philosophic and scientific depth the author shows that the theory of evolution has not been established on a factual basis; that it cannot adequately and rationally solve the problem of origins, namely, the origin of matter, life, species, and man with his mental, moral, and spiritual endowments. Holding evolution to be inadequate, he sets forth a convincing argument for the view that divine creation accounts effectively for the beginning of every new entity and force. He does not mean that the doctrine of creation has been proved by direct human observation, but he does show conclusively that divine creation and intervention afford the only reasonable and adequate world-view. In his closing argument he strongly supports the doctrine of Christian theism as it is set forth in the Bible. It is surely a convincing book, and the advocates of evolution ought to give it their open-minded attention. Will they do so? We wonder.

"CREATION OR EVOLUTION?" by Sir Ambrose Fleming, M.A., D.Sc., F.R.S. Marshall, Morgan & Scott, Ltd., 1, 2, 11 & 12 Paternoster Buildings, London, E.C.2, England. Price 3s. 6d. (\$1.25).

WORLD PROBLEMS IN THE LIGHT OF PROPHECY

In an incisive way the author of this volume portrays the problems of our times. Many of them are of a crucial character. The author is also a profound and earnest student of prophecy, and here he shows its relation to the world situation today. He believes in the imminent coming of Christ as the only hope for the final solution of world problems.

"WORLD PROBLEMS IN THE LIGHT OF PROPHECY," by Rev. Oswald J. Smith. Marshall, Morgan & Scott, Ltd., London and Edinburgh. Price, 2s. 6d. (\$1.00).

COMMENTARY ON THE WHOLE BIBLE

It was a happy thought for the Zondervan company to issue Jamieson, Fausset and Brown's great commentary on the Bible in one volume. While the print is necessarily small, it is very clear, and can be read with ease by any one who has fairly good optics. Every Bible student ought to have this valuable work in his library; it ought also to be placed on the library shelves of every college and theological seminary. And why not in the public libraries as well? It is both critical and explanatory, and thus every reader can make practical application of biblical teaching to his own life and experience. It is decid-

edly refreshing to read the comments on the first three chapters of the Bible, which the authors accept at their face value. When authors are sound on those early chapters, they are likely to be sound and evangelical on the whole biblical teaching. It is delightful to note how up-to-date this great exegetical work is.

"COMMENTARY ON THE WHOLE BIBLE," by Jamieson, Fausset and Brown. Zondervan Publishing House, 543 Eastern Ave., S.E., Grand Rapids, Mich. Price, \$4.95.

THE GRAND CANYON OF RESURRECTION REALITIES

Dr. Robert G. Lee, the author of these attractive and stirring sermons, is a real preacher. He knows how to interpret and apply the Holy Scriptures, and present their truths in homiletic fashion. He preaches with much power, and much of the vim and zest of his spoken sermons are present when his discourses appear in print. He has visited the Grand Canyon of the Colorado River, and has been much impressed with its magnificence. In these sermons he draws a striking parallel between the wonders of the said canyon and the teaching of the Bible. The basis of his sermons is the twentieth chapter of the Gospel according to St. John, from which he derives such subjects as these: "The Grand Canyon Day," "The Grand Canyon Transformation," "The Grand Canyon Tense," etc. Dr. Lee is most versatile in presenting biblical teaching. If you ever are in Memphis, Tennessee, on a Sunday, go to hear him preach.

"THE GRAND CANYON OF RESURRECTION REALITIES," by Rev. Robert G. Lee. D.D. Wm. B. Eerdmann Publishing Company, Grand Rapids, Mich. Price, \$1.00.

THE STONES CRY OUT

The value of this book must not be measured by the brevity of our review. Perhaps a briefer notice will be more likely to be read. What we desire to stress is the importance of the work. It is a work on archaeology and the Bible, and is written by a man who is as scholarly and competent as he is loyal to Holy Writ. In many instances he shows that "the very stones cry out" in confirmation of the historicity of the Bible, while not a single discovery discredits biblical history. Including the indices, there are 326 large pages of corroborative material. The explorations of most of the leading archaeologists have been cited to uphold the author's main contention, namely, that the Bible tells the truth in its historical narratives and its other data. The work is a convenient and authoritative manual on the agreement of archaeology and the Bible. To prove the scholarly character of the book, turn back to the extensive bibliography and see for yourself. Our advice is, just send for the book at once. You will never

(Continued on page 203)

All books of which favorable mention is made may be ordered from The Institute Book Nook, 2047 Glenarm Pl., Denver, Colorado.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT
Children's Talks by Miss Anna Benthien

Third Quarter, Lesson 9

Sunday, September 1, 1935

PAUL (Worker with Hand and Brain)

Lesson Text: Acts 20:33-35; Phil. 4:4-13
Devotional Reading: Acts 22:3-10

Golden Text:

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts 20:35).

In the passage from Acts 20 which has been given to us by our committee, we have introduced to us Paul's own words concerning his support as he went forth in the proclamation of the Gospel. He says, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts 20:33-35). He brings out the fact that no man can accuse him of having entered Christian work with a mercenary motive in his heart. Although Paul is recorded as having made this justifiable boast in Acts 20:33-35, it must not be forgotten that when it comes to his teaching, he was very clear that the laborer was worthy of his hire. In 1 Corinthians 9:7-11 he teaches plainly that those who enter into Christian work should be supported by those who receive the spiritual benefit of their service. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" (1 Cor. 9:7). These are his practical arguments by means of which he is seeking to teach the Corinthians that the preacher should be paid. "Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. 9:8-11). Having thus made it very clear to the Corinthian believers that he had a perfect right to receive the support from them as he ministered of the things of the Gospel of our Lord and Saviour Jesus Christ, he then continues in verse twelve to remind them of the same thing that is alluded to in Acts twenty. He says, "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power." Once more Paul calls attention to the fact that he has not been a recipient of offerings from them. He has maintained his own support as well as preaching the Gospel. But no place in his writings does Paul indicate that the Holy Spirit expects all

preachers to support themselves in addition to preaching the Gospel. But on the contrary, it is clearly taught in Paul's writings that the believers should support the minister. In teaching Timothy, Paul makes this very clear. In 1 Timothy 5:17-18, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward."

In approaching this lesson, we will handle it from five standpoints: (1) Paul Teaches that God is Omnipresent (Phil. 4:4-5); (2) Paul Teaches that God Hears Prayer (Phil. 4:6-7); (3) Paul Teaches the Truth of Occupation (Phil. 4:8-9); (4) Paul Teaches Christian Giving (Phil. 4:10-13); and (5) Paul Teaches that God is a God of Grace (Phil. 4:19).

I. PAUL TEACHES THAT GOD IS OMNIPRESENT

The completeness with which Paul has given himself to the things of God is revealed by the clarity and beauty of his teaching. In the first two verses of the portion assigned to us for today's lesson, Paul exhorts the believer to two great virtues: First, the virtue of a rejoicing spirit; and second, the virtue of Christian considerateness. His words are, "Rejoice in the Lord always; and again I say, Rejoice. Let your moderation (that is, considerateness) be known unto all men" (Phil. 4:4-5). Having presented these two vitally important appeals, the Apostle gives the reason for them, presents a gigantic spiritual incentive—"The Lord is at hand." These words have been interpreted by some to mean that the Second Coming of the Lord was at hand, at the time that Paul wrote. There is nothing in the language of the passage, or any phase of the context, to indicate that this is the correct interpretation. The true believer in the Word of God must of necessity believe in the premillennial Second Coming of the Lord, for that is the teaching of the Bible. But this passage is not a Second Coming passage. Paul is appealing for Christian gladness and Christian thoughtfulness of one another. The ground on which he does it is the omnipresence of God. He says in so many words, Because God is always present, we should be always rejoicing. And because God is always present, we should always be kind and true and wholesome in our dealing with one another. We are to live as in the presence of God. The Lord is at hand.

The same truth is presented to us by the Holy Spirit in Jeremiah 23:23-24, where the language is, "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

And again in Psalm 139:3, 5, 7-10, "Thou compasseth my path and my lying down, and art acquainted with all my ways . . . Thou hast beset me behind and before, and laid Thine hand upon me . . . Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."

In this unique portion, the apostle Paul is using the omnipresence of God as one of the Christian's stupendous reasons for living the Christian life. He is approaching much the same subject from a different angle when he speaks of an Old Testament worthy as "enduring as seeing the invisible."

II. PAUL TEACHES THAT GOD HEARS PRAYER

In verses six and seven, Paul briefly but beautifully summarizes his teaching on the subject of prayer. "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." He admonishes the Philippians to a life of prayer.

The scope of this life of prayer is indicated by the word "everything"—"in everything by prayer."

The intensity of the life is indicated by the word "supplication." He is indicating the wickedness of a lackadaisical prayer life.

The soul's attitude in the life of prayer is indicated by the word "thanksgiving." For when the Christian looks toward God, his soul is diffused with gratitude for the grace that has been extended to him.

The Christian's need which finds expression in the life of prayer is indicated by the word "request." The Christian's prayer life is bound to be characterized by asking much of God. And asking much of God is an indication of the believer's faith.

The product of the life of prayer is indicated in the opening of verse seven: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." This blessed product may be the happy possession of every Christian, if he will only see to it that he does not neglect that blessed opportunity which God puts before him, the opportunity of a life of constant touch with the Father.

III. PAUL TEACHES THE TRUTH OF OCCUPATION

Occupation in Christ is one of the most thoroughly neglected truths of the entire Bible. Many Christians do not seem to know that it is in the Bible. Paul accents it many places in his writings. Even Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee" (Isa. 26:3).

Paul's method of teaching occupation in this passage in Philippians 4:8 is unique. He says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." He catalogues eight items which are to be the characteristic features of the thinking of the Christian man. We are informed that the believer's mind shall be filled with that which is true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy. Such a catalogue of virtues implies absolute perfection. Where will we find such perfection? Only in our Lord and Saviour Jesus Christ. It is unique that the Holy Spirit placed eight items in the list. Eight in the Scripture is the number of resurrection. It is as though the Spirit of God were saying to us, "The only place where you will find these perfections is in the Resurrected One." And the aim and purpose of God is that the believer in Christ shall learn to be continually occupied in the resurrected Christ. Here is the secret, not only of life, but the secret of love, of yieldedness, of victory, of all successful service for Him. "Set your mind on the things which are above" (Col. 3:2). That is where Christ is. That is where the Son of God is. That is where your occupation is safe and secure. Consequently, in the book of Hebrews the

apostle Paul again says, "Consider Him . . . lest ye be wearied and faint in your minds" (Heb. 12:3).

The result of occupation is indicated in verse nine: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." The inescapable inference is that Paul has been practicing this very truth which he has been teaching—the truth of occupation in the Lord Jesus, thinking of the blessed, glorious, marvelous, heaven-imparted virtues which are found so normally resident in Him. And that as he has been practicing this very thing he has become an example for the believers. So he says to them, "The things you have seen in me, do; and the product in your life will be peace." It is interesting to observe that in verse seven the fruitage of a prayer life is the peace of God. In verse nine it is interesting to observe that the product of a life of occupation is the God of peace.

IV. PAUL TEACHES CHRISTIAN GIVING

In verse ten he commends the Philippian believers very highly for their generous care of him when he was in need. He says, "I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity." He tells them of his need. He tells them that no other church except they stood by him in the hour of his need. He praises them highly for their Christian generosity. But he also makes it very clear that even when the need was pressing most upon him, that he had learned in whatsoever state he was, therein to be content. And that he knew how to be abased and also how to abound. He was instructed both to be full and to be hungry, both to abound and to suffer need. His whole attitude, even in the midst of privation, is an attitude of thanking God for the outpoured blessings of grace.

V. PAUL TEACHES THAT GOD IS A GOD OF GRACE

This mighty truth is found in Philippians 4:19, the familiar passage in which Paul says, "My God shall supply all your need according to His riches in glory by Christ Jesus." This is the very essence of grace. It is God meeting all of man's responsibility through the finished work of His Son. The teaching grows out of his discussion of temporal needs, but in verse nineteen he swings it not only into the realm temporal, but into the realm spiritual as well, and assures the Philippians that every need of man has been supplied by a loving Father through the finished work of our Lord and Saviour Jesus Christ. The chief need of man is salvation. Consequently we are taught elsewhere, that "by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Eph. 2:8-9).

The truths thus accented by the great Apostle become divinely inspired indicators of the strength and beauty of the character of that man whom God called to become the special Apostle to the dispensation in which we live; one upon whom God placed the special commission to unfold to the believers of this age the truth of the Body of Christ.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

In surroundings unspeakably vile, we see Mackay engaged in his brief lifetime's work of evangelizing the natives of Uganda. We see him standing lone-handed against the evils of witchcraft and polygamy, and confronting King Mtesa with a holy challenge to separation from sin unto God, bearing with his daily vascillations and perilous withdrawals with a steadfast courage and an unchangeable calm and serenity. In one of these moments of uncertainty when all his two and a half years of work seemed going for nothing, and the sentiment of the court veering toward their ancient religion of witchcraft and necromancy, he holds out his hands to the ring of assembled chiefs. "You say," he accused them, "that what you desired when you petitioned Stanley to send you a Christian teacher, was not a preacher of the Gospel, but someone to make you firearms and other articles. You say that in this I have failed you; but look at my hands; they are

black with working daily at my forge on your behalf." His labors were not only of this practical nature, but he toiled early and late to make blocks of type, and, later, printed sheets of Scriptures; at the same time teaching young and old the alphabet and the art of reading.

As if his heathen antagonists were not enough, there was added the burden of having to withstand Arab and Roman Catholic protagonists, who arrived on the scene with the evident purpose of proselytising as they saw the people being turned away from their heathen beliefs. What a sharp trial it was to hear the kings bewildered remark: "What am I to believe, when every white man has a different religion?" But Mackay could manfully answer, "By appealing to the Book"; and though disappointed for the time, but not discouraged, he could say, "If we labor to give the people the Scriptures in their own tongue, and teach them to read and understand them, where will Popery be?" —"The Evangelical Christian"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. How should the temporal needs of a minister of the Gospel be cared for? (Acts 28:10; I Cor. 9:13-14)
2. What responsibility do Christians have in providing and caring for the temporal needs of their spiritual leaders? (Rom. 15:25-27; I Cor. 9:7-11; Gal. 6:6; Acts 28:10; I Tim. 5:17)
3. Is God everywhere at all times? (Deut. 4:39; Isa. 66:1; Acts 17:24; Eph. 1:23)
4. Is it possible for any human being to escape the all-seeing eye of God? (Ps. 139:3-10; Jer. 23:24; 32:19; Amos 9:2-3; Matt. 10:29; Heb. 4:13)
5. Why should the Christian rejoice? (Matt. 5:12; Luke 10:20; Rom. 5:2; I Pet. 1:3-8)
6. Does God desire that the believer recognize Him in all things? (I Chron. 28:9; Jer. 9:23-24; Prov. 3:5-6)
7. Is it necessary that man acknowledge God in all things? (Jer. 10:23; Ps. 127:1; John 15:5; II Cor. 3:5)
8. What will be the result in the life of the believer who maintains a consistent prayer life? (Prov. 3:5-6; Ps. 55:22; Isa. 26:3; Phil. 4:6-7)
9. How does the Christian's thinking determine his daily life? (Prov. 23:7)
10. How should the Christian control his thinking? (Phil. 4:8; Heb. 4:12; II Cor. 10:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

For the past two months we have been studying about

different men and women of the Bible, and thinking of some outstanding thing in connection with each of their lives. In our lesson today, we are going to study about the apostle Paul. Paul was a man, who, before he became a Christian, persecuted those who believed in the Lord. But there came a day when the Lord dealt with Paul, and he too saw his need of a Saviour. During the time when he persecuted the Christians, he did everything that was in his power and might to do, thinking all the time that he was doing God a favor. But after he accepted the Saviour, he was just as powerful and mighty in the things of the Lord as he was against them before. But what was it that made the change? Was it that Paul decided to change his ways, or try to get in better standing with the people? No, it was because the Lord changed his heart, and now he wants to live wholly for the Lord, the One Who died for him. The Lord will do the same thing for you and for me, making our lives a power for Him, if we but let Him have the first place in our lives. Too often we do things because we want to do them, rather than do them because we want to please Him, and bring honor to His Name.

You will find in all the writings of the apostle Paul, that he is continually encouraging the Christians, and testifying to the blessing that comes to him when he walks with the Lord, seeking to do those things which are pleasing to Him. Paul, who, before he was a Christian, persecuted the Christians, now suffers persecution from the hands of those who hate the Lord Jesus and those who belong to Him. Paul gives forth a testimony of God's saving grace, and suffers in so doing. Paul tells us of the many sufferings which come to him, but with every mention of them, he never fails to rejoice in the privilege that is his in suffering for the cause of Christ. He experiences victory in his testings, and so do we, though we may never be called upon to suffer what Paul did, yet we can depend upon God's faithfulness in giving us strength to meet the testings. Paul's life was a life of example to those who lived in his day, but it is also an example to us in realizing that as Paul was able to live victorious because of God's strength, so we too can find the Lord faithful in whatever testing may come our way. We have the same wonderful Saviour that Paul had. Paul spoke of this wonderful Saviour, but suffered because of it. Will we cease to speak of Him lest we too shall be called upon to suffer for His sake? No; let this never be said of any of us, but may we live lives that will be pleasing to the Saviour, and be willing to suffer if need be, that others may come to know the same wonderful Saviour that is ours.

Yours in the joy of living for Him,

Aunt Anna

Third Quarter, Lesson 10

Sunday, September 8, 1935

LYDIA and PRISCILLA (Christian Women in Industrial Life)

Lesson Text: Acts 16:11-15; 18:1-3, 24-28; Romans 16:1-6

Devotional Reading: Prov. 31:10-31

Golden Text:

"Give her of the fruit of her hands; and let her own works praise her in the gates" (Prov. 31:31).

Today's lesson presents to us two of the less named characters of the Word of God, both of them women, and both of them New Testament characters, being women who have been in touch with the testimony of the apostle Paul. They are Lydia and Priscilla. We shall seek to unfold this lesson from two standpoints: (1) Lydia Illustrating the Willingness Principle (Acts 16:11-15); (2) Priscilla Illustrating Personal Work (Acts 18:1-3, 24-28).

I. LYDIA ILLUSTRATING THE WILLINGNESS PRINCIPLE

Paul tells the story of the conversion of Lydia with characteristic Pauline style. He says, "Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia,

and a colony; and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither" (Acts 16:11-13). Paul never lost an opportunity to do personal work. He finds himself at a place by a river side where, because of the prayer custom, people settled down and were quiet. Taking advantage of that chance, he begins to speak to those who have resorted to this place of quiet and meditation. "A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:14). From the language of the narrative it may be that that which Paul and Timothy were saying was not immediately directed to Lydia, but was directed to some of the other women, and she overheard that which was said. Of this much we are certain: the Scripture says, "Lydia heard us." Another piece of information concerning this woman,

information which is most illuminating, is that the record declares she "worshipped God." This is most remarkable because of the fact that she was a native of the city of Thyatira, which was a well known heathen city. But it is evident from the story as presented to us in this remarkable section, that she did not worship God understandingly. She did not worship God by faith in Jesus Christ. She was still a lost woman. She was still in the shackles of her heathenism, although she was gropingly worshipping God, the true God, the Creator of the universe. The well known centurion in Caesarea, named Cornelius, is a parallel case to this interesting case of Lydia, for it is said of Cornelius in Acts 10:2 that he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." But Cornelius, like Lydia, was also lost, a blind worshipper, responding to an inner urge which was pulling him Godward. He still had not yet found the true way to God until the Spirit of God brought Peter to him to tell him the story of Jesus and His love. Both of these stories, the one concerning Cornelius, and the one concerning Lydia, recorded as they are in the inspired Word of God, become illuminating demonstrations of the fact that even religious people are lost and on their way to eternal condemnation, unless they accept Jesus Christ as a personal Saviour, thus demonstrating that neither salvation nor damnation are on the ground of works. Naught but faith in Jesus Christ will save the soul of man. And so this heathen woman, Lydia, a woman engaged in a mercantile business, a citizen of a pagan city, was worshipping the true God, but worshipping that true God without Christ, without a Saviour, without knowledge of His marvelous substitutionary work, His death, His resurrection, and His wondrous provision for the children of men. She had come to the river side to pray and to contemplate such as she knew of the things of God. And she heard Paul and Timothy telling the marvelous story of the grace of God as manifested through Jesus Christ our Lord. Here the record is so simple that it becomes almost naive. We are simply told: God opened her heart; she attended unto the things that were spoken; she was baptized; she at once desired to exercise the gift of hospitality.

This woman, Lydia, is a wondrous example of the Willingness Principle. We find in the study of the Word of God that there are eighteen principles of divine revelation. These principles underlie and undergird the Sacred Book in a most marvelous fashion. These eighteen principles are not inventions. They are not of recent date. They are as old as the Bible itself. They are imbedded in the very warp and woof of all God's Revelation. Conscientiously studied, they solve the Bible's riddles, dispel its clouds, and fully and finally rescue the wavering soul from fanaticism, superstition, or Modernism. There is a rationality and balance about these principles which must appeal even to those who are skeptically inclined. Coupled with this rationality, as the principles unfold, there is revealed the glorious and delightful dependableness of the simple old Gospel of Jesus and His love. To master the principles is to believe the Bible and to return to that sweet freshness of experience of which Modernism is today stripping the church of Jesus Christ. Hence the paramount importance of mastering these underlying principles of the Word of the living God. One of these eighteen principles is the Willingness Principle; and this principle is most interestingly illustrated by the character, Lydia.

Under the study of the Willingness Principle we learn that God draws all men, John 12:32. But, alas, all men do not respond to that drawing. Under the study of the Willingness Principle we also learn that as God draws, He is seeking to discover responsive souls, willing souls who will worship Him in spirit and in truth. This is taught to us in such a passage as the Saviour's conversation with the woman at the well in the fourth chapter of John. Under the Willingness Principle we furthermore learn that as God draws and discovers even the most insignificant response in the heart of any human being, that God instills willingness in the human heart. This truth is covered in such a passage as Philippians 2:13. In John 7:17 we find that God covenants to get the message of His truth to the willing soul.

Divine process of bringing a soul to Jesus Christ: These steps are: 1. God draws all men through the finished work of Jesus Christ; 2. God seeks for willing souls; 3. God instills willingness; 4. God covenants to get the message to willing ones; 5. God imparts faith. Here indeed is a marvelous demonstration that God is sovereign in salvation, that God knows the utter helplessness of the human soul, as well as its absolute depravity. Hence, in every step of the way, from the initial step to the last, it is God Who operates, God Who functions in bringing the soul out of darkness into light. He begins by the drawing work on the human heart. He concludes His mighty grace operation by imparting the faith which we exercise in Him. This is grace. Lydia is an example of it. God had been drawing Lydia. Although in heathen surroundings in her home city the Spirit of God was still doing His work in the heart of this Thyatiran woman. And God was also instilling willingness in the heart of Lydia and she was responsive. And the record declares that God seeks for the willing soul. When God sought in the heart of Lydia, He found that she had responded to the willingness which He had instilled. And then God had covenanted already to get the message to Lydia when she became a willing soul, although she did not herself know that to be the case. And so Lydia was on the bank of the river when God's messenger was there. Lydia heard the truth, for the record declares that "faith cometh by hearing" (Rom. 10:17). So God had gotten the message to her, and now He Himself imparts the faith, and Lydia is saved. Here is a remarkable example of the Willingness Principle.

II. PRISCILLA ILLUSTRATING PERSONAL WORK

In Corinth, Paul had found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome. And Paul came to these people, and because he and Aquila, being both tentmakers, found ground of fellowship in their common trade, Paul stayed with them. Through their intimate touch with Paul, Aquila and Priscilla became acquainted with the deeper things of the Gospel, so that when Apollos, an Alexandrian by race, and an exceedingly eloquent man, came to Ephesus, Aquila and Priscilla soon perceived that Apollos was not fully informed in the Gospel. And when they heard him, they took him unto them, and expounded unto him the way of God more accurately. They gave him the full benefit of the privilege which had been theirs of sitting under the teaching of the apostle Paul. That Apollos was greatly benefited by this delightful piece of Christian personal work is evident by the fact that the record declares that a little later he powerfully confuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ. Priscilla is here presented to us as an example of a woman character who does personal work for the Lord Jesus. Some say that she is a proof that it is perfectly scriptural for women to preach. This is absolutely untrue, for the personal work that was done was in private. The Scripture says, "They took him unto them" (Acts 18:26). Furthermore, Priscilla did not deal with this man alone. It was the man, Aquila, and his wife, Priscilla, that dealt with Apollos. In the privacy of their home, the husband and the wife talked with this earnest man of God, seeking to give him what they had received from Paul. We have no details of the extent to which Priscilla participated in this splendid piece of Christian work, but we know this much, that she and her husband were dealing with the preacher together, and that the work done could not be in any wise compared to preaching. It was not preaching. Priscilla is a beautiful example of a dutiful wife working in fine cooperation with her husband in seeking to bring spiritual helpfulness to a minister who is passing through their city, and we are quite sure that Priscilla would be aghast if she knew that her humble dealing with Apollos, as the wife of Aquila, had been exaggerated into public preaching.

May God give us more souls with the eagerness of Aquila and Priscilla to reach into the lives of others, bringing blessing, admonition, comfort, and Christian exhortation.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A young minister who was traveling on horseback through a mountain district, one day noticed groups of people coming from every direction, many of them evidently having walked a long distance. It was not Sunday, yet they were dressed in their best, and everywhere was the deepest solemnity. In response to his inquiry whether a protracted meeting was going on, a mountaineer answered, "Naw, Mister, but Miss Margaret's dead." "Miss Margaret?" the stranger asked inquiringly. "You-uns don' know Miss Margaret? She was the best woman ever lived, an' she's dead." There were tears in the man's eyes. "Are all these people going to the funeral?" "Deed they is, mister; it'll be the bigges' funeral ever seen in these yere parts." Deeply interested, the minister attached himself to one of the silent groups and passed on with the long procession to a never-to-be-forgotten scene.

The meeting place was a plain rough schoolhouse. The cheap, plain coffin, the poorly dressed throng, were all forgotten, as the stranger gazed upon the still face of the girl, lying in her last sleep. It was not a beautiful face, but it bore, even in death, a look of high resolve that thrilled the looker-on to the depths. The throng that gathered round beheld that face with streaming eyes. Who was she? Only the teacher of that humble mountain school. She had come a stranger among these rude, ignorant people. For the love of Christ she had labored in season and out of season to teach the children, and also their elders, the better ways they had never known. Before she had been among them six months, the houses were in better repair, and kept in a cleaner and more homelike fashion. The rough manners were softened; kindness and neighborly love were manifest as never before; the Bible became a well-read, beloved Book. Many a soul had been led to Jesus by her simple words and her beautiful, unselfish life. Not one in all that country were her kindred, save as brothers and sisters in Christ; but never was queen more truly mourned or granted truer honor.

—"Christian Life"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is the guarantee that God holds out to the willing soul? (John 7:17)
2. What two outstanding incidents recorded in Scripture demonstrate this principle of willingness? (Acts 8:26-40; 10:2-44)
3. What is the prerequisite to worshipping God? (Heb. 11:6; Eph. 2:8-9)
4. Should Christians be given to hospitality? (Rom. 12:13; I Tim. 3:2; Titus 1:8; I Pet. 4:9)
5. Is it necessary to recognize scriptural distinctions in order to properly interpret the Scriptures? (II Cor. 4:2; II Tim. 2:15; II Pet. 1:20)
6. Is God continually seeking willing souls? (John 4:23; 12:32)

Third Quarter, Lesson 11

TIMOTHY (A Christian Worker in Training)

Lesson Text: II Tim. 1

Devotional Reading: I Tim. 6:11-16

Golden Text:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15).

It is true that most every great man has his co-laborers and that one of these who is associated with him becomes his protege. In the Bible, such an one is called a disciple. Moses and his Aaron, Eli and his Samuel, Elijah and his Elisha are no exception to the above stated fact. Let it be said that in the case of human leadership, such relationship does not imply deification of the leader. Timothy was a "son" of the apostle Paul, and the object of Paul's special watchcare and consideration. We will consider

7. How does God produce willingness in the heart of the believer? (Phil. 2:13; II Cor. 3:5; Heb. 13:21)

8. Should Christians instruct, exhort, and admonish one another? (II Tim. 2:25; Rom. 15:14; II Thess. 3:15; I Cor. 9:5; Col. 3:16; Heb. 3:13; 10:25)

9. Is it scriptural for a woman to be placed in a position of public prominence, exercising authority over men? (I Cor. 14:34; I Tim. 2:12)

10. What is God's attitude toward women who assume positions of leadership involving authority over men? (I Tim. 2:12)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

Paul was concerned about the souls of men and women, and desired that they come to know Jesus Christ as their Saviour. Many times Paul spoke to large groups of people, but again he would speak to one or two. Numbers had nothing to do with it. All he was concerned about was that they be willing souls, eager for the Gospel. Paul found out that the Lord wanted him to go to Macedonia to preach the Gospel. He was obedient to the calling of the Lord, and went to Macedonia, in order that the Macedonians too might find the Saviour.

Paul lost no time in beginning his preaching to the people. He came to a place where a woman named Lydia was selling in the market place, and brought to her the message of salvation; and we read in the Bible that Lydia "opened her heart to the Lord." Lydia took the Lord Jesus as her Saviour, and God used Lydia to be a blessing in her home. Unless we open our hearts to the Lord, we will never be saved. He pleads with every one of us to open our hearts, but He will never force entrance. Every one must come to the point of decision, and decide to let Jesus come into his heart.

Again we find Paul coming in contact with a man named Aquila. Paul was a tentmaker, and Acts 18:2 says that when Paul came to Corinth he met Aquila who was of the same trade. Paul used this point of contact, and stayed with Aquila the tentmaker. Priscilla, who was Aquila's wife, heard the testimony of Paul, and she too was brought to the Saviour. The Lord made no mistake when He sent Paul into Macedonia to preach the Word. Aquila and Priscilla were driven out of Rome by commandment of Claudia, and brought in the path of Paul. The Word was preached, and men and women came to the Saviour.

The lives of the two women of whom we study today, Lydia and Priscilla, are examples of His grace. The Bible does not tell much concerning their lives, but merely mentions that they accepted the Saviour. They were willing souls, and accepted the message which God brought to them through the apostle Paul. We can be willing souls before the Lord, so that He can use us to win someone for Christ.

Yours in His love,

Aunt Anna

Sunday, September 15, 1935

this lesson from three viewpoints: (1) Timothy's Debt (II Tim. 1:2-4); (2) Timothy's Faith (II Tim. 1:5); and (3) Timothy's Teacher (II Tim. 1:13).

I. TIMOTHY'S DEBT

Our hearts are touched by the tender regard of the great apostle Paul for young men. Almost everywhere he went, he managed to get in touch with some of the younger generation and persuade them to give their lives to the Lord's service. Barnabas, Titus, Onesiphorus, Epaphroditus, Trophimus, and our friend Timothy are among those whom Paul contacted and won for the Lord. It is not at all surprising that some of these men should associate themselves with the Apostle. He was their ideal and

able to give them experience. Neither are we surprised that Paul should attach himself by a special friendship to one of these men. This he did to Timothy, and from the day he met Timothy, in all probability on his first missionary journey to Lystra, until the day of his death, that friendship was never broken.

Timothy's home was either in Derbe or Lystra (Acts 16:1). He was the son of a Jewess named Eunice (II Tim. 1:5), but his father was a Greek (Acts 16:1-2). We do not know for sure, but his age at the time of Paul's visit must have been about nineteen or twenty. The meeting of the two men referred to in Acts sixteen occurred on Paul's second missionary journey. Between the two journeys Timothy had grown in grace, even to the extent of becoming a disciple, giving his life to God for full time service (Acts 16:1). But for Paul's act of joining to his company the young lad, Timothy, we might never have heard of him. On the contrary, he is given a prominent place in Paul's writings and merits the distinction of a faithful man and Paul's closest friend.

Timothy does have a debt to the great Apostle for being singled out for his position. It was a privilege for him to be addressed, "Timothy, my dearly beloved son," by the Apostle (II Tim. 1:2). It was an inspiration to hear Paul say, "Without ceasing I have remembrance of thee in my prayers night and day" (II Tim. 1:3). No doubt Timothy did feel greatly honored by these things, and we feel certain that he did not let them "go to his head." He owed much to Paul and had a chance to show his appreciation before Paul's death. Paul had found him to be so worthy of confidence that in his letter to the Philippians, he makes the following assertion: "But I trust in the Lord Jesus to send Timotheus shortly unto you . . . for I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But YE KNOW THE PROOF OF HIM, that, as a son with the father, he hath served with me in the Gospel" (Phil. 2:19-22). Many were the times that Timothy had been given the acid test of faithfulness and fidelity to God first, and to Paul. He had not flinched in the day of adversity. If Paul had been looking for vindication of his time spent in training Timothy, he certainly had found it. Even in our present day, many are the young men who owe a debt of gratitude to an older Christian who has nurtured them and given them a start in the faith.

II. TIMOTHY'S FAITH

Every theological question has its champions as well as its antagonists. The writer prefers to use his Bible with its most authoritative translations, together with the original manuscripts, instead of the writings of men, in deciding the answer to debatable subjects. One such controversy results from the casting of doubt on the salvation of Timothy's mother and grandmother.

In II Timothy 1:5 Paul brings to mind the early training of Timothy. He refers to both the mother, Eunice, and the grandmother, Lois. He lays special emphasis on the "unfeigned faith" of these two ladies. Again in Acts 16:1, he refers to Eunice as a believing Jewess. The language seems conclusive enough that both of them were Christians.

However, one writer says, "This does not necessarily imply that Lois and Eunice had become Christians." We believe that the opposite is true. The same Greek word translated "unfeigned" in II Timothy 1:5 is translated "without hypocrisy" in James 3:17. The faith of these two ladies was not with deceit, craftiness, or hypocrisy. It was genuine and therefore proof of their Christianity. Acts 16:1, the King James Version, ". . . a certain woman, which was a Jewess, and believed." Fenton's translation of the same portion, ". . . the son of a woman, a believing Jewess." Weymouth's, ". . . the son of a Christian Jewess." We believe that there is no doubt of the spiritual status of these two, the mother and grandmother of Timothy. They were believers.

The correct answer to the above question is an important one, Paul, in verse five of II Timothy one, makes a definite connection between the faith of Timothy's parents and that of Timothy. The faith is said to have dwelt first in the grandmother and mother, and then in Timothy.

What a blessed inheritance for any child to receive from his parents. Would to God that all Christian parents transmitted the message of the Gospel to their offspring. Our Christian homes in this age of apostasy live so near the borderland of spirituality, that the children think they are living in Egypt. How can the faithful Sunday-school teacher get them to respond to Jesus when the parents live a life of devilish worldliness?

The program of the Christian home should be one of daily reading of the Bible, round-table prayers, and consistent magnifying of Jesus in all things. The first one to point the child to the cross, as soon as he is old enough to understand, should be the parent. The Christian's Guide says, "Bring them up in the nurture and admonition of the Lord" (Eph. 6:4). It also says, "Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. 22:6). Of course, one can never depart from salvation, but, like the prodigal son, it is possible for God's child to depart from fellowship with the Lord. The truth for us is that correct child training will increase the possibility of salvation and lessen the likelihood of future backsliding.

Timothy's Christian home gave him just such an opportunity to be saved in his youth. We do not know at what age he became a Christian, but his "unfeigned faith" mentioned in II Timothy 1:5 assures us of his security in Christ.

This faith of Timothy's was not a hidden jewel. He let his light so shine that others had no doubt as to his salvation. Timothy's Christianity "was well reported of by the brethren that were at Lystra" (Acts 16:2).

III. TIMOTHY'S TEACHER

We have already studied about Paul, Timothy's teacher, but this time we look at the instruction that Paul gave him. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (II Tim. 1:13).

It is not probable that Timothy received his training in a Bible school or that Paul was the Dean of such an institution. Timothy's school was in the constant association of the Apostle. This was the oriental method of tutorship. Do you recall that Paul sat at the feet of Gamaliel? There are some distinct advantages to this method that are almost lost in our present systems. It has been said of a mid-western Bible school that one of its advantage was its smallness, because the students could come into close contact with the faculty, and in addition to being taught how to live the Christian life, could be shown. While it is true that the Holy Spirit has given to us through the pen of Paul just the Word of God that we are to have, we cannot help but covet the privilege that was Timothy's in living with and being taught personally by Paul. Next to earthly association with Jesus in Palestine, this was to be desired.

Paul's second letter to Timothy was written from his prison in Rome, and he makes frequent mention of his persecutions and sufferings, but he never fails to add the note of victory. "For the which cause I also suffer these things: NEVERTHELESS I am not ashamed" (II Tim. 1:12). Moreover, he cautions Timothy not to be ashamed of him either. It is the tendency of us Christians sometimes to apologize for the testings of ourselves or fellow Christians. Let's forget about apologies. "They that live godly in Christ Jesus SHALL suffer persecution" (II Tim. 3:12). The surest sign of energetic, throbbing, scriptural activity for our Lord is testings, trials, tribulations, lies, misrepresentations, and such like. Follow the Lord Jesus, and the Devil will meet you in the wilderness just like he did the Lord, but likely there will be several private sessions along the way.

Paul was a man of farseeing vision. He knew that Christianity would not die even though more effort has been put forth to squelch it than for any of the other religions the world has ever known. He ordained all of these various men connected with him, and in the clearest of language charges them thus: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). Can you see the self-perpetuating

PROBABLY one of the best ways to reach the unsaved is through the printed testimony. Turn to page 204. You will be interested.

program laid down by the great Apostle? Each one of these men was to become a teacher of other young men and thus the Gospel would never be without a champion. It is unique that the above charge is found in one of Paul's letters to Timothy (II Tim. 2:2). Paul singled out his most reliable preacher to carry out his desires.

Timothy was favored with a wonderful teacher, and he did not fail to heed his frequent exhortations and warnings.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

I shall never forget listening night after night to Dwight L. Moody in the old Hazzard's Pavilion, Los Angeles, when I was but a lad of twelve. I could not get a seat the first night I went, the place was so full; so I climbed out on one of the great girders reaching from the gallery supporting the roof, and there I lay looking down upon the great throng, watching the sturdily-built, matter-of-fact, business-like man who had been advertised as the renowned evangelist, Moody. I was greatly impressed by his intensity, and many a time as I lay there I said in my heart, "Oh, how glad I would be if I could some day reach great throngs of people with the Gospel in the way that man is doing."

I remember so well one night Mr. Moody asked all who were sure they were converted to stand to their feet. He kept them standing while the ushers gave an estimate of the number who had risen. They were reported to be between five and six thousand. Then Mr. Moody asked all who had come to Christ before they were fifteen years of age to sit down. To my amazement, fully two-thirds of that great throng dropped to their seats. Then he said, "All who became Christians before you were twenty, sit down." Again less than one-half were standing. Then he requested all who were saved under thirty to sit down, and another great company took their seats. So it went on, those under forty, under fifty, and by that time there were perhaps not twenty people still standing. It was one of the most striking testimonies I have ever seen of the fact that the great majority of the saved are saved in early youth, and very few indeed ever turn to God after they have passed the half century.

—H. A. Ironside, Pastor of Moody Church

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is the standing debt that all believers owe to one another? (John 13:34; Rom. 13:8; Gal. 5:13; I Pet. 1:22; I John 3:16-17; 4:7, 11-12)

2. Should younger Christians give honor and respect to older Christians in the faith? (Phil. 2:29; I Thess. 5:12-13; I Tim. 5:17; Heb. 13:17)

Third Quarter, Lesson 12

JAMES (A Great Christian Leader)

Lesson Text: Acts 15:1-21; James 1:1-17

Devotional Reading: Matt. 4:1-11

Golden Text:

"Blessed is he who endures trials; for when he has stood the test, he shall gain the crown of life which the Lord has promised to those who love Him" (Jas. 1:12—Weymouth).

The subject of our lesson for this Sunday is James, the author of the book bearing his name. It is difficult to determine accurately the distinctions between the differ-

3. Is it wrong to commend a fellow Christian? (Matt. 25:23; Rom. 16:1-2; Phil. 2:19-22, 25-30; Col. 4:9)

4. What scriptural responsibility do parents have in training their children in the Christian faith? (Eph. 6:4)

5. What guarantee does the Scripture make in connection with early child training? (Prov. 22:6; 22:15; 23:13-14; 29:15, 17)

6. What was the result of the united labors of Paul and Timothy? (Acts 16:5)

7. What was the apostle Paul's attitude toward Timothy? (Phil. 2:19-22; I Tim. 1:2; II Tim. 1:2)

8. To whom did the apostle Paul commit the charge of carrying on the message of the Gospel? (I Tim. 1:18; 5:7; 6:13-14; II Tim. 4:1-5)

9. What significant warning did Paul give to Timothy? (I Tim. 3:6)

10. What explicit instructions did Paul give to Timothy involving his own personal life and ministry? (I Tim. 4:12-16; 5:21-25; 6:11-12; II Tim. 1:13-14; 2:1-8, 14-16; 2:22; 3:14-15; 4:1-6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

We learn much from the apostle Paul, and of his earnest desire to win others to the Saviour, but in today's lesson we find Paul giving instruction to Timothy. Timothy is a young man ready to go forth with the precious truths of God's Word to others. Timothy's mother and grandmother were very godly women, and they taught Timothy the things of the Lord. He heard these precious truths throughout his childhood, and now he was desirous of going forth with the message that others might hear.

Paul advises Timothy as a younger brother in the faith, and tells him to always be true to the teaching which he has learned. Timothy was well grounded in the truths of the Word, and Paul knew that, but his advice was that he ever keep in remembrance the things which he had learned. There is one passage in I Timothy 4:16 where Paul says to Timothy, "Take heed unto thyself and unto the doctrine." He is telling him to be sure to live the Christian life as well as preach the correct doctrines. How often one will speak of the things of God's Word, but fail to live a life which will measure up to what has been taught. God's Word is good because of the doctrines which it teaches, but it is also good because it teaches us how to live the right kind of life. Paul knew that Timothy had the doctrines, and that is why he said, "Take heed to thyself AS WELL AS unto thy doctrines." Did you know that many people will listen to what your lives speak forth, more than they will listen to what you have to say by lip? We are living Bibles in this world, and should let our lives speak for Jesus and His love.

Paul's advice to Timothy is God's advice to you and me. "Take heed unto thyself and unto the doctrine." May the Lord always find us willing to live what we preach. You will preach to others by the lives which you live. May you live lives that will point boys and girls, men and women, to Jesus.

Yours in His wonderful love,

Aunt Anna

Sunday, September 22, 1935

identifying James of Jerusalem as a brother of the Lord Jesus (Gal. 1:19). Whether he was actually the son of Mary and Joseph, or the son of Mary's sister also named Mary, thus being a cousin of our Lord, matters little as far as this lesson is concerned. Hebrew usage permitted cousins to be called brothers and sisters. It is commonly believed that James was one of the apostles, therefore his eligibility to leadership of the Jerusalem church (Acts 1:13-14). His place of prominence and leadership in that church is seen in the implication of such passages as Acts 12:17, Acts 15:13, Galatians 2:9, and Galatians 1:19. Therefore we shall assume that James, a brother of our Lord, pastor of the Jerusalem church, and an apostle, was the author of the book of James.

One of the best examples we have of the ability of James in the realm of leadership, is his speech before the Jerusalem council over the question of circumcision. The story as recorded in the fifteenth chapter of Acts demonstrates the advisability of Christian brethren talking out their mutual problems. While Paul and Barnabas were ministering to the church of Antioch (Acts 14:26, 28), certain legalizers came to their church from Jerusalem (Acts 15:1). These legalizers feigned authority from the Jerusalem church and maintained that circumcision was necessary for the salvation of the soul. Paul, next to Jesus the greatest exponent of Grace that ever lived, and Barnabas withstood the legalizers with no small disputation (Acts 15:2). However, the question was so vital that the church resolved to send these two men to Jerusalem to secure first hand information on the subject. A council was called when they arrived. When the council convened, even in the meeting were to be found some of the sympathizers of the legalistic position, only they had added law-keeping to circumcision (Acts 15:5). Peter, Paul, Barnabas, and others were permitted to plead their case, and then James, acting in the capacity of an arbitrator, summarized the position of the Jerusalem church and offered a suggestion which was accepted bodily by the entire council. This alone establishes the security of James' position as leader and advisor. His recommendation became the order of the hour, and to the saints at Antioch as well as to us in this latter end of the Body, it was God-inspired.

James' council is threefold. First, he agrees with Peter's declaration that salvation is by grace alone (Acts 15:7-11; 15:12-13, 28-29). Second, he puts in a timely warning against the sins of the body, such as fornication. Such is always sin. Third, he takes the Pauline position (I Cor. 8:13) of curtailing Christian liberty when a brother's weakness is involved. He advises the Antioch brethren to abstain from eating meat offered to idols, meat from animals strangled to death, and from eating blood. In themselves, none of these things were sin to a Christian, but since the Jews would stumble over such, James recommends abstinence.

James' advice is characterized by spiritual insight, common sense, and practicability. He was worthy of his office.

We will discuss this lesson from three viewpoints: (1) James Teaches that Testings Bring Patience (Jas. 1:1-8); (2) James Warns of the Danger of Riches (Jas. 1:9-11); (3) James Teaches on Testing verses Temptation (Jas. 1:12-17).

I. JAMES TEACHES THAT TESTINGS BRING PATIENCE

James, being a Jew, felt a special call to minister to his own nationality, whereas Paul and Barnabas heeded God's call to go to the Gentiles (Gal. 2:9). James addresses his letter to the twelve tribes, thus immediately classifying his epistle. Everything in this letter, therefore, should be weighed in this light. Such a position will unlock the truths contained therein.

No doubt it has been, at some time or other, the hope of every Christian that God would remove all testings, trials, and tribulations from their life. They may even have looked into the future and tried to set the date of that "Kingdom on earth." We would not unthoughtfully condemn such desires because it is right that the believer should look forward to that better day when all of life's problems will be over. But in the light of the Bible, we

cannot expect to be released from such things until we leave this body of flesh. God has not promised to take away the testings, but He has guaranteed to "make a way of escape so that we may be able to bear them" (I Cor. 10:13).

James encourages Christians to rejoice when they are "hedged in by various trials." Satanic onslaught is a sure sign of spiritual activity. He goes on to say that the above attitude will bring patience and endurance into the life of the one tested (Jas. 1:3; Rom. 5:3), and then he declares that the true work of patience is the adding to the life of such virtues as perfection, wisdom, trust, and clear thinking.

The twelfth verse of this chapter really belongs to this subject of testings; it is a conclusion. "Blessed is he who endures trials; for when he has stood the test, he shall gain the crown of life which the Lord has promised to those who love Him" (Weymouth). The thought of endurance here, of course, is receiving the trials in a spiritual attitude, thus being the victor instead of the defeated. The crown of life represents the rewards that are being held for every Christian who walks a life of consecration and submission to God.

II. JAMES WARNS OF THE DANGER OF RICHES

One does not have to have money in order for riches to be a stumbling block to him. God's Word says, "The love of money is the root of all evil" (I Tim. 6:10). A carnal desire for money could rob one of the blessing of poverty. Remember Philippians 4:19.

It is a sad fact that most of those who are rich in this world's goods have no time for the Lord or a serious consideration of the destiny of their souls. This need not be, but the experience of our Lord while here on earth certainly bears this out. It was the rich young ruler who let his possessions stand between himself and the Lord. The Lord used a rich man as the illustration of an unbeliever in Luke 16:19-31. It was a rich man of whom Christ said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:25).

In verses ten and eleven of James one, those who are rich are brought face to face with the realization that earthly possessions mean nothing as far as eternity is concerned. The rich ought to rejoice if they lose their holdings, because in a state of poverty they are much more likely to think about God. Wealth tends to make man self-sufficient, whereas "our sufficiency is of God" (II Cor. 3:5). Thank God, we know of some who are possessors of money and who give liberally to the Lord's work. May God raise up more of this latter class of rich men. In the meantime, let God's poor folks rejoice in daily and hourly provision from above.

III. JAMES TEACHES ON TESTING VERSUS TEMPTATION

What is the controversy over these two words? Some of the teachers have insisted that the Greek word "pirazo" should always be translated "tempt," and this has been done very largely in the King James translation. Other teachers maintain the legitimacy of the rendition "test," "try," or "prove," depending on the context.

The present usage of the word "tempt" is, to "entice or induce by exciting desire." One who is tempted, "is drawn away from his own lust, and enticed" (Jas. 1:14). The difficulty of "pirazo" being always translated "tempt" is that it is used in connection with our Lord's forty days in the wilderness. If this translation be correct, then our Lord was enticed to evil and therefore was a sinner. But our Lord was not a sinner (II Cor. 5:21), and therefore was never enticed to do evil, i.e. tempted. The correct deduction is that our Lord was tested or tried for forty days of the Devil. The Devil is only a tester, not a tempter. He may bring all the allurements of the world before our eyes, but that is all he can do. The desire for those things and the resultant fall comes from within our black heart. We make the decision.

The scholars who support our position of translating "pirazo" as "try" or "test" are many and of the greatest. Parkhurst's Greek Lexicon, Groves, Schrevelius, Thayer,

Liddel and Scott, Donnegan, Young, Strong, and the Analytical Greek Lexicon, all vindicate our claims.

The remarkable thing found in James 1:12-17 is that the Holy Spirit teaches the very distinction discussed above. Verse thirteen, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man." (Note that here the context forces us to the "tempt" translation. See verse fourteen.) This is true; in other words, "Let no man blame anyone else for his enticement to sin, not even God. Let him place the responsibility where it belongs—on himself." And this is the teaching of James in the fourteenth verse, "But every man is tempted when he is drawn away of his own lust, and enticed." Temptation comes from within, testings from without. Testings become temptations only when the one being tested responds with an inward desire to sin. It is this fourteenth verse that is the core of the Holy Spirit's revelation of the truth of testings and temptations.

God help us to convert our testings into patience, and our patience into additional fruit of the Spirit. "Every good gift and every perfect gift is from above . . . with Whom is no variableness" (James 1:17). The gift of victory over sin is ours merely for the appropriation thereof. By His grace our vascillating souls are going to become more like Himself—without variation.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

This illustrates the part of the lesson text dealing with the enduring of temptation:

Dr. Stuart Holden told his congregation how, when he visited a factory in the north of England, where costly china was being made, the thing that interested him most was the painting of the finished product. "It had been through many processes, and was taken to a studio for the artist to complete. I saw the pattern being put on in various colors, and noticed that a great deal of black was being used. On asking why, I was told, 'It is black now, but it will be gold when it comes out of the fire.' " Is not this just as in our lives?

—"The Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Does the Scripture teach that a sinner can be saved by keeping the law of Moses? (Acts 13:39; Rom. 3:19-20; 8:3; Gal. 2:16; 3:11)

2. What was God's purpose in giving the law? (Rom. 3:19; 5:20; Gal. 3:24; Heb. 10:1)

Third Quarter, Lesson 13

JOHN (The Minister and His People)

Lesson Text: III John

Devotional Reading: I John 4:7-21

Golden Text:

"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God" (III John 11).

The apostle John was one of the twelve disciples, and as history records it, lived until about 90 A.D. Thus his age was in the neighborhood of ninety years. This makes him the longest lived of all the disciples. As a disciple, we do not find that Jesus gave him a position of leadership. However, all great men are not necessarily leaders. John's greatness lies in the tender regard that Jesus had for him personally. Allowing fully for the miracle of divine grace in transforming a life, John was undoubtedly meritorious of this expression of love by our Lord. Five times in the Gospel of John we are informed that John was that disciple whom Jesus loved (John 13:23; 19:26; 20:2; 21:7, 20). John's intimacy with Christ is further demonstrated in such incidents as these: John was one of the three which witnessed the raising of Jairus' daughter from the

3. What did the law fail to do? (Rom. 8:3-4; Gal. 3:21)

4. Did Christ fulfil the law of Moses? (Ps. 40:7-8; Matt. 5:17; Heb. 9:8, 11-14)

5. To whom did the apostle James address his book? (James 1:1)

6. How are men justified before God? (Rom. 3:24, 25; 3:28; 5:1; 5:9; Acts 13:39)

7. How are men justified before men? (James 2:18-26)

8. What is the difference between testing and temptation? (James 1:12 with James 1:13-14; James 1:2-3 with I Tim. 6:9; I Cor. 10:13 with Matt. 26:41)

9. Does God ever tempt a man? (James 1:13-14)

10. What member of the human body is beyond human control? (Ps. 10:7; Prov. 21-23; Jer. 9:5, 8; Micah 6:12; Rom. 3:13; James 1:26; 3:5-13)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

James 1:22 says, "Be ye doers of the Word, and not hearers only." This is just another way of saying what Paul said to Timothy: "Take heed unto thyself and unto the doctrine." The Lord does need folks to be hearers of the Word, but He also wants them to be doers. In James 1:19 we read that we should be "swift to hear, and slow to speak." The hearers of the Word should be swift to catch what the Lord has to say. Too often we are swift to catch other things which are not so important, and slow to heed what the Lord Jesus has to say. But on the other hand we are swift to speak what is in our hearts instead of being slow of speech, lest we say the wrong thing. God's way is swift to hear and slow to speak. When we hear what He has to say, then we need not fear what our speech will be, for we shall speak what we have heard. Our speech will be of the Lord and what He has done for us. It is then that our speech is worth listening to.

Yes, the Lord also wants us to be doers of the Word. When the Lord made His plan of salvation, He never intended man to DO for that salvation. All He asks is that we BELIEVE. But when a soul accepts God's way of salvation, then He wants him to be DOING. Our works will never help us to be saved, but they do help us to gain rewards for eternity. The unbeliever needs to believe in what the Lord has done for him. After he is saved, God wants him to hear what He has to say to him, and then do the task because he is saved. Let us heed what James has to say to us: "Be ye doers of the Word, and not hearers only."

Yours in joyous service for the Master,

Aunt Anna

Sunday, September 29, 1935

dead (Mark 5:37); he was on the mount of Transfiguration (Matt. 17:1-13); and was with Jesus in the garden of Gethsemane (Matt. 26:36-46). John alone had the privilege of reclining on Jesus' bosom (John 13:23), was privately told who would be the Lord's betrayer (John 13:23), and to whom Jesus entrusted the care of His mother (John 19:25-27). John was truly "the disciple whom Jesus loved."

We do not know much about the life and doings of this Apostle after Jesus' death except a few references to him and Peter in the Acts, and one reference by Paul in Galatians. He worshipped with Peter at the temple (Acts 3:1-11). He was on trial in the first persecution along with Peter, and in this connection we perceive that his testimony of faith in Jesus was very outspoken (Acts 4:13, 19, 20). He and Peter were sent as missionaries to Samaria by the Jerusalem church (Acts 8:14, 15, 17). And in Galatians 2:9 Paul refers to John as one who seemed to be a "pillar" in the Jerusalem church. John was the author of the fourth Gospel, the three epistles bearing his name,

and the last book in the Bible, the Revelation. Someone has said that these three portions of Holy Writ form a beautiful, harmonious whole—faith being prominent in the Gospel; love, in the Epistles; and hope, in the Revelation.

We shall study his third epistle from the angle of the minister writing to his flock: (1) The Minister Commends His People (III John 1-7, 12-14); (2) The Minister Counsels His People (III John 8, 11); (3) The Minister Corrects His People (III John 9-10).

I. THE MINISTER COMMENDS HIS PEOPLE

The minister is really the pastor or shepherd of the sheep. It is his job to "watch for their souls," feeding them spiritual food. It is the place of the flock to be responsive to their leader and give him the finest of cooperation. The apostle John is one of our ideals as a man of God, principally because of his intimate association with the Lord and our Lord's confidence in him. The three principles embodied in this epistle are worthy of our consideration.

Commendation comes from an unselfish heart. It is the selfish man who, thinking himself and his ways to be the best, refuses to recognize any merit in others. And by commendation, we do not mean flattery. Flattery emanates from the heart of a hypocrite. Flattery is insincere compliment. Doubtless many young men and women have been hindered in their Christian lives because even when they did perform their job well, no one spoke a word of appreciation or encouragement. It was our Lord Who used the following expression in one of the parables: "Well done, thou good and faithful servant; enter thou into the joy of the Lord."

John is not the only one in the Scripture to use this principle. Paul in his letter to the Thessalonians said, "Ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything" (I Thess. 1:7-8). This is a sweeping word of commendation, and note that Paul uses it as the "ice-breaker" in the opening words of his letter. Counsel or correction will always be better received if the pastor will season his words with merited commendation.

The Apostle in third John uses even stronger language than Paul did. After telling Gaius of the good report concerning the outward manifestation of his spiritual life, and also of his excellent hospitality to the traveling brethren, he says, "I rejoiced greatly . . . I have no greater joy than to hear that my children walk in truth" (III John 3, 4). His joy is contagious. He also in verse twelve commends Demetrius because of the good report that had come concerning his pious walk before God.

Commendation of others will cost us nothing, and it will provide us with an avenue of being a blessing to others. Let us avail ourselves of this needed virtue.

II. THE MINISTER COUNSELS HIS PEOPLE

To counsel is to exhort. We should not let that word "exhort" scare us. Of course, it is possible to take a legitimate thing to a sinful extreme. That is true of prayer, testifying in public, personal work; and in the temporal realm it is also true of eating, drinking, and sleeping. But God's Word teaches us the balance, and we have but to study it to find the correct teaching.

The Greek word for exhort, "parakeleo," according to Parkhurst and Donnegan, means "to beg, entreat, beseech, admonish, or comfort." Throughout the New Testament, these various translations are used. Paul quite clearly exhorts us as Christians to use this gift, in such a verse as II Timothy 4:2, "Preach the Word; be instant in season, out of season; reprove, rebuke, EXHORT with all longsuffering and doctrine." Also Hebrews 3:13, "But EXHORT one another daily, while it is called today."

The duty of the minister is to exhort his flock publicly and privately that they should refrain from sinning. Paul demonstrates in such a chapter as II Timothy 2, "My son, be strong in the grace that is in Christ Jesus . . . endure hardness . . . study to shew thyself approved . . . shun profane and vain babblings . . . flee also youthful lusts

. . . follow righteousness, faith, charity, peace . . . be gentle . . . apt to teach, patient." Can anyone dare disagree with this type of admonition? This is scriptural and every last one of us Christians are in need of much counsel in order that we might be kept unspotted from the world and untainted by our old natures.

John the Apostle saw the need of exhorting those to whom he was writing, and he met that need many times. However, we will only study his exhortation as found in III John. Verse eight: "We therefore ought to receive such, that we might be fellowhelpers to the truth." His first word is concerning hospitality. Peter taught "hospitality one to another without grudging" (I Peter 4:9). Hospitality is a gift of the Spirit and one that ought to be cultivated. John reminds us that one way to assist with the propagation of the Gospel is to entertain those brethren who are thus engaged. It is often the case that God's people are without funds, and our kind deed would be God's provision to them in the light of Philippians 4:19.

John's next words in verse nine are general and of a far reaching scope. "Follow not that which is evil, but that which is good." In other words, if one were to heed this exhortation, he would have no further need of listening to any of the other exhortations found in the Bible. The trouble with us is that we need to have evil and good defined, and the Bible is very accommodating.

III. THE MINISTER CORRECTS HIS PEOPLE

In addition to commendation and counsel, the minister should be careful and courageous enough to reveal and correct sin when he finds it. Those sins committed in public should be aired in public, but we must be careful to keep private those things which are strictly private.

Every minister should embody in his message some corrective ministry. This may be corrective of false religions or of backslidden individuals. Paul did not hesitate to expose those who were teaching "another gospel," or fail to mention the harm that Alexander the coppersmith had done to him, or fail to "withstand Peter" when Peter temporarily compromised with Judaism. Even in the case of our apostle John we find that he was rebuked on two different occasions by the Lord. One of the instances was of John rebuking an apparently godly man simply because he was not following Jesus as a disciple (Mark 9:38-41). The other was when John asked Jesus for permission to command fire to come down out of heaven and destroy a Samaritan village (Luke 9:51-56). Jesus replied that he had not come to destroy men's lives, but to save them.

We do not know much about this man, Diotrephes, concerning whom John says such revelatory things. Judging from the language of the passage in the ninth and tenth verses, we assume that this man had exalted himself to a place of leadership in the church, a position that should have been held by the aged Apostle. It had produced such a bad situation that even the Apostle himself was not welcome in the church. He says that he "receiveth us not." Diotrephes was a malicious individual, using false accusations against John in order to turn the church against him. Such was the bad condition that John said that he would not forget this man's evil deeds so that when he did make the church a visit, he would use his apostolic authority and rebuke him.

Yes, it is sad when such a condition as this one arises, but it is one of the "all things" of Romans 8:28, and God tells us to be patient in tribulation. Even in our exhortation and correction, we can be gentle, kind, and more than fair in our dealing. Our Lord was unfailingly kind, and He is our Example.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Into the great church of the late Dr. Andrew Bonar, in Glasgow, Mrs. McIntyre, his daughter, led the Welsh evangelist, Fred Clarke. No service was in progress. Mrs. McIntyre pointed out a pew in the rear where as a weelass her father had seated her one week day as he went into the empty church. After a long wait she stood up to

look for her father. He was seated in a pew, his head bent forward. Soon he moved to another, then another, and another. Sometimes she would see him carefully examine the name-plates to find the pews he desired. She did not understand it at the time, but as she grew in stature and the pew-holders grew in grace, she learned the significance. The shepherd was praying for the sheep in the very spot where each worshipped.

—"The Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What special relationship did the apostle John sustain toward the Lord Jesus Christ? (John 13:23; 19:26; 20:2; 21:7)
2. What responsibility has God placed upon the Christian minister or leader in regard to the lives of those to whom he ministers? (Heb. 13:7, 17)
3. How did John praise and commend Gaius for his faithful life and ministry? (III John 1-6)
4. What sin was characteristic of Diotrephes? (III John 9)
5. What result did this sin have upon the lives of others? (III John 10)
6. How can one Christian's ill conduct affect the lives of others? (Rom. 14:7, 13-21; I Cor. 8:8-13; Heb. 12:15)
7. How does John's commendation of Demetrius compare with Paul's words to Timothy? (III John 12 with I Tim. 3:7)
8. How does John's exhortation relative to good and evil compare with Paul's admonitions? (Rom. 12:9; III John 11)
9. Does God call men to success or faithfulness? (Matt. 25:21; I Cor. 4:2; 4:17; III John 5)
10. On what special occasion was the apostle John present? (Matt. 17:1-13)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

The apostle John writes to the Christian believers and tells them the joy that comes to him when he hears that they are walking in the light of God's Word. A mother is always happy when her boy or girl obeys what she asks him to do, and so with John; he too is made happy by the good Christian walk which the believers are practicing. In III John, verse two, John speaks of the believers prospering in their soul. People today are thinking much of prospering, but most of the time it is with prospering in earthly things, rather than in spiritual things. The Lord wants us each and every one to "grow in grace"; and as we grow in our Christian life, we become prosperous.

John has no greater joy than to hear that they walk in Truth. When we walk in Truth, we walk according to what the Bible says. The little babe when it comes into the world is helpless, and needs the mother to care for it; but there comes a day when the little one learns to walk, and the mother is made very happy when the child learns that lesson. But as soon as the child walks, it begins to investigate all the new things which come within its reach, and the mother must correct the child when he gets into something he should not get into. But many children insist on doing what mother asks them not to do. Does this make her happy? No, it does not. When mother instructs the child in the way he should go and the child responds and obeys its mother's wishes, it is then that the mother is made happy. Just so it is with John. He has been teaching the people the way in which they should go. Reports are coming back that they are

doing just those things which they have been taught, and his heart is made happy to hear that they are walking in Truth.

Someone has told John that the Christians are walking in Truth. If they were walking some other way, I am sure that they would have told John that too. However, it would not have brought the joy to his heart as did the news that they were walking in the ways of the Lord. By our lives we show forth what we really believe. If we believe God's Word, we will be walking as children of God, doing those things which will be pleasing to our Saviour.

Yours in the joy of doing His will,
Aunt Anna

Fundamental Facts of the Faith

(Continued from page 182)

believes in the precious blood that was shed. God is mercy-seated and Jesus is the Mercy-seat. God is propitiated and Jesus is the Propitiation.

What loving-kindness does our God reveal? The door to eternal glory is flung wide open. A whole world which has stood before God's presence and been declared guilty, now learns that God has ascended the throne of grace and that they may come into His presence by faith. And, although He declared them guilty once, He will declare them righteous now through faith in His Son. God is mercy-seated and Jesus is the Mercy-seat. God is propitiated and Jesus is the Propitiation.

And let it be again remembered that this amazing change is not a change in the character of God. GOD IS IMMUTABLE. HE CHANGETH NOT. But this mighty change is a change which Christ hath wrought by fully satisfying every normal and pure and holy requirement of the infinite holiness of God. At Calvary Christ bore in His own body all of our sin. At Calvary Christ received in His body all of our punishment. At Calvary Christ presented in His body utter, impeccable, and flawless righteousness which is to be imputed to all who believe. And what Christ did by shedding His blood FULLY SATISFIES GOD, so that He can still be just (His character unchanged) and also be the Justifier of him that believes. Yes, God is mercy-seated and Jesus is the Mercy-seat. God is propitiated and Jesus is the Propitiation. God is satisfied and Jesus is the Satisfaction.

Thus, we have seen that Propitiation is "THE MEANS OF SATISFYING GOD on the sin question," and that so immense is that which is involved, that when God is satisfied on the sin question He is enabled to make a gigantic change in the destiny of every man who becomes satisfied with that which satisfies God.

It is Jesus Who fully satisfies God. When a man lets Jesus become His satisfaction also, then it is that God changes the man's eternal destiny, and that man is saved forever; and there is no power in earth, heaven, or hell that can change the mighty thing which God hath done.

Whatsoever the Lord doeth it shall be forever.

Ah, friend, no greater decision could come into your life than for you to take this God-given Propitiation as yours. Jesus is the mercy-seating of God. Jesus satisfies God. Jesus brings God to the place where He can make the fullest display of His grace without neglecting His justice and without traducing His holiness.

Take Christ as your Saviour just now. He satisfies God. Does He satisfy you?

Abiding in Love

(Continued from page 179)

us. How zealous and careful we should be then to ABIDE IN LOVE! Let every act be done in love to others. Shun a selfish act as you would a sensual one. Shrink from an unloving thought or suggestion as you would from the hiss of a serpent. Eschew hasty, bitter words as you would poison darts or daggers. Realize—what so astounds the natural heart—that God loves, regard-

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less of His treatment by others; "He is kind to the unthankful and the evil"; even so should we be. Wherefore, if some grievous wrong, insult, or unkindness goads you from your attitude of love, justify it not, but hasten to confess, and find forgiveness from Him Who prayed for those Who murdered Him, as well as for those who loved Him.

Note well here that THE SUPREME EXPRESSION OF LOVE IS MINISTRY, EVEN UNTO SACRIFICE AND DEATH. Love is not mere sentiment, mere emotional outflow. True, it must first be in the heart, whose attitude is to be steadily one of love for others. But thence it flows forth in ministry, in service, in sacrifice for others. "Little children, let us love in DEED and in truth," says John. "HEREBY perceive we the love of God, BECAUSE HE LAID DOWN HIS LIFE FOR US" (I John 3:16). God so loved that He GAVE, He served, He died, for the lost world. This is the test of love. The inevitable outcome of the love-life within is ministry and service without. True love must minister; the love of Christ constrains it so to do. Yet, be it remembered that they who lie upon beds of suffering and helplessness, may in the secret outgoings of their hearts, and in the ministry of prayer for others, live the love-life as truly as those who minister by hand, tongue, and pen. For as in giving, so it is here, that "if there be first a willing mind, it is accepted, according to that a man HATH, and NOT according to that he HATH NOT."

The Days of Youth

(Continued from page 189)

Long they pleaded with Nancy but she remained firm. Soon they noticed that the sun was going down so they started for home. John parted with them after a few blocks inside the town, for his home was in a different part of the city.

"Ted," said Bob suddenly, "our old home has been barred up for so long. Let's ask Mr. Horton if we can go in some day and look things over. It seems to me we ought to store away anything that should be kept and burn the rest." This was the first time that they had mentioned the old home, and both of them dreaded the job.

"Okey," said Ted, "I sure hate to, but I guess we are the only ones to do it." The next Saturday was agreed upon. But Saturday came and they were not able to get off work and the dreaded task was postponed. Again and again they planned, but months and years passed since they had first talked about doing it.

Both boys had joined John's church and were aggressive for the Lord, but Nan kept meeting all the arguments

to accept the Lord with the same answer, "Not till I find out in some way that dad loves me."

One day the boys both had a vacation, and stopping to say hello to Nancy, they told her they were at last going over to the old home. Nancy was alone that day and said she would go along with them. So all three walked down the street that they had avoided since that day so long ago. There was no need for talk as each was filled with his own thoughts. Slowly Bob unlocked the padlock that Mr. Holland had placed on the front door and they stood on the threshold looking in. All was dark and dismal inside. Each one waited for the other to take the first step. Finally Bob said, "I'll go in and throw open the windows and back door so we can get some air and light. The light only increased the dusty appearance of the room.

"Oh," said Nancy, "isn't this terrible?"

"Let's get to work," said Bob. "It doesn't look as though there is anything here worth saving except perhaps this old desk of mother's. Why, it is still open and here is a book. Look it must be—." He blew off what dust he could and then took out his handkerchief and carefully dusted the cover. "Look, here—this is mother's Bible; I am so glad. I didn't know she had one." Then opening the Book his face went white for on the fly leaf his own name was written. "Oh, Ted, Nan, here is something written to us. Think of it! Oh, I am so glad we came."

Anxiously the three hovered over the Book and Bob read—

"Dear Bob, Ted, and little Nancy,

I am going away tonight, perhaps never to see you again. I am weak and bad. I have lived a life of sin and am not fit to be around you children." Bob's voice read slower and slower and was filled with amazement as he read the next few lines. "I know it is cowardly to go, but it would be worse to stay and bring you up to the kind of life that I have lived and I am too weak to change. Please for the sake of your mother forgive me for all I have done to you.

I love you all,

Your old Dad"

Tears glistened in the eyes of all three as they stood with bowed heads. Finally Nancy broke the silence. "Oh, and to think I have been so hard hearted toward him. Why he does love us, doesn't he?"

"Yes," said Bob, "when he used to be sober he was good to us. But Nancy—Nancy," and his face was smiling, "he loved us, you know now—dad loved us. You remember your promise, Nan. Will you now believe that Jesus loves you and be saved?"

"Yes," said Nancy, "I will, Bob—and I do. Dad loves us. Jesus loves me." The hardness seemed to be gone from her face, the hurt gone from her soul, and the coldness from her life as she realized the dearness of an earthly father's love and the warmth and nearness of the love of her Heavenly Father.

The Love of the Spirit

(Continued from page 176)

part in some mysterious way a separate act apart from either the Father or the Son, just as the humiliation of the Son was on His part a separate act apart from either the Father or the Holy Spirit. It is something which otherwise might not have been; something which is not general; something which is the outgoing toward us of the free grace and promise of God.

This indwelling of the Spirit is the cause of all His effects within us, the means by which He carries on and perfects the work of grace and holiness in our lives. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). First, He Himself is given, and then being given He sheds abroad the love of God within us. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies

by His Spirit that dwelleth in you" (Rom. 8:11). First, He Himself is given, and then being given He quickens us, carries on the spiritual life within us.

Thus we see something of what Christ meant when He said to the woman of Samaria: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a WELL of water, springing up into everlasting life" (John 4:14). The emphasis should be laid upon the word WELL. The Holy Spirit is Himself the Well, the central Spring in the believer's life, and His influences and effects are the streams that flow forth from the well.

So closely does the Holy Spirit thus identify Himself with us that He is said even to mingle His voice and His cries with ours. In the whole range of inspiration is there anything just like that in the eighth chapter of Romans, where it is written: "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings that cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. 8:27)?

When we are overpowered with the intensity of our longing, when our whole soul goes up in vehement intercession, when human language gives way beneath the pressure; when nothing remains but the unutterable groan: it is the Holy Spirit's groan, and voices the music of His love!

V.

"THE LOVE OF THE SPIRIT" IS SHOWN IN THE NAMES AND TITLES WHICH HE BEARS.

"The good Spirit" (Neh. 9:20) He is called; the "Spirit of grace" (Heb. 10:29), because He is sent to us in grace, and because He dispenses grace; the "Spirit of adoption" (Rom. 8:15), because He makes us the children of God whereby we are able to cry, "Abba, Father"; the "Spirit of liberty" (II Cor. 3:17), because He liberates us from the bondage of sin and corruption and translates us into the freedom of God's service.

Especially is the Holy Spirit called the PARACLETE or COMFORTER which means an advocate, a counselor, a helper, every one of which offices involves the putting forth of love.

Moreover, He is referred to as an ABIDING Comforter. One Who will not give up. One Whose interest our indifference does not discourage. One Whose love our coldness and waywardness cannot quench.

Lord, many times I am aweary quite
Of mine own self, my sin, my vanity;
Yet be not Thou, or I am lost outright,
Weary of me.

And hate against myself I often bear,
And enter with myself in fierce debate;
Take Thou my part against myself,
Nor share in that just hate!

Best friends might loathe us, if what things perverse,
We know of our own selves, they also knew;
Lord, Holy One! if Thou Who knowest worst
Shouldst loathe us too! —Archbishop Trench

Blessed be His name, He Who knows the worst does not loathe us. Sin does not sever us from His love. He loved us when He foreknew our sin, yea, even what the aggregate of our sin would be! He will never leave us nor forsake us (Heb. 13:5).

A mother has been awakened in the night by the sobs of her little one. A dream has broken his slumber and spread alarm in his heart. In vain she tries to soothe him to rest again until she promises to remain in the room with him, and lie down at his side, and NOT GO AWAY UNTIL MORNING. The consciousness of her nearness comforts him, and sleep ensues.

And, thus saith Jehovah to His people, "As one whom his mother comforteth, so will I comfort you, and when ye see this your heart shall rejoice, and your bones shall flourish like an herb" (Isa. 66:14).

But if the Spirit loves us so, should we not love Him in return? Should we not fear to resist Him (Acts 7:51) by our obstinacy, or quench Him (I Thess. 5:19) by our worldliness and folly, or grieve Him (Eph. 4:30) by our sin?

IN THE BOOK NOOK

(Continued from page 190)

regret the money spent in buying it, nor the time spent in reading it. It is another book to banish doubt and foster belief.

"THE STONES CRY OUT," by T. W. Fawthrop, D. Litt. Marshall, Morgan & Scott, Ltd., London and Edinburgh. Price, 6s. (\$1.50).

ROYAL SERVICE

This book is described as "a study in Christian leadership." By this explanation the author disavows any idea of over-lords or ecclesiastical bosses in the Christian church, and is opposed to the doctrine of the so called "apostolic succession"; also to the idea of a vicarship over the Body of Christ. However, he believes in various offices of leadership in the Church. In this view he largely follows the apostle Paul, who enumerates the several offices, namely, apostles, prophets, evangelists, etc. Our author holds that the same Greek word "diakonos" is used for deacons, ministers, and servants, and therefore they designate the same office. The four English terms, bishop, elder, overseer, and presbyter are represented by two Greek words "presbuteros" and "episcopos," and thus they stand for one and the same office. Whether readers will agree with the author or not in all his contentions, they will find the book a profitable study.

"ROYAL SERVICE," by Harold P. Barker. G. F. Vallance, Pub., Barkinside, Essex, England. Price, 2s. 6d.

THE MAN OF SORROWS

One may say, without qualification, of the author of these sermons that he has the homiletic gift. He has mastered the fine art of dealing with a text of Scripture in the sermonic way. The book contains a series of sermons suitable for the Lenten season; but, now that that season for this year has gone by, they are adapted for every season. The series includes sermons on the seven words from the cross, which are treated in a fresh and original way. Dr. Beets, the author, is well known as thoroughly evangelical and as a strong defender of the faith. In these sermons he upholds the true biblical doctrine of the atonement which Christ, the God-man, wrought by His active and passive obedience, for the sins of the whole world. He does this in a positive and constructive way which rivets conviction, melts the heart, and draws one to Christ as the self-sacrificing Saviour. Why not get this book, and read a helpful sermon from it every day, and thus enrich your spiritual life?

"THE MAN OF SORROWS," by Rev. Henry Beets, LL.D. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Mich. Price, \$1.00.

THE FACE IN THE CROWD

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"THE FACE IN THE CROWD," by Grace Pettman. Pickering and Inglis, London, Glasgow and Edinburgh. Price, 1s. 6d. (\$0.40).

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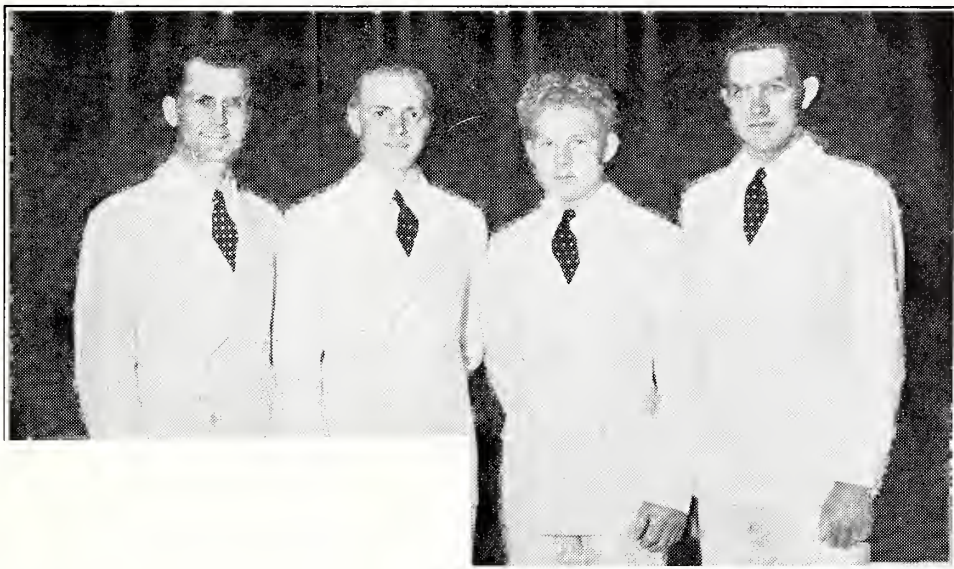
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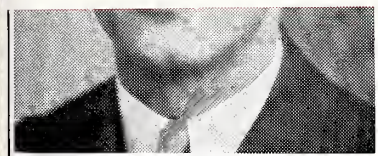
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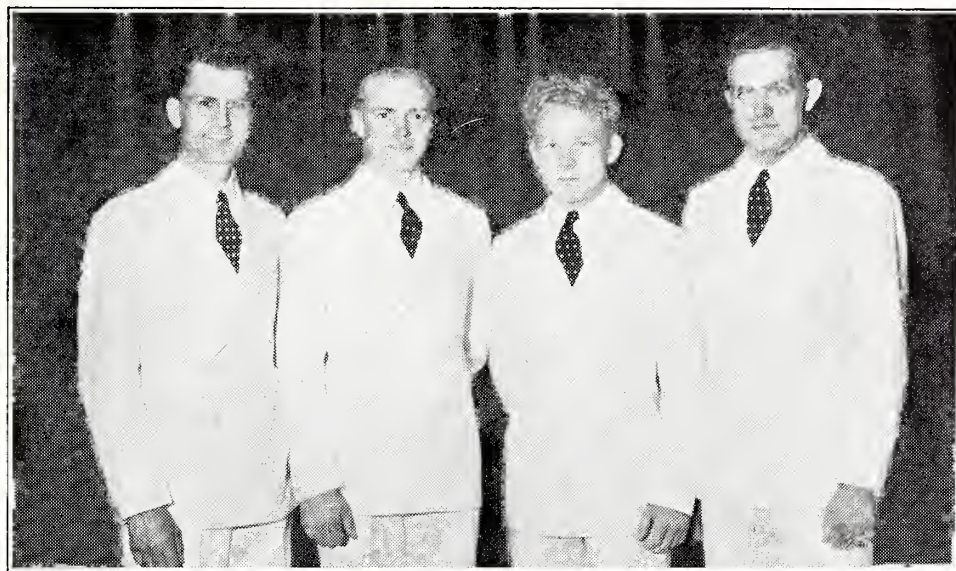
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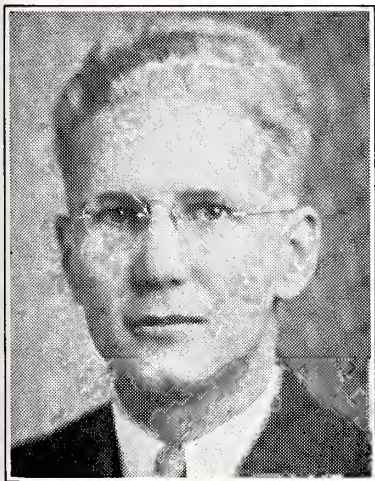
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*God commendeth His love
toward us, in that, while
we were yet sinners,
Christ died for us*

Romans 5:8





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Clifton L. Fowler
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August

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DOCTRINAL STATEMENT

*of the
Denver Bible Institute
and of
"Grace and Truth"*

THE TRINITY

The triune God: Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers of this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by word and deed to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Music

EVER since those at the Lord's Supper "sang a hymn and went out," Christians have used singing as one of the mediums of expressing the worship in their hearts. Musical instruments also have their place in adorning the Gospel. This current issue of "*Grace and Truth*" is devoted to the task of quickening the musical pulse of its readers. Technique of course is encouraged, but due and proper emphasis is placed on the spiritual attainment first. Our prayer as we go to press is that God shall use this issue to stir the hearts of our readers to a deeper desire to sing and play the praises of the only One Who is worthy—our Lord and Saviour, Jesus Christ. —E. E. L.

President Fowler's Trip

KNOWING that our "*Grace and Truth*" readers will be interested to learn of God's blessing upon President Fowler's conference ministry this summer, we are pleased to publish a portion of a letter of testimony, just received, which speaks for itself:

We have already expressed our appreciation to President Fowler for his kindness in teaching us the Word. I am sure that it is appropriate for me to send this word of gratitude to the Denver Bible Institute so that you may know that his ministry was most helpful.

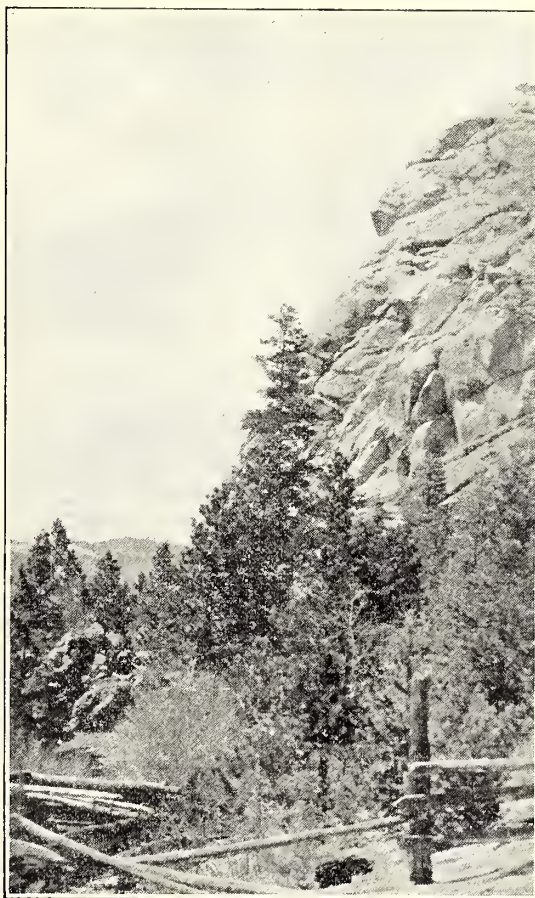
President Fowler was with us from July third to seventh. On Wednesday evening he gave the ad-

dress at the Commencement Exercises of our Third Presbyterian Church Teacher's Training School. On Thursday, Friday, and Saturday afternoons he taught from the book of Ephesians. On Thursday, Friday, and Saturday evenings he gave a series of lessons on "Prayer." On Sunday he spoke four times on "The Grace of God," and concluded the day with a fifth meeting in which he answered questions.

In all my life I have never seen a man who was so willing to teach the Word. I would never have had the boldness to ask him for the two regular morning services (we have church services before and after Sunday-school) when I had already arranged that he was to speak at 2:15 and at 7:30. But when President Fowler understood the program for Sunday he volunteered to give us the series of four addresses on "The Grace of God"—the greatest Sunday of teaching and preaching this church has ever seen.

At our meeting of the Board of Elders last Tuesday evening there was a unanimous opinion that this Bible Conference had not only been the most interesting, but the most valuable. I had already given President Fowler a public invitation to return to — and to our own church as soon as convenient. The Board of Elders passed a unanimous motion that I urge him to come to us very soon.

We can only say, "Thank you Lord" for blessing our President in the proclamation of the Word. The intense heat has made the summer trip most difficult. Though feeling very ill and indisposed at times President Fowler has been enabled thus far to fulfil every engagement on schedule. We covet the prayers of the entire "*Grace and Truth*" family in his behalf that he shall be enabled to fulfil all of his summer engagements. —C. R. L.



The Rockies—Continental Divide in background and Sentinal Rock on Institute Park in foreground

The Gideon Convention in Denver

THURSDAY, July 25, marked the opening date of the International Gideon Convention meeting in the Shirley Savoy Hotel in Denver. It was the privilege of the Denver Bible Institute to entertain a group of six delegates from Hamilton, Ontario, Canada, during the four days of the convention which closed on Monday, July 29. The party consisted of Mr. and Mrs. J. E. Beech, Mr. and Mrs. George J. Grand, Mr. Leslie R. Reynolds, and Mr. J. W. Orr. Words cannot adequately express the inspiration and blessing these saints of God brought to each and every one at the Institute. They loved the Lord with all their hearts and they did not hesitate to tell about it. Just before they left to return to Canada, we asked Mr. Beech, the leader of the party and President of the Hamilton Camp of Gideons, if he would not give us a brief report of the convention. The report follows:

We feel that the Gideon organization needs no introduction, but in case there might be some who are not acquainted with the work of the Gideons, a brief summary will introduce the work covered by this convention.

In the year 1898, one man had the courage of his convictions. John H. Nicholson, now residing in Denver, but then in Janesville, Wisconsin, was the man. Entering a crowded hotel one night at Boscobel, Wisconsin, he was asked to share a room with a man named S. E. Hill. As they were preparing to retire, Mr. Nicholson said to his room mate, "It is my custom to read a portion of God's Word before retiring." And the reply from Mr. Hill was, "I also am a Christian." The story is far too long to narrate here, but suffice it to say that in the hours that followed, instead of retiring and sleeping, these two men talked and planned, and the present organization is the outcome of the vision they received that night.

The convention opened Thursday, July 25, in the Venetian Room of the Shirley Savoy Hotel, with some 250 to 300 Christian commercial travelers and business men together with their wives, ready to discuss problems and to make further plans involved in the distribution of Bibles in hotels, hospitals, prisons, and industrial schools. We will not attempt to discuss the welcoming addresses, the special speakers, nor the many things of interest, but will just try to present a picture of the convention as a whole. If you can visualize three hundred delegates assembled with heads bowed and with hearts uplifted to God for guidance and wisdom, then you can catch the spirit which prevailed throughout the convention. The atmosphere of spiritual devotion and consecration pervading all the sessions of the convention was an inspiration to all present.

The President, Samuel A. Fulton, a mighty man of God, although a busy business man, led the convention in a very dignified but loving manner, and all matters dealing with the business of the organization were handled in such a spirit of unity that one felt the very presence of the Holy Spirit leading all the way. During the convention there were open air evangelistic meetings held in front of the Denver Post building at 12:15 each day. On Thursday evening a wonderful program was presented by the Ladies Auxiliary at the Central Presbyterian Church. On Friday the memorial service in charge of Chaplain Paul A. Westberg assisted by A. C. Weems of Atlanta, Georgia, was very touching, and again one felt the very presence of God in all that was said and done. A very beautiful part of this program was the reading of the names of the Gideons that had gone on to be with their Lord since the last convention of 1934. As each name was read, Mrs. A. L. Ford, International Chaplain of the Ladies' Auxiliary, dropped a flower as a silent tribute to the memory of these saints of God. On Saturday evening at 7:45 an old fashioned Gideon Camp Fire meeting was held. This commenced with a rousing gospel song service and was followed by a red hot testimony, reminiscence, and experience meeting led by the Founder, John H. Nicholson. The Bible Study Hour at each session was very profitable. This was always preceded by a short song service. On Sunday, July 28, over ninety-five pulpits in and around the city of Denver were filled by Gideons who brought the Gideon message and the gospel appeal that it contains. Sunday afternoon dedication of Bibles took place in the Central Presbyterian Church. At three o'clock a gospel service was conducted at the Denver Revival Tabernacle, and other services were taken on Sunday evening in several of the churches. Last, but not least of these, was the Berean Fundamental Church, where we had the privilege of giving our testimonies and telling something of the Gideon work. In the closing session of the Convention held at 9:30 Sunday evening, an appeal was made for all Christians to pray that God might bless during the ensuing year, the efforts of both International, Dominion, and local Camps, believing that God's Word will not return unto Him void, but will accomplish that unto which He is pleased to send it.

May God continue to bless and use the Gideon organization in the distribution of His Word and in the winning of the lost.

—C. R. L.

The Paradox of Gospel Music

HALLELUJAH for the Cross!

Throughout the centuries this has been the exulting song of the believer.

Yet how strange that song, vibrant with joy, should spring from the scene of earth's darkest tragedy, her organization in the distribution of God's Word and in

"*I AM profoundly sure that among the divinely ordained instrumentalities for the conversion and sanctification of the soul, God has not given a greater, besides the preaching of the Gospel, than the singing of the Psalms and hymns and spiritual songs. I have known a hymn to do God's work in a soul when every other instrumentality has failed. I have seen audiences melted and swayed by a simple hymn when they have been unmoved by a powerful presentation of the Gospel from the pulpit.*"

—Dr. Penticost

deepest perfidy. Death in the natural realm does not stand connected with song, but with mute silence. How then can the death of this One on Calvary's brow, attended by anguish unthinkable to any one less than God—this One betrayed by man and forsaken by God—this One Who died not for His own sin but under the weight and the condemnation of the sin of others—how can His death be commemorated with singing? Can the sinner, whose guilt nailed Him there, hear His agonized cry, "My God, My God, why hast Thou forsaken?" and yet sing?

Yes, this is the paradox of the music of the Gospel. If the cross revealed only the hideousness of sin, there could be no song, but shame. If it demonstrated only the righteous demands of a holy God, there could be no song, but fear and trembling. But the cross is also the mighty revelation to the sinner of the unfathomable love of God for his unworthy soul—a love that could not stop short of Calvary.

And one who is so beloved must sing! True, that song often is mingled with tears as the heart ponders in amazement the price of redemption. But the song is there—rapturous, triumphant.

—J. R. J.

—f—

When Jesus Sang

WHAT a lesson for the believer there is in the incident recorded in the Gospels when our blessed Lord, the Man of Sorrows, sang.

It was on the eve of His crucifixion. He was walking in the ever-deepening shadow of the cross. He had given to His disciples the precious symbols of His body, so soon to be broken, His blood, so soon to be spilled for sinners. Judas had left on his mission of base treachery. In His omniscience and His omni-temporality, the Saviour already knew the heart-break of being deserted by all that He could count upon as His friends. The midnight hour of His infinite suffering was about to strike. And the Word records that then He sang!

And when they had sung a hymn, they went out into the mount of Olives (Matt. 26:30).

What a staggering, yet beautiful, picture of true brokenness!

Jesus sang as He approached the cross because He could say from the heart, "I delight to do Thy will, O God." He sang because He saw of the travail of His soul and was satisfied. He sang because He saw you and me freed from sin through the work He was to accomplish on Calvary's altar.

Is our brokenness to the will of God such, no matter what the suffering, that there is that deep, abiding song in the heart and on the lips? Paul and Silas had caught the spirit of their Lord when they sang praises at midnight in the Philippian jail.

—J. R. J.

Our Lord All Glorious

J. R. JONES W. J. JONES

Our Lord all glorious, our King vic-torious, shall

soon reign o-ver us in maj-es-ty di-vine; We'll

praise and hon-or Him, Who died to conquer sin; We'll

crown Him King of kings and Lord of all!

Copyright 1935, J. R. Jones

The music to this chorus was written by the father of our Music Director, Rev. Jesse Roy Jones. Mr. W. J. Jones is a retired band master of Alliance, Ohio. Rev. J. R. Jones wrote the words, his wife arranged the harmony, and we have another beautiful gospel chorus which is distinctly a Jones production. Send to the Institute Book Nook for extra copies at five cents each.

Gospel Songs and Their Ministry

by JESSE ROY JONES

THE history of church music is a record of the part which music has played in the worship and work of the believers in Christ down through the years. Some writers claim that the Gospel songs never have had and never should have any place whatsoever in the church's mission and ministry. Other writers contend just as vigorously that these popular melodies of the Gospel have met and do meet a real need in the service of the church and that without them the worship of Christians would be dull and uninspiring.

Ever since their birth in England in the early seventies, during the Moody and Sankey campaigns, the gospel songs have suffered much at the hands of ritualistic and formal churchmen, to say nothing of the classical musicians. But regardless of the terrific war waged against them, these ballads of praise and testimony have come forth more than conquerors. They have stood the test. They meet a need, and their ministry in the realm of soul-winning and soul-edifying cannot be over estimated. And, after all, according to the most successful Christian workers, this is the test of the real worth of church music.

No less an authority than Curwen, in his *Studies in Worship Music* (second series), says, "After the musician has vented his spleen upon this degenerate psalmody, an important fact remains: music in worship is a means, not an end, and we are bound to consider how far these tunes serve their end in mission work, which, after all, has not musical training for its object, so much as the kindling of the divine spark in the hearts of the worshippers. Without doubt these songs touch the *common throng*; they match the words to which they are sung and carry them."

Such a statement as this reminds us of the Scripture which says, "The *common people* heard Him (Jesus) gladly." And so our musical authority, in spite of his bad theology, puts the gospel song up to the level of the Christ of the Gospel. Surely we could not ask for a higher standard.

Charles M. Alexander, who had no peer as a gospel song leader, wrote as follows concerning the gospel hymns: "I do not recall any religious awakening without gospel singing. Music was a vital part of

JONES, as director of music at D. B. I. and a very able song leader, is well qualified to discuss the subject of Gospel songs. He shows the impregnable position of Gospel songs in our Christian worship.

the revival under the Wesleys. The revival of 1859 was a time of hymn-singing. Gospel songs were fully half the power of the Moody and Sankey meetings, and we all know what a prominent part music played in the Welsh revival. I have yet to see the first church that remained empty for long, where each person entered heartily into the singing of hymns. When singing is delegated to the few, with no responsibility upon the rest of the audience, the interest dies, the numbers dwindle, and all kinds of expedients must be resorted to in

order to draw the people. This method crowds out music from its proper place, which should be co-ordinate with preaching. In order to maintain this equality, every individual must be made to feel his responsibility in the singing part of the worship. This is as true in a church service as in an evangelistic meeting."

It was Luther who taught the laity to sing his simple hymns and songs that gave the Reformation impetus. The Wesleys carried it on with all their evangelistic fervor coupled with the Psalm paraphrases and simple hymn tunes of the mighty Watts. William Billings, Lowell Mason, Thomas Hastings, William Bradbury, and George Root carried on the movement in America. And, as stated before, Moody and Sankey popularized hymn-singing, the gospel song movement being the logical development and result.

What part have the gospel songs played in soul-winning?

Let us answer this question by relating some striking incidents in connection with the use of certain numbers.

Just recently the writer was conducting the music for a young people's Bible conference in the north-western part of Colorado. Our host was one of the ranchers of that vast mountainous country. Calling attention to a picture of a group of young men who, he said, belonged to the primitive Methodists, practically all of them Welsh, he pointed to one in the group and said, "It was that young man's singing of 'Tell Mother I'll Be There' that brought me to a decision to receive Jesus Christ as my personal Saviour."

For anyone to deny the power of gospel songs in
(Continued on page 232)

THE CHURCH PIANIST

by FLORENCE E. JONES

TOO often the aspirations of church musicians have been toward technique only. How gratifying to see the emphasis placed on spirituality. Mrs. Jones, a master in the art about which she writes, presents the standard and a challenge to every church musician, especially pianists.



IT IS sincerely to be hoped that the use of the feminine pronouns throughout this discussion will not be interpreted as ignoring the fact that men have not left the field of piano accompaniment to church services entirely clear to women. But since the men do seem increasingly to be seeking the broader field of evangelistic piano playing rather than the work of the local church, thus rapidly diminishing their number among church pianists, it is not inappropriate that this discussion should be addressed to the women who are filling up the ranks, by one of their own number.

The place of the church pianist is at once an exalted one and a humble one. What greater honor could be conferred upon her than to be permitted to render a service of adoration and worship unto Him Who loved us and gave Himself for us, and to stimulate others in the worship of Him? Yet in the eagerness to take advantage of that "priceless privilege" of service it must always be remembered that the music of the church should only serve as a background for the preaching of the Word of God. In the words of a contemporary organist, "It must never be forgotten that the service is not built around the musical numbers." A distorted concept of the pianist's place, causing her to lose sight of the worship element and to exploit her position for the sake of self-exaltation and the display of personal talent instead of seeking for ways and means of "adorning the Gospel," is unfortunately too greatly prevalent today. Such a perverted idea contributes to the basis for the accusation that the musicians comprise the "War Department" of the church. Self-seeking always brings friction, robbing the Lord Jesus Christ of His glory, and hindering the Spirit of God in His operation in the hearts of men. Consequently it is of basic importance that the church pianist understand her spiritual responsibility as well as the

gracious privilege accorded her in the service of the Lord.

It should be of interest to the pianist to know that her instrument, though one of percussion, belongs to the family of stringed instruments which have had so prominent a part in the worship of the people of God throughout the centuries. The climactic psalm in David's wonderful song-book, a majestic appeal for worship, challenges the pianist to dedicate her instrument to the praise of the Lord:

Praise HIM with the psaltry and harp
praise HIM with stringed instruments and organs
(Ps. 150 3-4).

The preparation for a task involving so vital a spiritual responsibility must obviously be, first of all, a spiritual preparation. Only one who has been made "a new creature in Christ" through faith in His finished work on Calvary has any right to participate in the "new song" of praise unto our God. The church pianist should know the Saviour. And if her service is to bring joy to the heart of God and blessing to the souls of men, it cannot spring from affections divided between a love for the world and love for the Lord. The church pianist should not only be a Christian, but a Christian whose life has been yielded to the will and service of God, separated from worldliness and walking worthy of the vocation wherewith she has been called. If such a standard seems extreme in its loftiness, it is only because the loftiness of the privilege of service conferred upon redeemed sinners has been lost sight of; our appreciation of the holiness of God dimmed by our own sinfulness, and the authority of the Word of God displaced by the opinions of unregenerate and unspiritual men. Let the Word speak for itself:

Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God (Rom. 6:13).

If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work (II Tim. 2:21).

Give unto the Lord the glory due unto His name; bring an offering and come before Him: worship the Lord in the beauty of holiness (I Chron. 16:29).

The church pianist should be a yielded Christian not only in order that her service might not be marred by an inconsistent life, but also in order that she might realize the greatest possibilities in her talent, for the Lord's sake. She should not only maintain a devotional

life of intimate touch with Him, but she should be willing to translate that devotion into practical terms of long hours of hard work at her instrument that she might achieve and maintain the highest type of pianistic proficiency possible in her particular circumstances; and it is only the soul that is completely submissive to the touch of the "Master Musician" who can realize the fullest freedom in the use of its faculties. Selfishness, though temporarily acting as an impetus, eventually stunts development, particularly the rounded-out development necessary in a task requiring both spiritual and mental alertness. The Christ-centeredness of the yielded life lifts the soul out of the shackles of selfishness, fear, unbelief, pride, or inferiority, and liberates the faculties so that they function normally.

While it is to be deplored that comparatively few church pianists realize the importance of the spiritual phase of their development, yet it is also lamentable that many earnest Christian pianists are willing to neglect the technical and artistic side of their preparation. They forget that the exhortation to "play skilfully" (Ps. 33:3) is just as inspired of God as the injunction to be "praying always." Can our God, Whose love of beauty is demonstrated by His handiwork in nature, by the perfection of the Book He has given us, and by the matchless character of the Son Who has revealed Him to us, be contented with or honored by anything less than the very best we can bring to Him in our service of music? While the natural talent for music is not to be confused with the spiritual gifts imparted to the members of the Body of Christ by the Holy Spirit, yet the place of music in the church is so definitely associated with the exercise of spiritual gifts, as their handmaiden, that it is not a perversion of Scripture to apply to the church pianist a passage directly bearing on spiritual gifts:

Seek that ye may excel to the edifying of the church (1 Cor. 13:12).

There is a *privilege* belonging to the church pianist which she should cherish jealously. It is the wondrous grace-privilege of stirring hearts Godward. It is readily admitted by all that music is one of the most potent influences upon the emotions, and the emotions, in turn, serve as a gateway to the will. A military band fires the youth with the emotion of patriotism, which is quickly followed by the decision to enlist in his country's service. How often has music been used to bring peace to the soul instead of turmoil, changing dark contemplations of despair into fresh courage to press on in the battle of life. But to the musicians having a part in church services is accorded the highest privilege in music—that of being instrumental, through the operation of the Holy Spirit, in stirring the emotions of men to hunger after God, that under the preaching of the Word souls might be brought to definite decision to accept the Saviour or to yield obedience to Him in the Christian life. Though the pianist may not have as prominent a part in this glorious service as the singers, yet her part is just as vital.

By her sympathetic understanding of and entering into the spirit of reaching souls with the message of the Gospel she will greatly add to the effectiveness of the singing. By her failure to catch this vision of the purpose of the music of the church she will mar its effectiveness. Furthermore, she is entirely responsible for the contribution toward this spiritual goal which her solo numbers make, such as the prelude, the offertory, and the postlude. How it should thrill the soul that God has given to us such a privilege!

There will be some practical results from catching this vision of church music. One will be the discarding of ballads, serenades, nocturnes, and other secular music which, though it may stir the emotions, cannot possibly point a soul to the Saviour; and the substitution of "psalms and hymns and spiritual songs" which are sufficiently familiar to the average listener in the pew to bring definite spiritual blessing to him. The organist who has been quoted once before, Margaret Ann Ahlers, reminds us that "the human heart is more quickly touched by a melody easy to understand than by a composition technically very intricate and difficult." Let us go a step further and make sure that the melody carries with it a message, nay, *the* message. There is ample room in the field of improvising hymn tunes and gospel songs to keep any church pianist busily and happily and profitably engrossed. And what could be more gratifying to the pianist seeking to serve the Lord Christ than for a humble saint to whisper, "I was drawn nearer to my Lord through that precious old hymn you played tonight," or for the pastor to be able to tell her of strength and spiritual refreshment brought to his soul through the piano numbers which exalted the Saviour?

And that brings us to another one of the practical results. If the purpose of the church pianist is to touch hearts for God she will no longer be an independent entity to be handled with gloves lest she be offended by some real or imaginary slight, but she will work in the closest kind of harmony and cooperation with the pastor. It will be her joy to get his viewpoint in the services and to do all within her power to provide an appropriate background for the message from the Word, selecting instrumental numbers that will lead up to and blend into that message as far as possible. Where there is a choir leader, he too will find this same eager cooperation from the pianist.

It is understood in the writing of this discussion that the standards set forth for the church pianist as to her place, her preparation, and her privilege will be questioned by some, perhaps even ridiculed. But it is our earnest prayer that some will catch a fresh glimpse of the possibilities of service for our adorable Lord, and will echo the song of Frances Ridley Havergal,

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love.

THE CHURCH CHOIR

by RALPH E. OBITTS

IT IS a privilege to sing in the choir. While the rest of the congregation have the privilege of praising the Lord in song, yet the choir members have this privilege to a greater degree. And the singers in the choir have opportunity to bring blessing to the listeners in the pew.

There is a choir in heaven. The description of heaven in Revelation 15:3 tells of the multitude singing the song, "Great and marvelous are Thy works, Lord God Almighty . . ." and so on. We see then that the Lord has given songs of praise a place in the heavenly home for which we are preparing. Without doubt the Lord is well pleased with such songs.

The choir had an important place in the great temple which David and Solomon built for the Lord. Four thousand musicians were appointed, according to I Chronicles 23:5, to praise the Lord in the temple services with the instruments which King David had made. And we find that there were two hundred and eighty-eight who were specially trained as leaders "that were instructed in the songs of the Lord" (I Chron. 25:7). So the choir music of the temple must have been grand indeed.

In the course of history many scenes of grandeur and splendor have been staged at the dedication of great edifices. But none more splendid than the dedication of Solomon's temple. The great temple with all its display of golden furnishings had been completed. King Solomon had assembled all the high officials and men of rank, together with a great array of the people, at the opening service. After the ark of the Lord had been placed, and all the many priests had come out of the holy place into view, then the great choir and orchestra began to make music. All the singers were arrayed in white linen. There were harps, cymbals, and instruments in abundance. The trumpets alone numbered a hundred and twenty. What an inspiring moment! "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praising the Lord saying, For He is good; for His mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; so that the

NOT everyone can sing in the choir. But there is great blessing indeed for those who do. Obitts reminds us of several salient points in this phase of gospel music.

priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God" (II Chron. 5:13, 14). Glorious scene indeed! It was a most unusual sight, to see God's presence come into the temple in this way. And what moment did God choose to enter the temple in His Shekinah cloud? The moment when that vast choir was praising and thanking the Lord in song.

One of the purposes of the choir is to please the Lord and bring delight to His heart by singing praise to Him—making melody to the Lord as Ephesians 5:19 says. Another purpose of the choir is to edify the congregation, "teaching and admonishing one another in psalms and hymns and spiritual songs" (Col. 3:16). This is a privilege which many choir members hardly appreciate. Too often choir singers sing as though their chief purpose were to display their ability, or to vie with some other singer. But God's purpose is that the choir shall teach the listeners about Him, by means of song. Needless to mention, in passing, the choir's songs are useless for teaching, unless the listeners can understand the words. It is sometimes difficult to tell whether the choir is singing in Italian, French, or English.

It deserves to be emphasized that the purpose of the choir is to draw the congregation closer to the Lord by songs about Him. Along with this, the choir can add much, very much, to the service by countenances radiant with the joy of the Lord. These things require that the choir singer be a believer in Christ, one who knows the Lord Jesus as his own personal Saviour. An unsaved choir member is an abomination to God. And secondly, these things require that the choir singer be walking with the Lord. A backslidden, unhappy face in the choir is a drawback to any gospel meeting, and should give place to a vacant chair. Whatever be the cause of his unhappiness, the choir singer should either let the Lord fill his heart with joy before he appears before the audience, or else he should not appear.

The first qualification, then, for the personnel of the choir, is simply to know the Lord in Whose service the choir serves. It goes without saying that another qualification is the ability to sing gospel songs. But this does not require professional talent. Gospel

(Continued on page 232)

CONGREGATIONAL SINGING

by ELMER SEGER

IT IS amazing that a matter which takes up so large a part of worship in the church should be discussed as little as congregational singing has been. Very rarely does a group gather for worship without doing some singing. No matter how large, no matter how small the group, it is felt that singing lends the proper atmosphere for the service.

This matter of opening a meeting with song is not by any means restricted to Christian services. Human beings have an inborn desire to sing together. They need not be able to trill on a high C like a grand opera star, they need not be able to rumble out a low D with a contra bass, they need only be able to open their mouths and let out a noise, ere they have courage enough to join with others in making a "joyful sound." Wherever human beings get together, this is the universal way of bringing them together in the spirit of the occasion.

So it becomes a matter of real interest to us by what means we can make congregational singing in our worship services of greater value. There are three things to consider, the singer, the singing, and the song.

I. THE SINGER

THE singer must have a reason for singing. James says, "Is any merry? Let him sing psalms" (5: 13). What makes a man merry? There are many things. Most people who make up the average congregation are made happy by circumstances. If everything has gone just right, if they managed to get to church without too many delays, if they got a good seat, if they did not miss out on some special number they were very anxious to hear, if the weather is just right, if the subject of the sermon is just what they hoped it would be, and the special speaker has a pleasing appearance, then perchance they are merry and ready to sing. As much as possible then, circumstances should be directed to make them merry. But when all that has been done, it should be pointed out to the congregation that there is only one Person Who can truly make people happy. Let them be reminded often that Jesus Christ is the source of true joy. Let Christ be magnified to every audience as the supreme motivation for joyful singing.

NOT everyone has the privilege of being a trained singer, but all can have a part in congregational singing. Seger leaves no stone unturned in analyzing this phase of music. Read it and continue to magnify His precious name in song with renewed zeal.

But though every singer had a reason for his song, there might still not be good congregational singing, unless the singers were unified. Therefore the duty of the leader is to bring about a oneness of heart and spirit in the audience. If a few people want to sing heartily about Christ redeeming fallen man, and a few want to sing joyously about man redeeming himself (and sad to say, such songs as the latter exist), there is not likely to be much happy accord in the singing of the hymns. Let the whole audience be brought to a singleness of

heart in the singing of a hymn and there will be good congregational singing. How can that be done? Ah, that is a life-study in itself. But a few remarks about how to unify a congregation in singing will be appropriate. First of all, let it be clearly known what the attitude of the church is toward the great doctrines of Scripture. That is, the leader should not neglect to mention that "we believe we are saved by the grace of our Lord, not by works," just because there might be a few in the audience who would not like it. It is better to have ninety per cent of your audience one hundred per cent for you than to have all of your audience seventy-five per cent for you. Secondly, the leader must be enthusiastic. He shows this in his facial expression, his actions, his comments, and his leading of the singing. Then too, there must be variety so that the people are kept wide awake to what is going on. This can be accomplished by having different groups sing a verse or chorus alone occasionally, having one verse played as an instrumental number, repeating a chorus before going to the next verse, running directly from one song to another without announcing the second one, and in many other ways which each leader will discover. These things will bring about a unity of purpose and spirit among the singers.

When the singer has a reason for his song, and there is unity among the singers, then the question of singing needs consideration.

II. THE SINGING

THE two outstanding things about the singing are stated very clearly by Paul in I Corinthians 14: 15: "I will sing with the spirit, and I will sing with the understanding also."

"Singing and making melody *in your heart* to the Lord" (Eph. 5:19), says Paul. If you sing with the spirit, you sing from the heart. Now here is the amazing thing—the physical attitude and posture has a great deal to do with singing with the spirit. If you are interested in something, you automatically and unconsciously "sit up." The very posture you assume is one of alertness. So if you sing with the spirit, if you really mean what you are singing, if your whole heart is in it, you will not be slumped way down in your seat, with your song book tucked inside your folded hands, and your chin bumping against your chest. But neither should it be with a high school pep club attitude that you sing. No, you should be "singing with *grace in your hearts* to the Lord" (Col. 3:16). Alert, alive, a reason for singing, joyously joining with the rest of the congregation, melody in your heart, grace in your heart, sing with the *spirit*.

But sing with the understanding also. Many people like certain tunes, they like singing, but they pay no attention to the words. That is a mistake. To understand what you are singing does not formalize it so that there can be no spirit in it. In fact, usually, to understand it is to enable you to sing it more heartily. Notice what Paul tells us can be done by singing.

TEACHING and ADMONISHING one another in psalms and hymns and spiritual songs (Col. 3:16).

Songs are actually to be used for teaching and admonishing. The singer ought to understand if the listener is supposed to learn from it. It is a foregone conclusion that what is understood can be sung with the meaning and proper expression brought out, while that which is not understood can not be so interpreted. To test this out the reader might try singing an unfamiliar tune, using words in a language he does not understand. It could not be done as it should. So sing with the understanding.

The question of singing with the understanding brings us directly to our third consideration.

III. THE SONG

THE song must have a message if it is to be understood. And that message should be carried along on an appropriate tune if it is to lend itself to good congregational singing.

Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works (Ps. 105:2).

The song must have a message. It may seem strange that it

is necessary to make such an assertion, but it is true that some songs used in church services do not have a *Gospel* message, which is the only message such songs have any right to have. When a large denomination removed all songs containing references to the blood from its hymn book, it simply took out the Gospel message and made a "community song book." When Second Coming songs are excluded, a scriptural and blessed truth is left out. Songs may refer to any one of a number of truths we learn from the Holy Book, but when they contain only "fig-leaf phases" to cover up agnosticism, they are not of value for Christian singing.

The tune must be appropriate as well. How would "Rock of Ages" sound to the tune of "Tipperary?" Let the old, established, beloved hymns remain, let more like them be used, let the new type Gospel songs be used as well, where they are appropriate, but forever exclude the light, fantastic, jazzy, excuses for melody that find their way into some Gospel song books. Let the tune as well as the words, turn the mind of each singer toward the Lord, not toward the dance floor or the theater or other un-Christian pursuits.

It can unhesitatingly be asserted that the decline in good congregational singing is due to two elements in modern theological circles, Modernism and fanaticism, which are stripping hymn books of the clear-cut Gospel message and tunes that are appropriate for praising the King of kings and Lord of lords. Let those who love the "faith of our fathers" insist on the right songs to be used in congregational singing.

In conclusion, we summarize. Two things concerning the singer: he must have a reason for singing, and he must be brought to a unity of spirit with the other singers. Two things about the singing: it must be done with the spirit, and with the understanding also. Two things relative to the song: it must have a message and an appropriate tune.

When all the singers have a reason for singing and a real Gospel message with an appropriate tune, they will sing with the spirit and with the understanding also, and there will be good congregational singing, which will indeed be

A joyful noise unto the Lord (Ps. 66:1; 81:1; 95:1-2; 98:4, 6; 100:1).

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"Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

S. T. Coleridge says that Martin Luther did as much for the Reformation by his hymns, as by his translation of the Bible. The hymns of Luther were indeed the battle-cry and trumpet-call of the Reformation: the children learned them in the cottage and the martyrs sang them on the scaffold.

—Butterworth



Fundamental Facts of the Faith

No. 8--Supplication

by THE EDITOR

THIS issue of "Grace and Truth" contains the ninth of the series of articles which President Fowler is writing on "The Fundamental Facts of the Faith." He writes on "Supplication." The clear, direct treatment of his subject makes it at once easily read and understood, and delightfully wholesome in its persistent appeal to a life given over to much prayer. As you read this inspiring message you will be made to more fully realize that the largest single need of all, for all of us, is prayer.

—H. J. J.

PSALM 6:9 is the testimony of a satisfied soul—
The Lord hath heard my supplication.

Psalm 30:8 is the testimony of one who had been overtaken by sorrow and trouble, but who knew where to turn.

Unto the Lord I made supplication.

Psalm 119:170 is the testimony of one whose confidence in prayer is based on the plain statements of Scripture.

Let my supplication come before Thee; deliver me according to Thy Word.

In Philippians 4:6 is the testimony and counsel of the great Apostle himself.

Be anxious for nothing; but in everything by prayer and SUPPLICATION with thanksgiving let your requests be made known unto God.

In Psalm 28:6 is the testimony of one who has tasted of the wonderful sense of victory which God bestows upon those who trust Him.

Blessed be the Lord, because He hath heard the voice of my supplications.

In Psalm 116:1-2 we hear the testimony of one who has been so greatly blessed of God that the soul is engulfed in happy determination to keep "in touch" with the Lord constantly.

I love the Lord, because He hath heard my voice and my supplications.

Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live.

Prayer is the very breath of the child of God. The prayerless Christian is the powerless Christian. The powerless Christian is the drifting Christian, and the drifting Christian will soon be where the prodigal son found himself, and be like the prodigal son, filling his belly with the horrid swine-food of worldliness and sin.

The heart of the Father yearns for prayerful followers. God is seeking *such* to worship Him. If you accent the *such*, you observe a striking truth in Scripture. *God is looking for a man.* God is looking for a man who is willing to be an unchoked channel. Selfishness abandoned, carnality abandoned, love of ease abandoned, sin abandoned in order to be God's instrument of blessing to others. *God is seeking such to worship Him.*

E. M. Bounds, a well known writer, puts it succinctly when he says, "The trend of today has a tendency to lose sight of the man or to sink the man in the plan or organization. God's plan is to make much of the man, far more of him than anything else. *Men are God's method.* The Church is looking for better methods, but God is looking for better *men.*"

When we turn to the Word of God, we find that there are certain clearly defined spiritual ingredients which God expects to find in the prayer life of *His* man. These ingredients taken together go to make up the kind of prayer or Supplication which God desires—and when God finds this kind of prayer-life in a man, that's the man that God will use.

The first of these ingredients of prayer to which we turn our attention is

I. CONTINUITY

THE Heavenly Father desires continuity and regularity in the prayer-life.

But man is a wobbler. It takes very little to destroy the rhythm of his spiritual life. Man is characterized by irregularity, uncertainty, unpunctuality, and fitfulness. Instead of the fine solidity and reliability which God covets in the soul of man, man is a rambling, desultory creature who is always ending and beginning. But when the Holy Spirit lets us know God's standard on this point there is no ambiguity nor uncertainty. He says in Ephesians 6:18,

Praying ALWAYS with all prayer and supplication.

and again in I Thessalonians 5:17 He says,

Pray without ceasing;

and the Saviour Himself enunciates the same principle when He says,

Men ought always to pray, and not to faint (Luke 18:1).

The first, and one of the most important of the ingredients in prayer is *continuity*, continuousness, regularity.

Another ingredient of prayer is specially accented by our Lord Jesus in the Sermon on the Mount. This ingredient is

II. SINCERITY

IN THESE days of religious charlatans and doctrinal crooks, the subject accented by our Lord is exceedingly important. He said,

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, Which is in secret, and thy Father Which seeth in secret shall reward thee openly (Matt. 6:5).

Hypocrisy is to God, unbearable. He desireth truth in the inward parts.

God's love for sincerity and whole-heartedness is clearly betokened in such a passage as the words recorded in Jeremiah 29:13 concerning Israel:

And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.

The passage does not say that God has no blessings whatsoever for a soul that is still tantalized with double mindedness. On the contrary, the whole Bible is a unit in revealing the blessed certainty of divine blessings upon the utterly undeserving on the *alone* and *naked* ground of grace. But what the passage does teach is that there is the special joy of fellowship and communion (the prophet calls it "finding" God) for those who, with complete repudiation of hypocrisy and whole-hearted sincerity, seek the face of God.

And thus the Scriptures clearly indicate another one of the ingredients of the kind of prayer which God wants in the life of His child—the ingredient of sincerity.

We observe that the Scriptures reveal still a third characteristic of prayer:

III. HUMILITY

HERE is a quality which simply is absent from the make-up of the natural man. Man by nature is proud, haughty,

bigoted, swollen, and vain-glorious. It is an encouragement and a comfort that the Bible calls on the Christian for humility. For by that very fact we learn that although God full well knows man's high and mighty and bumptious spirit, yet He also knows that, by divine grace, the stiff-necked and supercilious one may learn the blessed lesson of Christian humility.

The particular manifestation of humility which God desires in the prayer-life of the Christian is clearly taught in John 14:13.

Whatsoever ye shall ask IN MY NAME, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything IN MY NAME, I will do it.

The same teaching on this ingredient of the prayer-life appears in John 15:16 where the Saviour says,

I have chosen you . . . that whatsoever ye shall ask of the Father IN MY NAME He may give it you.

Note the clear-cut persistence of the expression "*in My name*." Prayer cannot be offered on the basis of any good in man. Man has the delusion that if he will be good for a few hours he will have the right to approach God. But access to God is not so cheap, and God Himself is not so shallow. In order to approach God in prayer, man must come to the place of such complete humility that he actually waives all claims to any rights of his own, and in complete, utter, and absolute self abnegation comes in the name of Another. The name

(Continued on page 234)



Yield All to the Saviour

C. L. F.

CLIFTON L. FOWLER
arr. by Mrs. J. R. JONES

Yield all to the Sav- iour, Let
Him thy Vic- t'ry be; Speak forth the life- giv- ing
Mes- sage, Go forth o'er land and sea . . .

Copyright 1935, Clifton L. Fowler

The above chorus, written by our President and Founder several years ago, but never published until now, is delightfully exemplified in his own life. Extra copies may be secured at the Institute Book Nook for five cents each.

—E. E. L.

IN THE HARVEST FIELD

Conducted by ELMER SEGER

The Gospel which is the "power of God unto salvation" is being carried to the wild men of Borneo by Rev. and Mrs. John Bremen, of the Borneo Faith Mission, who visited D. B. I. recently. Many cruel head hunters have been transformed into zealous soul winners for Christ through the faithful testimony of these missionaries.

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We were delighted when Rev. and Mrs. Sam Bradford, Douglas, Arizona, and Rev. Clyde Brengle, Bisbee, Arizona, stopped for an overnight visit at D. B. I. LeRoy Thomas, '31, now a pastor at Girard, Kansas, dropped in to see the D. B. I. family for a few hours recently while passing through the city. Rev. Ralph Zundel, Shelby, Ohio, visited D. B. I. for a few days, and gave a very helpful message at our prayer meeting. He and Rev. Ernest E. Lott, Evangelistic Director at D. B. I., were classmates at Des Moines University.

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Rev. Jesse R. Jones, '23, Music Director at D. B. I., who has been taking advanced music work at the Moody Bible Institute this summer, has been greatly missed from our midst.

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D. B. I. celebrated Independence Day with a basket lunch picnic at Everett Lake near the Campus. The climax event of the day was an inspiring message on Russia given by Rev. V. I. Neprash, formerly a minister in Russia.

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Rev. Carl Harwood, El Centro, California, a former D. B. I. student, held a week of evangelistic meetings at West Side Center, the Denver Hebrew mission, conducted by his brother, Rev. Clarence R. Harwood, '28. We greatly enjoyed the fellowship of Rev. Carl Harwood and his family at our Independence Day picnic.

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The marriage of Miss Sadie Clifford to Mr. LeRoy Sargent took place at Bronte, Ontario, Canada, at the Baptist Church on June 22, at 4:00 P.M. Miss Clifford is a graduate of D. B. I. of the class of '34. Mr. Sargent is an active worker in the Baptist Church of Bronte. May God's blessing rest upon them as they together serve our Lord and Master.

Dean and Mrs. C. R. Lindquist, Miss Anna Benthien, and Miss Rose Encinas, all of D. B. I., enjoyed a good vacation in Tucson, Arizona, visiting relatives and friends. On their return trip they stopped at Flagstaff, Arizona, to say "hello" to Rev. Elmer Seger and the Student Male Quartet from D. B. I., who were holding two weeks of evangelistic meetings at the Glad Tidings Baptist Church.

Rev. and Mrs. Harry Sprague and children, also of D. B. I., report a safe and enjoyable journey to California, where they are visiting relatives.

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Katherine Harder, former D. B. I. student, in Congo Belge, Africa, writes, "One by one these Bandenshe people are coming out for Christ." She praises God for the response to the things of Christ manifested in the lives of some of the African boys she is teaching. Concerning problems in their Christian lives, she says, "They always want to know what God's Word says about it, and do accordingly." That's a good motto for our lives too.

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Rev. and Mrs. Carl Truex, Stockton, California, recently visited our Sunday morning service at the Berean Fundamental Church. They drove out to see the Campus for a few minutes before continuing their journey homeward. Rev. and Mrs. W. Ray Gorsage and son, of Winslow, Arizona, on their way home from their vacation, visited in Denver for a few days recently. Their greatest joy in the work at Winslow is the Mexican Baptist Church which the Lord privileged them to establish a year ago.

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Erdie and Ella Nelson, missionaries under the Africa Inland Mission, arrived at New York on their furlough on July 5. They have had the thrilling experience of sailing completely around Africa since they last left America. But to them that does not compare with the thrill of being used of the Lord to lead many Africans out of the darkness of heathenism into the glorious light of the Gospel of Christ. They ask that we remember them in prayer.

THE EDITOR'S MAIL BAG

From the letters of greeting and testimony which come to the Editor's desk one is enabled to catch some idea of the various walks of life which are represented by our mailing list. What thanksgiving it brings to the heart to know that the precious Word of God, to which "Grace and Truth" is utterly devoted, meets the need of every soul, in every station in life, and in every circumstance. Enjoy with us some of these testimonies to the satisfaction found in the Word, through the testimony which God has graciously entrusted to "Grace and Truth."

Here is another word of encouragement in response to the discussion of "Baptism" in a recent issue which provoked considerable comment from our friends. This comes from a brother in Texas:

Let me say how very much I enjoyed your S. S. exposition on "Baptism." It was excellent. Although we do not follow the International Lessons in our Bible School, I always read the expositions just the same. That particular article was superb, I felt. You are on scriptural grounds.

Many of our readers have spoken of their enjoyment of the group of testimonies from the missionary members of our "GRACE AND TRUTH" family which were printed a month or two ago. To these friends the following word from the Belgian Congo will be of special interest and blessing:

I do not think I have ever written to you expressing my appreciation of your magazine. Words do indeed fail me. If you were out here on a long, hot and dusty trek you would get more than thirsty, and, if you should come to a river whose waters were clean and from which you could drink with confidence, you would just drink and drink and then drink some more until the native carriers would begin to think, no doubt, that you intended to stay right on the spot until you had finished the water in the river! That is a parable of how I find "GRACE AND TRUTH." It is indeed like a clear-flowing river from which one can drink, drink, and drink more with every confidence, receiving that wonderful feeling of satisfaction and yet hating to put it down. Again it is like that lovely sparkling river, for each time one picks it up he receives something fresh and worthwhile and helpful. I keep all my copies in order and often refer back, always getting strength and encouragement to press on. May God continue to bless all who have any part in producing "GRACE AND TRUTH," and abundantly bless the magazine to the furtherance of the Gospel.

A prominent Christian educator, connected with a Pennsylvania university, adds his word of appreciation and encouragement:

"Grace and Truth" gets better with each issue. It is certainly a worthwhile magazine.

The following is from a busy housewife in Colorado, who finds time amid the responsibilities of rearing her own family of young people to "teach others also":

I thank God for your faithfulness in testimony. I have been using your Sunday-school notes for teaching almost entirely the past few months and find them most satisfactory . . . "Grace and Truth" is the best Bible study magazine I have used.

From a Colorado school teacher comes this word:

How wonderful that magazine is! I love to read it and only regret I do not have half enough time to spend truly studying those wonderful articles.

From a humble layman in Nebraska, who has caught the vision of soul-winning and who feels his need of help in building up those who are young in the Faith, comes this testimony:

I am receiving very much blessing from your interpretation of the Sunday-school lessons.

Again a layman speaks, this time from Texas:

We will not be without "Grace and Truth" as long as it is possible for us to have it. We have learned more of the real truth of the Word since we learned of D. B. I. and began reading "Grace and Truth."

Missionary testimonies are always fresh and full of vitality. Here is one from British India:

"Grace and Truth" is doing me untold good spiritually. Every subject taken for every month is completely dealt with, and I have been fully convinced and satisfied with the discussion and my faith is all the more strengthened. The Dispensational truth has really opened my eyes and enabled me to have a clear glimpse of the Holy Scriptures according to the various dispensations. Words cannot describe what immense benefit I derive from the magazine. I love it.

Sunday-school workers in Ohio tell us:

We enjoy reading "Grace and Truth" and find its lesson helps most valuable in our Sunday-school work.

A shut-in in one of Colorado's mining centers contributes the following word of testimony:

"Grace and Truth" is truly a great blessing to me, shut in as I am so much away from Christian fellowship.

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*

AN AFRICAN AND AN AMERICAN BOY— WHICH IS HEATHEN?

One of our issues contained an article on experiences in a Sunday-school class. The writer took charge of a class of high school boys of an average age of seventeen who had been attending Sunday-school for about TEN years. All were strangers to him, and in order to get an idea of their general acquaintance of the Bible, he put a questionnaire to them. Telling the story in the "Monthly," he said: "Would the boys and girls you know and are interested in answer questions as follows?"

A woman missionary in the Congo read the article and accepted its challenge. Calling in her cook from the kitchen, a native boy from the Bampeude tribe, about seventeen years old and SIX years out of heathenism, she put the same questions to him in the presence of two witnesses. The questions are here given, and the answers in each case. The answers of the American boy are numbered one, and those of the African boy are numbered two.

When was the Bible written?

1. "After the birth of Christ."
2. "Part before and part after Christ. God told Moses to write the laws and put them in the ark."

By whom was the Bible written?

1. "Paul." "The twelve apostles."
2. "Good men long ago chosen by the Holy Spirit."

Who delivered Israel from Egyptian bondage?

1. "David."
2. "Moses and Aaron."

How long did Israel wander in the wilderness?

1. "Ten years." "Two years."
2. "Forty."

Name one Old Testament prophet.

1. "Leviticus." "John the Baptist."
2. "Isaiah."

Who was the greatest missionary of all time?

1. "David Livingstone."
2. "Paul."

How are we saved?

1. "By joining the church." "By becoming a member of some house of God."
2. "By faith and acceptance of the blood of Christ shed for us."

What is meant by the Christian's hope?

1. "Everyone can be saved." "The hope of being saved." "To live a clean life."
2. "Christ's coming."

When is the Tribulation period?

1. "The time we are trying to decide." "Forty days before Easter." "Christmas."
2. "After Christ comes for the Church."

When may we expect to have ushered in the Millennium?

1. "When we die." "When we lead a clean life."
2. "When we walk with Christ on this earth after the Tribulation."

What is Satan's final destiny?

1. "To die."
2. "Put in the lake of fire."

What is a type?

1. "A man with different characteristics."
2. There is no native way of expressing this idea, but we have taught them some of the Old Testament types of Christ, so I asked him to name a man who was like Christ in many ways in the Old Testament, and he immediately named "Joseph."

The woman missionary who sent us the above is Mrs. Beulah MacMillan Amie, who closed her letter by inquiring if in time Africa will have to send some of its native Christians to teach Sunday-school classes in America.

—Reprinted by courtesy of "The Moody Monthly"

Mrs. Amie						
SUN	MON	TUE	WED	THU	FRI	SAT
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6	7			10	11	12
13			16		18	19
		22		24	25	
27	28	29				

Surely the above sample of the work which has already been accomplished in former years by our missionary under appointment, Mrs. Beulah MacMillan Amie is an indication of what she will do when she returns to the Congo under the Berean American Mission. If our missionaries can be used, under God, to lead the natives of that sin-

darkened land to such a clear understanding of the Truth, surely it behooves us to give and to pray that they may soon resume such a work among other untouched tribes. What are you doing toward thrusting Mrs. Amie forth? Take this matter before the Lord and see if He would not have you take a day—a day which will mean the enlightening of many a benighted soul for whom Christ died.

Although Miss Amanda Johnson has not been on the field before, her college training in which she majored in languages, her business training and years of experience, her Bible training, and most of all her devotion to the Saviour and burden for the lost make her exceptionally well equipped for missionary work in Africa. We believe that

Miss Johnson's ability coupled with Mrs. Amie's experience will make these two missionaries a mighty power for God. Would you have a part in the promulgation of the "Light" to those who sit in "darkness and the shadow of death"? You can do so by your prayer and financial backing. Which day would you have us set aside for your "day of battle" against the forces of the evil one?

Miss Johnson						
SUN	MON	TUE	WED	THU	FRI	SAT
						5
6		8	9	10	11	12
	14		16			19
20			23	24		26
	28			31		

BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

THE UNSEARCHABLE RICHES OF CHRIST

Romans 11:33
Ephesians 3:1-9

I. THE UNSEARCHABLE RICHES OF CHRIST IN THE REALM OF OUR POSITION

- A. All spiritual blessings
Eph. 1:3
- B. Predestinated unto adoption
Eph. 1:6
- C. Accepted in the Beloved
Eph. 1:6
- D. Redemption
Eph. 1:7

II. THE UNSEARCHABLE RICHES OF CHRIST IN THE REALM OF GROWTH

II Pet. 3:18
II Cor. 3:18
Gal. 4:19
Phil. 3:12-14

III. THE UNSEARCHABLE RICHES OF CHRIST IN THE REALM OF FELLOWSHIP

I John 1:3
I John 1:9

IV. THE UNSEARCHABLE RICHES OF CHRIST IN THE REALM OF THE FUTURE

I Thess. 4:16-17
John 14:1-3
Eph. 3:16 with Eph. 2:7

—C. L. F.

THE REST OF FAITH

Hebrews 4:1-11
Matthew 11:28-29

I. REST IS PROVIDED FOR ALL BELIEVERS

- A. The wicked cannot rest
Isa. 57:20-21
Matt. 12:43
Rev. 14:11
- B. Only extended to believers
Heb. 4:3
Matt. 11:20-21
Eccles. 1:3-11

II. REST IS APART FROM SELF-EFFORT

Heb. 4:10
Phil. 2:12
I Cor. 3:9
I Cor. 15:58

III. REST IS ENJOYED THROUGH FAITH

Heb. 4:2-3
Jer. 6:16
II Cor. 5:7
Isa. 26:3

IV. REST IS CENTERED IN CHRIST

Ps. 37:7
Matt. 11:28
Heb. 4:8-9

—C. R. L.

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THE LOVE OF CHRIST

I. THE LOVE OF CHRIST IMPELS

II Cor. 5:14
Matt. 14:22

- A. Us to INSTRUCT Christians
Job 32:18
- B. Us to MATCH our lives with our preaching
II Cor. 4:2
- C. Us to PREACH Jesus
Acts 18:5
- D. Us to EMPTY ourselves
II Cor. 4:5
- E. Us to LOVE others
Mark 12:31

II. THE LOVE OF CHRIST EXPELLS

I John 4:18
Eph. 3:19

III. THE LOVE OF CHRIST COMPELS

John 3:16-18
Rom. 5:8
I Kings 18:21

—E. E. L.

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

SEVEN APPEALS TO THE UNSAVED

The appeals of this earnest and effective evangelist are based on seven vital truths of the Christian system: the atonement of Christ, His resurrection, His sinless character, the final judgment, Christ's ability to save, the influence of Christianity in the world, and the self-immolating love of God. The first sermon gives the title to the book. The other sermons of the book are just as vital and stirring.

"SEVEN APPEALS TO THE UNSAVED," by Joseph T. Larson, Evangelist. Osterhus Publishing Company, 4500 West Broadway Ave., Robbinsdale (via Minneapolis), Minn. Cloth bound, \$1.10; paper bound, 85 cents.

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THE SINS OF THE SAINTS

According to the author of this book, saints as well as sinners need salvation. In the former case the word "salvation" is used in the sense of progressive sanctification. Some of the sins from which regenerated people need to be saved and cleansed are: discontent, bitter criticism, bad temper, over self-consciousness, the spirit of drudgery in service, desire for the plaudits of men, and the tendency to fall into doubt. Other chapters in this book are just as searching and at the same time are most uplifting.

"THE SINS OF THE SAINTS," by Rev. Herbert Lockyer. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 1s. (25 cents).

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THE NEW HOME AND OTHER PAPERS

In his first chapter the author canvasses the teaching of the Holy Scriptures regarding the heavenly home of true believers in the future. Heaven is a kingdom, an abiding city, a reserved inheritance, the believer's home, a Sabbath rest, a land of pure delight. Then he depicts the conditions there, tells what kind of people will be there, and shows how the saints will be employed there, etc. The other papers of the collection are just as unique and inspiring.

"THE NEW HOME AND OTHER PAPERS," by Captain Reginald Wallis. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 1s. (25 cents).

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MONICA'S CHOICE

Yes, Monica was by nature a somewhat wilful girl, and gave her grandmother, with whom she lived, a good deal of annoyance and trouble. She was also a source of much solicitude to her father, who was a soldier in far-off Simla. But something occurred in Monica's experience which changed her character completely; which,

in fact, made her a very lovable young person and a favorite with all who knew her. There were other young folks who were selfish and uppish, but who were changed very much for the better. Even the grandmother, who was stern, rich, and worldly-minded, became a different woman. If the reader wants to know what influence wrought these salutary changes, he should read this bright and clever story of young life in English homes and schools. Some very interesting situations are developed and described by the gifted author, and there is at least one thrilling adventure. Sometimes, we think, the movement of the story is too much slowed down by unnecessary details. However, it is a good Christian story, and the religious characters in it are not of the "goody-goody" kind. You will approve of "Monica's Choice" when you have finished the story.

"MONICA'S CHOICE," by Flora E. Berry. Pickering and Inglis, 14 Paternoster Row, London, E. C. 4, England. Price, 2s. 6d. (\$.60).

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WHAT ABOUT GOD?

The evangelical believer will approve of some things in Mr. Babson's book, and disapprove of other things. He will agree that love is a great and salutary power in the world, but he will not agree that it came by the route of evolution from a brute ancestry. That there is a God he will gladly assent to; but he will not endorse Mr. Babson's doubt as to God's personality. Many of the author's suggestions as to economics and politics are of much value. He cites much Scripture to buttress his views. Whether he has given the world the panacea for its ills—of that the present writer cannot be sure. He calls his view "a business man's philosophy."

"WHAT ABOUT GOD?" by Roger W. Babson. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, 75 cents.

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THE YOKE MADE EASY

Another helpful Concordia book comes to our desk for notice in these columns. One of the paradoxes of the Christian faith is our Lord's saying: "My yoke is easy and My burden is light." As a rule, we do not think of a yoke as easy or of a burden as light. Yet they are so, because Christ takes the heavy end of the yoke, while our burdens may be cast on the Lord, and He will sustain us. This fine little book carries this thought through its entire contents. People who have burdens to carry will find them growing lighter and lighter if they will read and heed the instructions and suggestions given in this book. It is a spiritually uplifting book indeed.

"THE YOKE MADE EASY," by Alfred Doerffler. Concordia Publishing House, St. Louis, Mo. Price, 75 cents.

UNVEILING THE FUTURE

Twelve well-known writers have contributed prophetic messages to this volume. They deal with as many different phases of what the Bible teaches regarding the future. Omitting titles to save space, these contributors are the following: Harry Rimmer, A. C. Gaebelein, William B. Riley, Charles G. Trumbull, James M. Gray, Keith L. Brooks, L. Sale-Harrison, Donald G. Barnhouse, Roy T. Brumbaugh, Arthur I. Brown, Wm. L. Pettingill, and T. Richard Dunham. All of them take the premillennial view, believing that Christ will come to establish His Kingdom here on the earth. Those who desire to know the reasons why such capable men believe in the said doctrine should read this book.

"UNVEILING THE FUTURE," by Twelve Contributors. Fundamental Truth Publishers, Findlay, Ohio. Price, \$1.00.

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THE THEORY OF EVOLUTION AND THE FACTS OF SCIENCE

Again the evolution hypothesis has received a solar plexus blow. This time it comes from the stalwart hand of Harry Rimmer, so well known as a lecturer and writer on theological and scientific subjects. He always does things thoroughly when he undertakes to do them at all. While he is a firm believer in the plenary inspiration of the Bible, this book is not intended as a defense of the Bible against evolution, but as an array of scientific facts that smash the theory of evolution. In this book Mr. Rimmer deals with biology, embryology (including the recapitulation theory), paleontology, and human antiquity, and in every case he shows that the facts are opposed to evolution. We can truly say that he has done a good job, and has added another convincing book to the mounting literature against evolution.

"THE THEORY OF EVOLUTION AND THE FACTS OF SCIENCE," by Harry Rimmer. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.00.

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IN HIS PRESENCE

A book that makes you feel that you are always in the presence of Christ cannot help giving you spiritual uplift. By the same token, you will try to live purely and will be able to bear your trials with poise and patience. Such is the book now before us. Many subjects are treated in an interesting way; but the main object is to show how the presence of Jesus aids people in bearing up cheerfully under affliction and disappointment. The author evidently knows what sorrow is, and she also knows the rich consolation that there is in Christ.

"IN HIS PRESENCE," by Anna J. Lindgren. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Prices: art stock covers, 35 cents; cloth-bound, 75 cents.

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AMBASSADORS OF CHRIST

The author of this book writes in a keen and searching way. He says many cheering things about the ministerial office and work; but when he rebukes, he knows how to wield the double-edged Damascus blade. His book comprises a series of addresses which he delivered at a Missouri Lutheran pastors' conference. Thus the book is primarily intended for ministers, although laymen would profit greatly by reading it. People of all evangelical communions can use the work with profit. The spiritual element in the minister's life and work is much emphasized. Every minister will be a better pastor and preacher for reading the book.

"AMBASSADORS OF CHRIST," by Rev. Paul Lindemann. Concordia Publishing House, 1558 South Jefferson Ave., St. Louis, Mo. Price, \$1.00.

"IN SMALL CORNERS," by Flora E. Berry. Price, 1s. 6d. (40 cents).

Here is a pretty, guilelessly told story of some young girls whose motto was based on the chorus of a popular Gospel hymn: "You in your small corner, and I in mine." How they managed to live for Christ in spite of their trials and adventures is simply told. It is a story in which poetic justice comes out in the end.

"THE BELIEVER'S MAGAZINE, VOL. XXXV," edited by Wm. Hoste, B.A. Price, 2s. 6d. (\$60).

The editor of "The Believer's Magazine," Mr. Wm. Hoste, is a valiant defender of the evangelical view of the Bible and of the Christian system of truth. This volume contains the twelve copies of the said magazine for 1934. It contains an interesting variety of articles. Not all evangelical believers will agree with all the views expressed, but they will find most of the contributions of an edifying character.

"RITCHIE'S RECITER," compiled by Robert G. Mowatt. Price, 1s. (\$25).

This book contains recitations and dialogues, mostly original, for Sunday-school and church entertainments. All of them impress useful religious lessons. Many of them are in poetical form with more or less poetical merit. Church people who train children and young people for entertainments of a simple character will find what they want in this book.

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NOTES AND NOTICES

A stimulating booklet on soul-winning comes to us under the engaging title, "The Romance of a Doctor's Visits." The doctor is Walter Lewis Wilson, M.D., and the publishers are the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. This booklet shows how a Christian physician can win souls to Christ even while he practices his medical profession. No special technique is described or advocated, but simple, direct approach, sometimes almost abrupt. The price of the booklet is 20 cents.

"The Hands of Jesus" is the title of a beautiful booklet by Rev. Herbert Lockyer, published by the Bible Institute Colportage Association, Chicago, Ill. He draws a number of most helpful truths from the references to the hands of Jesus in the Gospels. They are human and divine hands; a working-man's hands; a sinless man's hands; the hands of a friend and benefactor; the hands of a Saviour; the hands of a Judge, etc. Prices, 10 cents each; \$1.00 per dozen.

Professor M. S. Sommer is the author of a helpful tract bearing the title, "How Often Should a Christian Receive the Holy Communion?" issued by Concordia Publishing House, St. Louis, Mo. It is not a question that can be definitely answered, but it gives the author occasion to urge some wholesome truths upon Christian people. He tells why they should observe the Communion as often as need be and in what spirit they should celebrate it. Prices: 10 cents per copy; 96 cents per dozen.

Really quite a helpful and enlightening booklet bearing the title, "The First Day of the Week," by Andrew Borland, M.A., comes to us from the well-known evangelical publishing firm of John Ritchie, Ltd., Kilmarnock, Scotland. First the author shows why Christian people should observe the first day of the week as their day of rest and worship. The apostles met on that day to worship and to take up their offerings. The Holy Spirit was poured out on the Church on that day. Most of all, Christ rose from the dead on that day. Then the author gives sundry instructions as to the best way to observe the holy day. Price, 2d. (\$12).

Information comes to us that the second edition of Dan W. Gilbert's remarkable book, "Crucifying Christ in Our Colleges," has been issued. The first edition of this book was reviewed and commended in the September (1934) number of this magazine. It is an eye-opening EXPOSE of the corrupting teaching that is given in some of our universities. The author informs us that the two

(Continued on page 235)

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON and MISS ANNA BENTHIEN

S. M. C.

Col. 3:23
Eccles. 9:10
Rom. 12:11
Prov. 24:10
Prov. 25:28

Did you know that these verses were in the Bible? Did you know that God's Word told us how we should do our work? These are good Scripture passages, and will teach us Christians many valuable lessons. The Lord wants us to be enthusiastic about whatever we do. He wants us to be happy in the service of the King, not neglecting the things that fall to our lot to do, but doing them gladly and well.

Read these five verses again and see if you can honestly say that you have been as diligent in learning your memory verses as the Scripture tells you to be. Have you learned them eagerly and gladly, or has someone had to tell you every week to get busy on them? Perhaps you have become discouraged already and have given up. Is this what we as Christians should do? Are we so easily discouraged? If this has been your habit, then start anew and tell the Lord you are through with such lazy methods of living. Today begin to do things with enthusiasm and with joy. Get to work and in a few minutes you can have all five of these verses learned, then begin doing everything with a fervent, earnest spirit that will make you happier, and will make your work much easier. Remember January is coming, and the ten dollar Scofield Bible will be given to someone. That someone can be you.

GO TO THE ANT

The other day I was in the mountains and saw a thing that greatly interested me, so I want to tell you about it. I was sitting in the shade of a big spruce tree, resting and eating a sandwich before I went on to the top of the mountain. Not far away I noticed a large nest of ants. The busy black creatures were hurrying all around in search of food. Watching, I saw two ants slowly moving toward their nest a large crumb of bread which I had dropped. They had divided the work so that one ant was pulling and one was pushing. They had not gone far when the crumb became lodged beneath a twig. So great was my interest that I helped them get the crumb free by lifting it over the twig for them. I didn't remove the twig for, as I had learned, it isn't good for us to have all the hard things of life removed, but many times we do need help. Soon they had the crumb of bread to the top of their nest, and it disappeared from sight.

It took two ants to do the task. One alone could never have dragged that piece to safety. One ant had to be willing to pull, and one to push. I could not help but ask

myself the question, "If I had been those ants, which place would I have had? Would I have been willing to stay behind the load and push, getting all the dust and the heaviest end of the load? Would I have said, 'Well, if you won't let me pull, you can do it by yourself.' But then the work would not have been accomplished, would it? It took two helpers. There are lots of tasks in this life that are two-men tasks, and one man always has to do the disagreeable part. What are you going to do when that part falls to you? Will you shirk, or will you gladly accept the task, and do it well as unto the Lord? You know the Bible has something to say about the ant. In Proverbs 6:6 it says, "Go to the ant, thou sluggard; consider her ways, and be wise." Usually we think of this passage in connection with our being industrious as the ants are, and that is a good lesson to get from it; but since I saw these two ants the other day in the mountains, I know that we should also learn from the ants another lesson. The Lord wants us to be willing to do our work, no matter what it is. Let others have the easy part, if they will. The work has to be done. Let us as Christians be willing to do the harder part, and do it gladly as unto the Lord.

IN HIS HANDS

HELEN stood first on one foot, then on the other. A small black bag was firmly clasped in her chubby hand. Dark, curly hair hung in ringlets around her rosy cheeks. Her bright brown eyes showed anticipation of adventure as she kept looking around to see if her mother and father were coming. The car was all packed and ready to go, and she had been ready for at least two hours. It seemed to Helen, as she waited, that grown folks were so slow. The sun was getting higher and higher. Ah! at last she heard the back door close and knew that they were coming.

"Oh, mother and daddy, isn't this going to be fun, taking a trip clear to Colorado? Isn't the Lord good to us to let us go, and won't it be fun to see the mountains and climb all around? I have heard so much about the red rocks and the caves in them," said Helen, as she took her place in the back seat.

"Yes, dear, the Lord is good to let us go and I think it will be lots of fun to see the mountains. You know I have never seen them either," spoke up Mrs. Grover, as she settled into her place beside her husband.

"Well, I feel that I can enjoy those mountains myself, and I am glad we could manage to take a vacation this year. It makes me feel ten years younger already," said Mr. Grover with a smile that greatly resembled Helen's.

They were off, and were a happy family indeed as they sped westward along the smooth road. They enjoyed riding in the early mornings and the evenings when the

sun was not so hot. A short rest in the heat of the day, and they would be off again. For two days they had been traveling and all was going well. The car had given no trouble and all were feeling fine. About two miles beyond a little town in Nebraska, Helen and her mother were singing an old hymn. They loved to sing and it seemed to shorten the way. Suddenly their song was stopped by a loud bang. The car began to swerve from one side of the road to the other. No one said anything, but Helen noticed that mother's face was white and great drops of perspiration suddenly appeared on father's forehead. There were steep banks on both sides of the road and Helen knew that her father was trying to keep the car away from either bank. They swung from one side to the other. The sand was deep. The muscles bulged on Mr. Grover's arms as he tried to steady the car which seemed almost like a wild animal.

"Whew!" thought Helen, "that was a close call." But she kept quiet, for she didn't want to disturb daddy.

To the other side of the road the car lurched. Mr. Grover was desperate, and suddenly he jammed on the brakes when he thought sure they were going over the bank. In the deep sand this was just the wrong thing to do, and with a plunge the car went over the side of the bank, turned over and landed bottom side up ten feet below the road in the ditch.

The dust settled down, and the recent scene of commotion was now deathly still.

Helen was so shaken up and her head had been knocked against the side of the car so many times that it seemed good to just lie still. Soon, however, it was so quiet that she began to wonder about mother and daddy. Opening one eye, she sat up quickly, for mother was lying quietly beside her and blood was running down her cheek. This roused Helen to action and she stood up as best she could to see her daddy. Her fright was increased when she saw that her father was pinned between the door of the car and the steering wheel. The broken window had cut his face and a piece of glass was still sticking in his arm.

Helen heard a car on the road and began to call frantically. She could see that the car slowed down, but did not stop. Raising her voice she called louder, waving her hand out of the broken windshield. "Oh!" she thought, "they must have heard me." They were backing up and a man was getting out.

"Oh! mister, come quick, we are all dead."

Smiling, the man descended from his car and came down the embankment. He thought the little girl, at least, sounded very much alive. Looking into the car he whistled softly to himself. "My, this looks bad," he said, as he began to pry the car door open. At last it worked loose and Helen helped him lift her mother out on the ground. She didn't say a word. This was no time for talking. Leaving her mother, she helped the man pull and tug to get her father clear of the car. After what seemed like ages, both the mother and the father were lying on the ground and the stranger was working over her father. He had taken out a clean handkerchief and wiped the blood from the injured man's face, then he bound up an angry cut over his eye.

"Here, little girl, you rub your father's other hand and arm the way I am rubbing this one."

Obediently Helen set to work, only she wondered about mother. She was lying so white and still.

Soon father opened his eyes and the stranger asked, "Are you all right, old man?" Weakly father smiled back. "Lie still here for a minute and you will be O. K. Now, little girl, you help me with this woman," said the stranger as he started to work on Mrs. Grover.

"This woman is my mother, mister, and please help her quick," said Helen as she began to wipe the blood from her mother's face.

Almost immediately Mrs. Grover opened her eyes and tried to sit up. "Helen," she gasped, "are you hurt? Where is daddy?"

"I am right here, mother, and am not hurt much," said Mr. Grover, who had regained consciousness.

"Oh," said Helen, "I am so glad. Isn't the Lord good to not let any of us die?"

At this unexpected remark the stranger turned quickly and looked at Helen.

"Yes," said Mr. Grover, "He surely is good, but it is just the way He has always treated His children. And best of all, we can know that He has a plan and purpose in it all." Mr. Grover sat up and smiled as he looked over at his wife who was still weak and faint.

Looking up at the stranger who had helped them so kindly, he said, "We surely do appreciate what you have done, sir, and thank the Lord you were sent along just at the right time."

"I am glad that I could help you, sir, but you are mistaken, no one sent me. I just came. I was on my—"

"Wait a minute, my good friend. As far as you are concerned you may have just come, but the Lord knew we needed help and He saw to it that you came along just at the right time. Things don't just happen, with the Lord's children," said Mr. Grover, feeling of his swollen eye.

"Never thought of it that way before, but then I never thought much about those things. You see, I am not much on religion."

Mr. Grover, turning to his wife, said, "Are you comfortable, Mabel?" She smiled back her answer and he said, "I begin to see at least one reason why the Lord let this happen." Then turning to the stranger he said, "You have been so good and have helped us so much. Will you now let me try and help you?"

"Why, how can you ever help me? You still need help. We need to get this car out of this ditch and see if it will run."

"That is true, my friend, but I do not feel like moving much yet. I am sure that I will be all right in a little while, and if you have the time and will let me, I would like to help you."

"Why—I have the time—, in fact I was just out to take a little ride and get some fresh air and enjoy the scenery when I heard your little girl call. I was looking on the wrong side of the road, thinking the call came from that direction, and I drove on past, then slowed up as I thought I heard the call again. It was then that I saw the little girl's hand waving frantically for help and heard her call, 'We are all dead.' He smiled as he looked at Helen, sitting beside her mother.

The father laughed as he heard what his daughter had done. Reaching over and putting his arm around her, he said, "Daddy's little girl was frightened, wasn't she?"

"She was mighty brave," said the stranger, "and helped me get both of you out of the car. She helped without crying, or even asking a question."

"I was praying all the time, daddy, for you and mother."

"That is a good girl, Helen, and the Lord heard your prayers." Then turning to the stranger again, Mr. Grover said, "You told me a moment ago that you were out enjoying the air and scenery. Did you ever wonder who made this scenery for you to enjoy? Did you ever think Who it is that gives you this wonderful air? Did you ever imagine what that Person was like Who cared enough for you to give you these things? Do you know what it will be like after you leave this world? Sometime you are going to have to stand before the One Who made all these things. You are going to see Him face to face. What will you do then?"

For a moment he paused and the stranger said, "I don't know what I will do, sir. I haven't had time to think. I have been so busy with work that I have given no thought to the hereafter. Perhaps I have been wrong, but I always thought that there was plenty of time for those things. But today, as I have heard you folks talk so freely and easily of the Lord, I have been wondering if perhaps there was something I was missing by not knowing Him in this life."

"My friend, you are missing everything. He is the hope, joy, and happiness of every believer."

(Continued on page 233)

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT
Children's Talks by Miss Anna Benthien

Fourth Quarter, Lesson 1

Sunday, October 6, 1935

ISAIAH PORTRAYS THE SUFFERING SERVANT

Lesson Text: Isaiah 53:1-12
Devotional Reading: Revelation 5:9-14

Golden Text:

"With His stripes we are healed" (Isa. 53:5).

Isaiah 53 with its touching portrayal of Christ's suffering and atonement for sin forms the background for our current lesson. Occasionally a skeptic has tried to shroud with doubt the message of this chapter, but even the Jews before Christ's birth admitted the Messianic prophecy contained herein. The Servant of Jehovah is the Lord Jesus Christ. We will study this lesson under three headings: (1) The Suffering Servant Rejected by Man (Isa. 53:1-4); (2) The Suffering Servant Accepted by God (Isa. 53:5-9); (3) The Suffering Servant Rewarded by God (Isa. 53:10-12).

I. THE SUFFERING SERVANT REJECTED BY MAN

"He came unto His own, and His own received Him not" (John 1:11). As sad as the picture is, this is the true analysis of His first advent. While it is true that Jesus Christ came into this world to die for sinners on the cross, it is also true that He came to offer the Kingdom to His own people (Matt. 3:1-3). A few men followed our Lord, but only national acceptance could usher in the Kingdom (Acts 2:38). This did not occur.

Everywhere He went, whether in Galilee, Samaria, or Judea, He was despised and rejected of men. Only a very few were His close friends. He was scourged, beaten, and insulted. He was without money, personal possessions, or a place to lay His head, ousted from His native village, the object of an attempted assassination, the helpless victim of a mock trial, and added to that, the cruel, heartless crucifixion on Golgotha's brow. His own received Him not. In fact, they said, "We will not have this Man to reign over us" (Luke 19:14). In all of this our Saviour was fulfilling the prophecy found in Isaiah 53:3: "Despised and rejected of men, a man of sorrows, and acquainted with grief." According to verse four, this suffering Servant bore our griefs, and carried our sorrows. And how many times have we been guilty of the sin of Israel by giving Him the cold shoulder and spurning His love.

But far more than all of the physical suffering, however great that might have been, the broken heart of our Saviour was the greatest wound of all. His broken heart is revealed to us even before the cross. As He wept over Jerusalem, He cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children

together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). Was it His own personal sufferings that made Him weep in the garden, or was it the sin of all mankind? Jesus wept not only for the sins of men at the time of the cross, but for all of men's sins from the Garden of Eden to the Great White Throne (Isa. 53:6). Therefore, we know that Jesus was looking forward even to our present hour and sorrowing because of the men that would reject His love and proffered salvation. Today that is being fulfilled. Evil men are waxing worse and worse (II Tim. 3:13). Neither do we have to go to godless Russia to see this condition. In our own land men are getting hard of soul so that evangelism is not nearly as successful as in the days of Moody, Sankey, and Torrey. Men hate our Saviour. "Away with this Man" (Luke 23:18) is their satanic cry.

II. THE SUFFERING SERVANT ACCEPTED BY GOD

The Son of man was willing, however, to be rejected by man, because He was to be accepted by His Father. What is the significance of all those wounds and His outstretched form upon that cross? Isaiah 53:5 says, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." That is the Gospel in prophecy. Was it not the Father Who said, "Thou art My beloved Son, in Whom I am well pleased" (Mark 1:11)? And this Son Who pleased His Father was once offered to bear the sins of many (Heb. 9:28). Also we read in Hebrews 9:14, that "Christ offered Himself without spot to God." And Hebrews 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." God accepted Him (Heb. 7:24-28). He is God's only Son, and is seated at His right hand (I Tim. 3:5). In this earthly life all of us human beings are directly responsible to someone. Does it matter whether we please others or not, as long as we please our superior? Just so with Jesus. As the Son of God, His one aim was to please His Father. His Father sent Him into this world to die for sinners. Jesus could not have pleased His Father with anything less than Calvary. What comfort for you and me that Jesus did not fail.

Does this acceptance of Jesus by God mean anything for you and me? Speaking of God the Father, Ephesians 1:5 says, "He hath made us accepted in the Beloved." If Jesus had not been accepted, then neither could we be accepted. Our penalty is death because of Adam's trans-

gression (Rom. 5:12), and even if Adam had not sinned, we who are his sons have sinned sufficiently to merit punishment in hell. We must remember that it only takes ONE sin to make a man a sinner. What an entree to have with God through Jesus (1 Tim. 2:5-6). Eternity will be most too short for us to fully express our appreciation for such an acceptance.

We must not overlook the famous "alls" of Isaiah 53:6. It has been well said that we go in on the first "all" and come out on the last. As unbelievers, "All we like sheep have gone astray." But, "accepted in the Beloved," "the Lord hath laid on Him the iniquity of us all."

III. THE SUFFERING SERVANT REWARDED BY GOD

Verse ten indicates that the Father shall prolong the days of His Son. This would seem to refer to the resurrection. If the crucifixion was His humiliation, then certainly His resurrection was His glorification.

We believe that the reward of the suffering Servant began on Calvary. Moffat's translation of Isaiah 53:11 and 12 reads: "Yes, many shall hold My Servant blameless, since 'twas their guilt He bore. Therefore shall He win victory, He shall succeed triumphantly." Jesus' greatest reward was in the privilege of "bearing the sins of many."

But God has more reward than this for His Son. Colossians 1:19, "For it pleased the Father that in Him should all fulness dwell." The preceding verses give us some of these rewards: "Visible manifestation of God"; "Creator of the Universe"; "the Alpha and Omega"; "Omnipotence"; "The Head of the Church"; "King of kings and Lord of lords." God says in Isaiah 53:12, "Therefore will I divide Him a portion with the great." God has vested His Son with far more power and authority than any earthly king ever vested in his heir apparent. But this is not strange to us, because we believe in the Trinity, and Colossians 1:19 specifically tells us that God is pleased to have it so.

Our Saviour, the suffering Servant, not willing that any should perish, gladly went all the way to Calvary for you and me, though rejected by man, because He knew that He would be accepted by God. He was not selfishly looking for rewards. He bore the sins of many. God's gift to His Son was to give Him the highest place in the universe. This was done even before Calvary. Listen to John 1:3: "All things were made by Him, and without Him was not anything made that was made." God be praised for our Creator, Redeemer, and coming King.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

During the first visit of Henry Moorhouse to America, he was guest of a cultured gentleman who was much blessed by his simple testimony. This gentleman had a daughter just verging into womanhood, who was much taken up with anticipations of a worldly life. One day she entered the library and found the evangelist poring over the Bible, and was about to withdraw, when he asked her in a tender way, "Are you saved?" She could only reply, "No, Mr. Moorhouse, I am not." Then came the question, "Would you like to be saved?" and after thought she answered, "Yes, I wish I were a sincere Christian." Then came the third question, very solemnly and earnestly, "Would you like to be saved now?" Her head dropped at that, and she began to look into her own heart. The struggle was severe, for the world looked very attractive to her; but as the realities of eternity swept before her vision she raised her eyes and calmly and resolutely said, "Yes, I want to be saved now."

The evangelist was led by the Holy Spirit to guide her wisely. He asked her to kneel beside him at the sofa, and to read aloud the fifty-third of Isaiah, which she did in tones that became tremulous with sobs. "Read it again," he said, "and wherever you find 'we,' 'our,' and 'us,' put in 'I,' 'my,' and 'me.'" Reading thus, she broke down com-

pletely, but wiping away her tears, went on through. After a little she said, "Oh, Mr. Moorhouse, is this true?" He answered, "Dear child, does not God say it?" Again she was silent for a time; then looking up, no longer through tears of bitter grief, but in joy, gratitude, and inexpressible love, she said, "Then I am saved; for all my iniquities have been laid on Him, and no stroke remains for me." She arose with the peace that passeth all understanding guarding her heart and mind, and pledging to keep her until presented faultless before the presence of His glory with exceeding joy.

—"The British Evangelist"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Did the Lord Jesus meet with man's acceptance or rejection in His first coming? (Ps. 22:6; Isa. 53:3; Matt. 26:67; Luke 19:14; John 1:11; 11:53)
2. What suffering will men endure who reject the Lord Jesus Christ? (Matt. 8:12; 25:41; Luke 16:22-26; John 3:18, 36; Jude 7)
3. Had Jesus committed any sin for which He deserved to suffer? (Deut. 32:4; Isa. 53:9, 11; II Cor. 5:21; I Pet. 1:19; 2:22)
4. Did the Lord Jesus refuse to suffer unjustly? (Isa. 53:7; John 3:15-18; I Pet. 2:23; 3:18)
5. What did Jesus accomplish by suffering on the cross? (Isa. 53:5-6, 11; John 1:29; 3:14-16; Eph. 1:7; Heb. 13:12; I Pet. 1:18-19; 2:24-25)
6. Was it necessary for Jesus to die on Calvary? (Acts 4:12; Heb. 9:22)
7. Will Jesus bear the marks of His wounds forever? (Isa. 52:14; 53:2; Zech. 13:6)
8. What has Jesus borne for us? (Isa. 53:4-6, 11-12; Heb. 9:28; I Pet. 2:24)
9. Since Jesus has done so much for us, what should we do for Him? (Rom. 12:1-2; I Cor. 6:19-20)
10. Following Jesus as our example, how should we meet suffering and adversity? (Luke 22:42; Heb. 5:7; 12:2-3; I Pet. 1:19-23; 4:12-13, 19)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Did you know that back in the Old Testament we find the story of the Lord Jesus? It is true that when Isaiah wrote about the Saviour, it was long before He came as the little Babe of Bethlehem. But everything which Isaiah spoke was found true in the Lord Jesus when He did come.

Today we find the lesson in Isaiah 53. Let us open our Bibles to this chapter, and read the verses together. Look at verse four: "He hath borne our griefs, and carried our sorrows." It was on the cross of Calvary where Jesus bore our griefs and sorrows. He died on the cross for you and for me. Now the next verse says, "He was wounded for our transgressions . . . and with His stripes we are healed." When the Lord Jesus went to the cross, He was wounded. The nails pierced His hands and feet, and He hung on that cross for you and for me. And as this verse says, "by His stripes we are healed," we think of how they beat our Saviour until the blood was seen on His body. All this He took because He loved us, and He died to save us from such a death. Now the next verse, verse six says, "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." This verse makes us think of John 3:16. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Yes, we went astray, but the Lord Jesus went to the cross of Calvary because He loved us, and there died for us, that whosoever believes on Him, should not perish, but have

everlasting life. Do you know that you have everlasting life offered to you?

The way you receive this everlasting life is to believe on the Lord Jesus Christ as your Saviour. The Lord does not ask that you be a good boy or girl, and then because you are so good He has to save you. He knows that we are all bad, and need a Saviour, and because of that He went to the cross to die for us, in order that we might

live. Will you take Jesus as your Saviour if you have not already done so? He loves you, and has made it possible for you to have everlasting life. Do not say "No" to the Saviour. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Yours in the grace of our Saviour,
Aunt Anna

Fourth Quarter, Lesson 2

Sunday, October 13, 1935

THE STORY OF JEREMIAH

Lesson Text: Jer. 1:6-10; 26:8-19; Chapters 37, 38
Devotional Reading: Ps. 26:1-7

Golden Text:

"To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak" (Jer. 1:7).

Jeremiah, the Prophet, had a very eventful forty years of ministry among his native people, beginning about 626 B.C. and lasting through the capture of Jerusalem in 586 B.C. He lived during the tragic decline and fall of Judah. His was a ministry of denunciation of rampant evils and warning of the impending doom. We shall study this lesson on the story of Jeremiah under four headings: (1) A Life Motivated by God (Jer. 1:6-10); (2) A Life Persecuted by Men (Jer. 26:8-11); (3) A Life Emboldened by God (Jer. 26:12-15); (4) A Life Vindicated before Men (Jer. 26:16-19).

I. A LIFE MOTIVATED BY GOD

In the thirteenth year of the reign of Josiah, God called Jeremiah to his life work. There is nothing especially unusual about this particular call, because God has called and still is calling men to follow Him in service. The Great Commission is for all Christians to go into the remotest parts of the globe and preach the Gospel to every creature. But God's call to individuals is far more specific than that. The Lord had said to Abram, "Get thee out of thy country" (Gen. 12:1). Jesus said unto Andrew and Peter, "Follow Me" (Matt. 4:19). However, the answer given by Jeremiah is interesting enough to bear our consideration.

Although God did not reveal to Jeremiah His will for his life until he was a man, yet He had mapped out his program even before he was born. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5). Get the picture: the God of Israel so concerned about His chosen nation that He should choose a man yet unborn to carry a message of repentance to them. Evidently there was not a man living that was willing to fill the job that God had, and so He had to create a man that would submit to the moulding hands of the Potter.

But even here there was to be a disappointment for God (if such be possible). His servant, instead of answering with a quick affirmative, began to cast doubt on the wisdom of God in selecting such an unworthy, incapable man as he. He says, "Ah, Lord God! behold, I cannot speak: for I am a child" (Jer. 1:6). In this, Jeremiah was not at all unlike those of us in the Body age. Did Jesus say to Andrew and Peter, "If everything is propitious, I will make you fishers of men"? Or did He say, "If your case is not too difficult, I will make you fishers of men"? Ah, no; His words were, "Follow Me, and I will MAKE you fishers of men." No matter what our condition happens to be when God calls us, He knows all about it, and is able to make the necessary improvements and changes. Jeremiah failed to see this and let his inferiority complex get the best of him. Although a man in years, he was willing to feign childishness in order to shirk his duty of being a prophet.

A sad picture indeed if we had to leave the story here. But God was patient with His servant, and further

entreated him, "Say not, I am a child.... Be not afraid of their faces: for I am with thee to deliver thee" (Jer. 1:7-8). This time Jeremiah saw his mistake and the entire fifty-two chapters of the book bearing his name are a monument to his change of attitude and willingness to go all the way with his Lord. From this memorable day on, the prophet was motivated by a power not his own, and though he sorrowed and even was despondent, yet he never turned from his duty.

Once it was a Moses (Exod. 4:10-14), then a Gideon (Judges 6:14-15), then an Isaiah (Isa. 6:5), and now a Jeremiah, who uttered a plaint of his own unfitness. In many a character of the Bible, we see a timid man made courageous, a shy man made bold, a weak man made strong. Natural liabilities can be transformed and made into spiritual abilities. When God calls, He enables.

II. A LIFE PERSECUTED BY MAN

Upon first thought, it would appear that Christians would receive their persecutions from unbelievers because they naturally would not be in sympathy with the work of the Lord. History bears this out, but also the opposite. More real persecution has come from those inside, i.e., the ungodly Christians. Furthermore, antagonism from those who are one of us in the Body hurts more than that from unbelievers. It was so with our prophet. He did what the Lord told him to do, warned the people that unless they turned from their evil ways, they would be devoured by the sword of the enemy. And in return for it, he received arrest, insults, accusation of being a false prophet, and death recommended for him as provided in the Mosaic law for his supposed crime. "Then spake the priests and the prophets unto the princes and unto all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears" (Jer. 26:11). It was the religious leaders of the day, the priests, that made the charges against him. But should we be surprised? Did not the Pharisees, scribes, and Sadducees oppose our Lord when He was here on earth? Did they not accuse Him of casting out demons in the name of the Devil (Matt. 12:24)? Who is it that persecutes the godly Christians in our churches today? Is it not the wolves in sheep's clothing? Jude 4, "These are certain men crept in unawares." Those who hold offices, and in many cases the pastorship of the church, denying the deity, virgin birth, second coming, verbal inspiration, and blood atonement, are the enemies of God's people. But God be praised, it is a privilege to face these emissaries of Satan as Jeremiah of old, willing even to be martyred.

III. A LIFE EMBOLDENED BY GOD

As Jeremiah faced these, who should have been on their faces before God instead of accusing him of false charges, he was strengthened with strength in the inner man. He was given the courage of a Savonarola, a Stephen, or a John the Baptist. He dared to say with Luther, "Here I take my stand. I cannot do otherwise. So help me, God, Amen" (Luther's words at the Diet of Worms). He did that which young Timothy was later to be exhorted to do, "Thou therefore, my son, be strong in the grace that is in Christ Jesus.... Thou therefore endure hardness as a good soldier of Jesus Christ" (II Tim. 2:1, 3).

Listen to his answer, "The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent Him of the evil that He hath pronounced against you. As for me, behold, I am in your hand: do with me as seemeth good and meet unto you" (Jer. 26:12-14). A glance at the first part of the twenty-sixth chapter will prove that Jeremiah's message after the indictment was exactly the same as before. His message had not been trimmed even a little. Recant? The word was not in his vocabulary. Had not the Lord assured him, at the time of his divine call, of strength from above? Had not the Lord put the very words in his mouth, so that the religious leaders were opposing God rather than the prophet? "Whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord" (Jer. 1:7-8).

Again and again as we study further in the book in the thirty-seventh and thirty-eighth chapters, we see this man of God, perhaps small of stature, standing out against the princes, judges, kings, prophets, and priests. He didn't fight because he liked to, he fought because he had orders from above. He didn't have the fire, stamina, and courage that youth gives to a man, but he had all three of these virtues even though an aged man. In Jeremiah 38:11-13, we see how tenderly the prophet was taken from the terrible dungeon. Soft rags were placed under his arms so that the ropes would not bruise him as they raised him up. We assume that it was their respect for his age which made them so considerate. But even though he was twice thrown in the dungeon (Jer. 37:16 and 38:6), he still refused to bow to ecclesiastical or governmental tyranny. His words were the same to one and all. "But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears" (Jer. 26:15).

Jeremiah, like Polycarp and Cyprian, neither courted nor shunned martyrdom; he was as incapable of bravado as he was of fear. He was too intent upon serving his country and glorifying God, too possessed with his mission and his message, to fall a prey to the self-consciousness which betrays men, sometimes even martyrs, into theatrical ostentation. He was a bold "contender for the faith."

IV. A LIFE VINDICATED BEFORE MEN

Frequently God does let a life that has been assailed by enemies vindicate its claims and testimony. It was so with Jeremiah. God let his prophecies come true before his death (Jer. 31:1) and his enemies had to admit that the prophet was right. Furthermore, he was accused of being an imposter and a hypocrite, but his unflinching stand for his convictions convinced many of his integrity. Of course, we realize that some of the skeptics remained unconvinced even in the face of the facts.

"Then said the princes and all the people unto the priests and to the prophets, This man is not worthy to die: for he hath spoken to us in the name of the Lord our God" (Jer. 26:16). Acquitted. We further see the protection given Jeremiah in verse twenty-four: "Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death." Even old, weak Zedekiah gave him protection (Jer. 38:16). He had a champion in the Ethiopian, Ebed-melech. This dark-skinned eunuch pleaded his case before the king and got his punishment greatly reduced (Jer. 38:8-9). And last of all was the kindness accorded the prophet at the hands of the king of Babylon after the capture of Jerusalem (Jer. 39:12). God had made a promise to Jeremiah and He keeps His promises. "I am with thee to deliver thee" (Jer. 1:8).

We are making a special subscription offer during the month of August. Turn to page 236 for particulars.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Sundar Singh, of India, at fifteen confessed Christ before his family. They stormed, argued, cajoled, and threatened, but could not move him, so cast him forth, but poisoned his last meal, so that for weeks he hung between life and death, but finally recovered and was baptized. His mother had always hoped he would be a "sadhu," a man devoted to poverty and self-denial. Now he could not be a sikh sadhu, but sold all he had, and barefoot, clad in the sadhu's yellow robe, and with naught but a New Testament, started out into the world. He preached the Good News all over North India, even in his own village of Rampur. Often the first welcome changed to anger when they found he was a Christian, and he was driven forth with blows and forced to sleep in some cave or the open jungle.

After three years he determined to visit Tibet, the great closed land beyond the Himalayas. A Tibetan interpreter accompanied him. At the first village they brought him to the lama (priest) who entertained him, but when Sundar declared his message, the lama's face changed, and he earnestly warned the young man that to persist in his course would mean death. But Sundar persisted, and went among the villages. At the town of Kasar he was arrested for entering the country and preaching his religion. He was tried before the head lama and sentenced to death. Of the two forms of capital punishment in Tibet, one is to sew the victim up in a wet yak-skin, which, shrinking in the sun, crushes him to death; and the other, to throw him down a dry well. The latter was Sundar's punishment.

He was thrown naked into a well, finding himself upon a mass of putrefying flesh and bones, the remains of former victims. For three days and two nights he lingered, almost longing to die, so awful was the experience. Suddenly, in the third night, he heard the top of the well being moved, and a rope was let down. A voice told him to seize it, and he was drawn slowly out. When the fresh air had revived him, he could not see his rescuer. He returned to the city and was soon preaching as before. The people brought him before the lama, whose astonishment knew no bounds when he found the key to the well still on his own girdle. No doubt remained in the lama's mind that the prisoner had been miraculously delivered. He ordered him to depart at once, before some terrible calamity should come on them from so great a God. When the snow covered the passes, Sundar Singh would return to India, but visited Tibet from year to year until his reported death.

—"The Christian Herald"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. To what work did the Lord call Jeremiah? (Jer. 1:5; 26:12)
2. What did Jeremiah prophesy? (Jer. 26:9; 37:7-10; 38:1-3, 17-23)
3. Where did Jeremiah get his authority for proclaiming this message of coming judgment? (Jer. 1:7, 9, 11, 13, 14-17; 26:8, 15; 37:6-7)
4. Why was God bringing judgment upon Jerusalem? (Jer. 1:16)
5. Was Jeremiah's prophecy fulfilled? (Jer. 38:28).
6. Did Jeremiah meet with persecution in the proclamation of God's message? (Jer. 26:8-11; 37:15, 20-21; 38:4-6)
7. Did Jeremiah remain faithful to God's message in the face of terrific persecution? (Jer. 26:8, 12-14)
8. What was the secret of Jeremiah's strength in the midst of persecution? (Jer. 1:8, 19)
9. What is the prerequisite to a joyous Christian life? (Isa. 1:19-20; Jer. 38:20)
10. How are we to meet the testings of life? (Rom. 12:12; 1 Cor. 15:58; 1 Thess. 5:16-18; Jas. 1:2)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Jeremiah was a man who loved the Lord, and who obeyed His commands, even though what he spoke was not what the people wanted. The Lord has a message for us in this, for He wants us to obey Him in all that we do, no matter what people say. The Golden Text for our lesson is one that every boy and girl should memorize. "To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak" (Jer. 1:7). And Jeremiah did what the Lord commanded him to do.

When we obey the commands of the Lord, we always find blessing in them. But it is when we refuse to listen to what He would have us do that we miss the blessings God has in store for us. No matter who it is, whether poor man, rich man, or one whose knowledge is great or

small, they all need the Saviour, and need to see that His ways are best. The reason so many people rebel against God's command is because they are afraid that God's plan will be different from theirs, and they are not willing to listen.

When Jeremiah spoke to the people, he spoke to every one. He told them just what God had spoken to him. He did not add anything to the command, neither did he leave out part of the command. Although the people questioned what was said to them, and wanted to kill Jeremiah, God was with him, and watched over him. If the Saviour wants you to tell someone of Jesus and His love, you tell it, even though they may laugh at you, or say they do not wish to hear it. When you obey the Lord in giving forth His Word, He will bless you and watch over you. And those who hear the Word gladly will be blessed, too. Let us each and every one speak to someone about the Saviour. Do not let an opportunity go by.

Yours in the blessing of service,
Aunt Anna

Fourth Quarter, Lesson 3

Sunday, October 20, 1935

THE MESSAGE OF JEREMIAH

Lesson Text: Jeremiah 7:1-23
Devotional Reading: Psalm 96:7-13

Golden Text:

"Hearken unto My voice, and I will be your God, and ye shall be My people" (Jer. 7:13).

Last Sunday we studied in detail the highspots of Jeremiah's life, but not specifically the message that he brought to the nation of Israel. The entire lesson for today could be summed up into one word, OBEDIENCE. In connection with this thought, we wish to begin with the correct premise. We are sure that there will be some who, in expounding this lesson, will put salvation on the basis of obedience, or in other words, just plain works. This is very unfortunate. God's words were addressed to the nation of Judah (Jer. 7:2), and Judah, a part of Israel, as a nation is a saved people. "Return thou backsliding Israel," (Jer. 3:12) was God's appeal to His people. Only the saved can backslide. The word "return" denotes not only the saved condition of Israel but also her former position of nearness to God in fellowship. In all this we must not fail to see that while the nation is saved, the individuals in it who are saved are not in that condition because they belong to the nation, but by an individual transaction in each case. The transaction was to take the coming Messiah by faith. In our lesson God is dealing with a backslidden people and His demands are based on that premise. We will study (1) The Source of the Message (Jer. 7:1-2); (2) The Purpose of the Message (Jer. 7:3-11); (3) The Warning of the Message (Jer. 7:12-20); (4) The Heart of the Message (Jer. 7:21-23).

I. THE SOURCE OF THE MESSAGE

Those who call themselves preachers, teachers, and evangelists should take special heed to see that they proclaim the Word of the Lord. Many are prone to add their own ideas and opinions which often are not supported by the Scripture. Such have but one job, that is to preach God's Word.

"The Word that came to Jeremiah from the Lord . . . hear the Word of the Lord, all ye of Judah" (Jer. 7:1-2). The Word, "which is sharper than any two-edged sword" (Heb. 4:12), was Jeremiah's sole tool and weapon. However, with this equipment, he was not afraid to face anyone. An interesting simile is used in the twenty-third chapter of Jeremiah. "Is not My Word like a fire? saith the Lord; and like a hammer that breaketh the rock to pieces?" (vs. 29). The rocks represent the hard hearts of men and the hammer of the Lord breaks them to pieces. It was this hammer that fortified the prophet and made him unafraid of man, angel, or demon.

II. THE PURPOSE OF THE MESSAGE

The purpose of the Lord as expressed in His words through Jeremiah was that Judah might amend her ways and doings. "Thus saith the Lord of hosts, the God of

Israel, amend your ways and your doings, and I will cause you to dwell in this place" (Jer. 7:3). The God of Israel was not One Who would cast off His children without seeking to get them to return. He does not gloat over the weak condition of mankind. He is willing to "leave the ninety and nine in the wilderness, and go after that which is lost, until He find it" (Luke 15:4).

The Lord divided the sin of Judah into separate parts. The first was the sins in the ordinary routine of life. That which was visible every day to others (verses 3-7). The second was her abominations in temple worship (verses 8-11). Of the two no doubt God considered the latter the blackest, because of their conscious, intelligent hypocrisy.

In the ordinary things of life, Judah has not kept herself spotless before God and man. She has committed murder, oppressed the strangers, fatherless, and widows, let strife continue unchecked, and most pathetic of all, worshipped the idols of the heathen nations. God also held her responsible for trusting in lying words which labeled other things as the temple of the Lord. In this we see a great parallel to our present day conditions. Many are saying that this or that is pleasing to the Lord, when such declarations are lies. The dance, movie, and tobacco have far more champions than personal evangelism, prayer, or separation. However, the remedy is to heed God's orders in verse 6 of chapter 7, "Neither walk after other gods to your hurt." Anything that comes between our hearts and the Saviour is a god and idol to us. We should be like the Thessalonians, who "turned to God from idols to serve the living and true God" (1 Thess. 1:9).

Look at God's indictment of Judah on the charge of desecrating the temple. "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not: and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations?" (Jer. 7:9-11). Judah has backslidden so far that, in addition to all of these terrible sins that were being committed daily by the people, they were carrying their idol incense burning into God's holy temple, and furthermore, were boldly boasting of their right to do all of these abominations, since they were doing the proper sacrifices. This reminds us of Paul's searching query in the Roman letter. "What then? shall we sin, because we are not under the law, but under grace?" (Rom. 6:15). His logic is clear. Should Christians make license of God's grace and commit sinful deeds? Should they impose upon God Who has forgiven their sins by stacking up more sin to be forgiven? Could anyone be so audacious as to consciously plan to test the limit of God's loving kindness?

Perhaps there are some who would do that, but Paul flashes back the inspired answer, "God forbid." These who thought to justify themselves in the temple, will lose all of their insolence when they stand before the judgment seat of the Lord.

III. THE WARNING OF THE MESSAGE

God, being a God of justice, must punish those who disobey His rules and laws. Laws are made with the supposition that they will be obeyed, and if not, proportionate punishment is meted out. In verse 12, God refers Judah to the destruction of Shiloh, as an example of what will happen to her if she does not repent. "But go ye now unto My place which was in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My people Israel." Shiloh was centrally located in the tribe of Ephraim on the road from Bethel to Shechem, and is now identified under the modern name of Seilun. It was chosen by Joshua, among other places, as the resting-place of the ark and the tabernacle, and was a considerable town in the time of the Judges (Judges 21:12, 19, 21). In consequence of the notable idolatry of Israel (Psalm 78:58), in the last days of Eli, the city was captured by the Philistines and the ark was taken away. From that time on, Shiloh became a place of utter insignificance (I Sam. 4). It is never mentioned after the time of the Judges as a sanctuary of Jehovah. The town was in existence at the time of Jeroboam (I Kings 14:2), though no special value was attached to it by the king as a site for a new national sanctuary. As God had taken away the glory and greatness of this place by the Philistine invasion and the loss of the ark, so did God also, for similar sins and greater ones, destroy the city of Jerusalem, the sanctuary of Judah, whose glory was Jehovah's temple. Indeed, so grievous has the situation here become, that the Lord forbids the prophet to even pray for these people (Jer. 7:16; 14:7-11; 15:1).

We must never get the wrath of man and the wrath or anger of God confused. That of the former is sin, while that of God is holy and merely means judgment. Here is how His anger is manifested, "Behold, Mine anger and My fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched" (Jer. 7:20). Fire represents the presence of God (Ezek. 1:27), and devouring fire indicates God's judgment (Psalm 18:8).

IV. THE HEART OF THE MESSAGE

As stated before, the heart of the message for today is OBEDIENCE. This divine standard is not for unbelievers but for believers. The special evil committed by Judah was in putting sacrifices ahead of obedience. Verses 21 and 22 have been somewhat misunderstood, but the Moffat translation throws light on their interpretation. This is what the Lord of hosts, the God of Israel, says: "You can add your burnt-offerings to your other sacrifices, and eat the flesh yourselves! When I brought your fathers from the land of Egypt, I said nothing to them, I gave them no orders, about burnt-offerings or sacrifices." This is quite true when we realize that the first orders that were given were oral (Exodus 20:1-17), and did not lay down any orders about the temple sacrifices. Later of course, the tabernacle was erected in the wilderness and full instructions given about the offerings. Exodus 15:26 gives the gist of God's initial instructions: "If thou wilt diligently hearken to the voice of the Lord thy God . . . I will put none of these diseases upon thee." God is saying that His first words were concerning obedience and that obedience still holds first place in His mind.

This completely harmonizes with the incident of Saul in I Samuel fifteen. Saul in battle had not hearkened unto the voice of the Lord through the prophet Samuel which had commanded him to destroy everything that had life, but had spared the choicest of the stock. When faced with Samuel's interrogation about his incomplete obedience, he quickly replied that the animals were for the purpose of sacrifice (I Sam. 15:15). Then the convicting answer smote Saul, "To obey is better than sacrifice" (I Sam. 15:22). This is the heart of God's message through His prophet Jeremiah to the people of Judah. Sacrifices have their place, but obedience comes first.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

When M. Monod and I attended the University at Geneva, there was a professor of divinity who confined himself to lecturing on the immortality of the soul, the existence of God, and similar topics. As to the Trinity, he did not believe it. Instead of the Bible, he gave us quotations from Seneca and Plato. St. Seneca and St. Plato were the two saints whose writings he held up to admiration. But the Lord sent one of His servants to Geneva; and I well remember the visit of Robert Haldane. I heard of him first as an English or Scotch gentleman who spoke much about the Bible, which seemed a very strange thing to me and to the other students, to whom it was a shut book. I afterward met Mr. Haldane at a private house along with some other friends, and heard him read from an English Bible a chapter from Romans, about the natural corruption of man—a doctrine of which I had never heard before; in fact, I was quite astonished to hear about men being corrupt by nature. I remember saying to Mr. Haldane, "Now I see that doctrine in the Bible." "Yes," he replied, "but do you see it in your heart?" That was a simple question; it came home to my conscience; it was the sword of the Spirit; and from that time I saw that my heart was corrupt, and knew from the Word of God that I could be saved by grace alone, through faith in the Lord Jesus Christ.

—Dr. Merle D'Aubigne

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What was the purpose of Jeremiah's message? (Jer. 7:3, 5-7)
2. How does God regard idolatry? (Deut. 16:22; 17:2-5; 27:15; Jer. 7:9-10, 18-20)
3. Are we saved by "amending our ways and our doings"? (Eph. 2:8-9; Tit. 3:5)
4. How does God deal with those who are backslidden and drifted from Him? (Isa. 44:22; 54:7-8; Luke 15:3-7, 11-24; I John 1:9)
5. When we backslide, do we lose our salvation? (John 6:37; 10:28; Rom. 8:38-39; II Tim. 2:13)
6. Does the fact that we are eternally secure give us license to sin? (Rom. 6:1-2, 15)
7. Since we are warned against trusting in "lying words that cannot profit," where will we find the words that are true and profitable? (Ps. 119:160; II Tim. 3:16-17)
8. Does God seek for fellowship with believers? (Gen. 5:24; 18:33; Exod. 33:11; Jer. 7:13; John 4:23)
9. What does God desire above sacrifices? (Deut. 10:26-27; I Sam. 15:22; Jer. 7:21-23)
10. Whom are we to worship and serve? (Deut. 6:13; 10:12; Jer. 7:23; I Thess. 1:9)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

When Jeremiah spoke to the people of the things of God, he did not speak his own words, but the words which God had spoken to him. What Jeremiah spoke was what God would have spoken to the people if He had been there in person.

The Lord had great blessing in store for Israel if they would only listen to Jeremiah's words, but they refused and lost the blessings that God had planned for them to receive. Instead of putting their trust in what God spoke to them, they listened to what man had to say. Man's word can never profit anyone unless the words which he speaks are words from the Lord. The world with all of its glitter calls to each one of us, but there is no heart-peace in all that it has to offer. The only way your heart and mine can be at peace is when Jesus comes to dwell



in us, and brings that peace to us. Put your trust in Him, and there will be peace. Put your trust in man's way, or the world's way, and you can never be satisfied. The Lord alone can meet your need and mine.

The Lord Jesus our Saviour has shown His great love for us at Calvary, but He also shows His love for us from day to day. We need encouragement, and He is

there to comfort and cheer our hearts; we need to know the way in which we should walk, and He is there to guide us step by step. With every need in our lives, we have Him at our side to help us along the way. What a wonderful Saviour is Jesus!

Yours in His love,
Aunt Anna

Fourth Quarter, Lesson 4

Sunday, October 27, 1935

BELSHAZZAR'S FEAST

Lesson Text: Dan. 5:17-28
Devotional Reading: Psalm 1

Golden Text:

"Wine is a mocker, strong drink a brawler: and who-soever erreth thereby is not wise" (Prov. 20:1).

Today's lesson deals with the feast of Belshazzar. The chapter, Daniel the fifth, which gives this account is sometimes called, "The Fall of Babylon." Note that in the second verse, Belshazzar is referred to as the son of Nebuchadnezzar, and Nebuchadnezzar is referred to as the father of Belshazzar. This is the common usage of Scripture. Belshazzar was in reality the grandson of Nebuchadnezzar, but the ordinary expression, "father and son," is used of the different generations, so that David is referred to as the son of Abraham, and rightly so. Jesus Christ is referred to as the son of David, although there were a number of generations in between. And so Belshazzar, although a grandson of Nebuchadnezzar, is referred to as his son.

The very first verse indicates that this particular day was the day of great feasting, and the place of all this feasting was in the ancient city of Babylon. This ancient city was a remarkable city in many ways. It was remarkable for its great size. It was built in the form of a square, surrounded by gigantic walls for defense against the enemy. These walls were sixty miles in circumference, consequently fifteen miles on each side of the city. The walls were eighty-seven feet thick at the top. Three chariots drawn by four horses each could go abreast easily. Eighty-seven feet thick at the top, and spreading toward the bottom so as to be strong. They were about three hundred and fifty feet high. There were one hundred great gates in the walls, twenty-five on each side. Babylon was a very beautifully arranged city. There were twenty-five boulevards running in one direction, and twenty-five thoroughfares at right angles, connecting the one hundred different gates. These gates were made of brass, designed to keep out the enemy. The law of ancient Babylon required that the twenty-five gate on each side should be closed as the sun was setting every night. The city was well supplied with water, as the river Euphrates ran through the center of the city. In the elaborate construction of this great city, the waters of the river Euphrates had been turned aside into huge reservoirs built in the mountains about the city of Babylon, thus leaving the bed of the river dry. To get some idea of the size and splendor of some of the great palaces within the walls of the city, the archaeologists have uncovered foundations which prove to us that one of the palaces was three and one-half miles in compass. The second, a little larger than the first one, stood in grounds which were seven and one-half miles in compass. In addition to this, there were the great hanging gardens of Babylon. One of the earlier kings of this city had literally moved the mountains to Babylon to comfort his broken-hearted queen who was pining her life away for her mountainous country. Upon this artificial mountain were planted all of the flowers, tropical and semi-tropical, that grew in that part of the world. So great were these gardens, that they are regarded as one of the seven wonders of the world.

Now for the feast itself. The king, Nabonidus, Belshazzar's father, had taken a goodly portion of the army away foraging and attacking neighboring countries, seeking to increase his dominion and to bring home hostages

and wealth. Belshazzar, his son, vice-regent, reigned as king in his stead. The great pagan feast day is at hand. Authorities think, although it is not known for sure, that this was an annual feast day. It appears that it was a feast day which was regularly understood to be a time for great celebration, a mighty festival occurring but once every year, a time of special revelry. Night comes on—night that is to be given over to feasting, to the pleasures of the carnival. The street is all aglow when the sun is setting in the west. The soldiers remain to close the gates along the outside of the city wall, so that the sixty miles of walls are properly closed. Feasts are taking place all over the city. Belshazzar, seated in the great banquet hall, is using every possible method of good entertaining, for mark you, the idea that the host must be a good entertainer is not peculiar to the age in which we live. It has always been the duty of a host to entertain his company in the most unique and different fashion imaginable. And remember that he had a thousand of his lords to entertain that night. And oh how it appealed to his pride when he thought of it. He would have a new way to put a new thrill into the hearts of these heathen worshippers. He remembered down in the palace there were certain beautiful vessels; vessels of solid gold. What were they? They were vessels that had been made at the command of the Lord God Jehovah Himself, and had been placed within the temple of Solomon, holy vessels used in the temple to worship the one and only true God. But they had been seized when God allowed punishment to fall on Israel because of her idolatry. These beautiful vessels had been taken from the temple of Jerusalem and brought by his grandfather Nebuchadnezzar back to Babylon. They were down yonder in the midst of Babylon's treasure. Belshazzar's mind, reeling under drink remembers that here is a way to especially show his honor to his own god and to dishonor the God of heaven. He sends for the vessels. They are brought. A great number of them are spread along the tables of his feast and filled to the brim with liquor. He drinks a health to the heathen gods of Babylon in the sacred vessels of the one God, and we arrive at the scene for today's lesson. We shall study this lesson from three angles: (1) The Handwriting on the Wall (Dan. 5:5-16); (2) The Handwriting Interpreted (Dan. 5:17-29); (3) The Handwriting Fulfilled (Dan. 5:30-31).

I. THE HANDWRITING ON THE WALL

As Belshazzar commits this blasphemy, the eyes of his wives, his concubines, and the thousand lords who are his guests are turned toward him with admiration for his brazen bravery. Their very hearts begin to quake within them, for Belshazzar, flushed with the victory of having thrilled his guests as they had never been thrilled before, has let his cup fall clattering to the table. He is changing before their eyes. His eyes are bulging from his head as one whose very being is terrorized. They are fastened upon a wall opposite him. As he gazes, every eye turns from him and every eye is riveted upon the handwriting on the wall. No man knows the meaning of it. Mysteriously it has happened. They know not how those letters came there. Daniel 5:5 says, "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." Nothing else. Just part of the hand. Who wouldn't be

terrorized? Every heart beat with horror and uncertainty as they gazed on it. Belshazzar himself cries for the soothsayers and necromancers and those who are able to define the meaning of that which is beyond the ken of natural man. And they come in. None can give the meaning. None can tell. There they stand, the poor ignorant astrologers trying to give the meaning of the things of God. The devil cannot interpret heaven's truth to the souls of men. Why has this thing happened at this time? Ah, the answer is because "they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone" (Dan. 5:5). Then notice verse five: "In the same hour." God does not always wait to punish men for their sin. Sometimes He does it in the same hour that the sin is committed.

Where did this hand come from? Verse 24 of Daniel 5 tells us that it came from God. "Then was the part of the hand sent from Him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN." "Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof" (Dan. 5:8). And so king Belshazzar was greatly troubled, but the queen, who without any doubt was his mother, reminded him that there was a Jew in captivity who many years before had interpreted the Tree Vision for Nebuchadnezzar (Dan. 4:19-27). His wisdom was so great that Nebuchadnezzar made him master of magicians, astrologers, Chaldeans, and soothsayers (vs. 11). This Jew was Daniel. The king being greatly troubled immediately sent for him. Get the picture. Only an hour before this heathen king had been blaspheming the God of Israel, and now he sends for one who knows that God.

II. THE HANDWRITING INTERPRETED

The desperate king makes elaborate overtures to this man of God if he will but interpret the handwriting on the wall. In verse 16, he promises to clothe Daniel with scarlet and to give him a chain of gold and to make him third ruler in the kingdom. The enemies of the Word of God have tried to discredit this statement about the third ruler in the kingdom, arguing that since Belshazzar was the king, that it was only logical that he should give Daniel the position of the second ruler of the kingdom. But this does not bother us one whit. An inscription has been found in the ruins of a temple at Mugheir giving an account of the restoration of the temple of sin, the moon god by Nebonada which contains these words, "As for me, Nebonidus, king of Babylon from sin against thy great divinity, save me, and a life of remote days give as a gift and as for Belshazzar the elder son, the offspring of my heart, let him be satisfied with fulness of life." It is as clear as a bell. Nebonidus was the king, and in his absence his eldest son Belshazzar was the viceroy, or second in the kingdom, and so all he had to offer Daniel was the third place. Thus Daniel 5:16 is completely vindicated.

Daniel spurns all of these rewards (vs. 17), and proceeds to give the king a lecture that would take the pride out of any conceited man. He begins by reminiscing. Some have said that Belshazzar did not know much about his grandfather, Nebuchadnezzar. But verse 22 says that Belshazzar "knew all this," referring to his grandfather's pride and sinfulness. Daniel reminds him that his grandfather's heart was lifted up and his mind hardened in pride, and that because of this, God had deposed him from his kingly throne and had taken his glory away from him. Before pride entered in, God had been with him so that his power was very, very great (vss. 18-19). But pride had been the cause of his downfall. He closes his lecture by saying, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this" (vs. 22). And then he interprets the writing, beginning at verse 26, "This is the interpretation of the thing: MENE: God hath numbered thy kingdom, and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided and given to the Medes and Persians" (vss. 26-28). Belshazzar's fate is to be the same as that of his grandfather. A sad enough contemplation indeed that Belshazzar was to lose his kingdom, but far more regretful than that, he was weighed

in the balances and was found wanting. He had intelligently and consciously transgressed against the warnings of his own conscience. He not only had failed to worship the God of heaven, but he had bowed to the gods of gold, and silver, and brass. He had given himself to the devil.

III. THE HANDWRITING FULFILLED

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about three score and two years old" (vss. 30-31). We are given no time element, but we see from the Scriptures that Daniel's prophecy was fulfilled that very night. In connection with this fulfilment we wish to turn to three different prophecies which are extremely interesting.

The first prophecy tells us that Media is going to overthrow Babylon, "A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease" (Isa. 21:2). Verse 31 of Daniel 5 shows a perfect fulfilment of this prophecy.

Second, Babylon is going to fall suddenly. Isaiah 47: 11 "Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know." There is no question about the suddenness with which Babylon was overthrown. Most of the army was away with king Nebonidus and what few were left in the city were enjoying the feast with the viceroy, Belshazzar, and only a few guards left at the gate. But was Babylon overthrown through the avenue of the gate? We shall see in a moment.

Third, Babylon shall fall by means of her great waterway, the Euphrates. Jeremiah 51:36 "Therefore thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry." According to Xenophon in his "Cyropaedia," written in 370 B.C., the city was taken by means of temporarily diverting the water of the river Euphrates so as to form an easy entrance to the city. Why climb over the three hundred and fifty foot wall, or even take the trouble to go through the gates when they could easily go under them on the dry bed of the diverted river. This is what the armies of Cyrus and Darius did. They used the old reservoirs up in the mountains to again divert the water of the river. The very thing that had brought about Babylon's glory also brought about her downfall. These Syrians and Medians quickly dispensed with the few guards along the river bank and bridges and as Xenophon tells us, rushed to the palace where Belshazzar was having his great feast and met him at the head of the stairs, unguarded, and quickly took his life. So the city fell. The nation of Babylon was found wanting at the very hour when the test was made and the Scripture's prophecies were found to be absolutely true.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Jung-Stilling, a scientist and noted evangelical Christian of Germany, recounts an incident, also referred to by the academician Laharpe and others, of a dinner given by the Duc de Choiseul to a number of courtiers, statesmen, savants, and society ladies in 1788 in Paris. The Duke and many of his guests were freethinkers, and when the wine began to work they broke out in blasphemous utterances, dwelling on the revolutionary changes in men's minds with the passing of "superstition." Among those present was Jacques Cazotte, an author of learning and piety. He listened a little and then broke out:

"Gentlemen, enjoy yourselves! You will all be witnesses of that great revolution that you so earnestly desire." Then he began to particularize their coming fates. One of them would die of poison that he always bore around to escape the executioner, on the pavement of an underground dungeon. Another would open his veins with twenty-two cuts of his razor. After Cazotte had assured four other gentlemen that they would meet

death on the scaffold, he was asked, "Will we then be subdued by Turks and Tartars?" "Nothing less," replied Cazotte. "I have already told you that you will be under the rule of philosophy and reason. Those who treat you thus will be philosophers, and in all France there will be no temple save the temple of reason." When asked when this would occur, he replied, "Within six years."

The freethinker Laharpe replied, "These are miracles. Do you say nothing concerning me?" "With you," replied Cazotte, "a miracle will happen quite as extraordinary. You will become a Christian." All laughed, and the Duchess of Gramont suggested that the ladies at least would escape. "That you are ladies," Cazotte replied, "will not help you in the least. You, madame Duchess, and many other ladies with you, will be carried to the scaffold on tumbrels with hands bound."

Laharpe recounts that every one of the guests died in the precise manner predicted, including Cazotte's prediction concerning his own end. He often prophesied of the great cataclysm coming over France.

—"Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What caused Belshazzar's downfall? (Prov. 11:2; 16:18; Dan. 5:22-23; I Tim. 3:6)
2. Whom did Belshazzar worship? (Dan. 5:4, 23)
3. In what way did Belshazzar show honor to his god and dishonor the God of heaven? (Dan. 5:3-4, 23)
4. Who alone could interpret the handwriting on the wall? (Dan. 5:26-28)
5. What did the handwriting on the wall predict? (Dan. 5:26-28)
6. Did the prediction come to pass? (Dan. 5:31)
7. What means did the Medians use to get into the walled city of Babylon? (Jer. 51:36-37)
8. What sin in the lives of believers does God especially hate? (Prov. 6:16-17; 16:5; 21:4; Jas. 4:6)
9. Are the pleasures of sin enduring pleasures? (Eccles. 2:1-11; Dan. 5:4-6; Heb. 11:25)
10. To whom should we turn for wisdom, guidance, and help in every time of need? (Ps. 25:15; 46:1; Phil. 4:6-7; Heb. 4:12; 13:5-6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Have you ever heard the story of Belshazzar, and how he lived such a wicked life? If you remember the story of Daniel, you will recall that Daniel was the man God used to show Belshazzar how wicked he was.

God's people, who sought to do what God wanted them to do, had been treated cruelly by those who hated God. All of the temple worship was stopped by Belshazzar, and the golden vessels which belonged to the house of God were stolen by this wicked man. Belshazzar decided to give a great feast, and use the vessels to serve his guests with wine. God never planned that this should be done with the vessels of the temple. Belshazzar was in the midst of the feast, and when all of the guests were drinking wine from the temple vessels, Belshazzar looked at the wall and saw a hand writing a message on the wall. Daniel was sent for, to tell what the writing on the wall meant, and when Daniel gave the message, it was a message of judgment upon Belshazzar because of his sin. It said that he was found guilty before God, even though he was in high standing with man.

Sooner or later every man shall have to be judged as was Belshazzar. Unless Jesus is your Saviour, you too will be found wanting. If Belshazzar had turned to the Saviour when he was told the meaning of the writing on the wall, he would have found mercy with God. But even though Belshazzar heard the message of Daniel, he was not willing to turn from his own ways, and that very night he was killed.

With Jesus as our Saviour, we are saved from death, for through His death we receive everlasting life. You may think Belshazzar was foolish in not accepting God's message through Daniel, but people today are just as foolish when they refuse to accept the Saviour, when God has promised eternal life through Him. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Do not put off your decision for Jesus. He gives you the opportunity now, and wants you to heed His call. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Yours in the Saviour's love,

Aunt Anna

GOSPEL SONGS AND THEIR MINISTRY

(Continued from page 208)

winning the lost to Christ is to advertise the fact that he has deliberately blinded himself to historical evidence. Who can number the decisions made for Christ by the singing of, "Just as I am, without one plea"? Or take the gospel song just referred to, jeeringly dubbed "the vulgar type" by the enemies of gospel song, "Tell Mother I'll Be There." Charles M. Alexander testified he saw as many as one hundred and fifty men (hardened sinners, including railroad men) rise and confess Christ during the singing of this simple song. The list of soul-winning songs that have actually been used of God to bring men and women to decision for Christ might be increased indefinitely. We suggest that those interested in securing further information along this line read such books as "My life and the Story of the Gospel Hymns," by Sankey; "Charles M. Alexander—A Romance of Song and Soul-Winning," by his wife. It is surprising, and refreshing as well, to learn how the Lord has used the ministry of these simple gospel melodies.

And now what can be said about the gospel song as an instrumentality for the edification of the believer in Christ?

The names of Fanny Crosby, Frances Ridley Havergal, Ada R. Habershon, P. P. Bliss, George C. Stebbins, Robert Lowry, and W. H. Doane stand out especially in our minds as leaders in the gospel song movement and particularly representative of the devotional and consecrational type of

composition. This list could be greatly increased by adding to it the many other gospel song writers of years gone by as well as our modern composers of gospel songs. The books referred to above furnish equally as good material for our information regarding the use of Christian life songs as those used for salvation. Three books by Charles H. Gabriel might well be added to the list already suggested: "Church Music of Yesterday, Today and Tomorrow," "Gospel Songs and Their Writers," and "The Singers and Their Songs" (Published by the Rodeheaver Co., Chicago).

Fanny Crosby's song, "Blessed Assurance," never fails to strengthen the Christian's confidence in the eternal security of the believer in Christ. It is a ringing testimony of praise to a great scriptural truth. The beautiful tune was supplied by Mrs. Joseph F. Knapp.

"I Will Sing of My Redeemer," by Bliss-McGranahan, is an inspiring challenge to praise and worship, whether used in evangelistic meetings or for the opening number of a church worship service.

Who can estimate the number of Christians who have been brought into a closer relationship to the Lord by the singing of "I Am Thine, O Lord—Draw Me Nearer," by Doane-Crosby?

Consider the blessing that has come from the use of two of our later gospel songs, "The Old Rugged Cross," by Bennard, and "God Will Take Care of You," by Martin. Would any church standing for the truth of God

desire to do away with the singing of these two precious gospel songs simply because they do not qualify from the standpoint of our classical musicians? Even the most exacting music critics must respect the place such songs have won for themselves.

We must ever remember as Christians that church music, in order to be successful, must have an objective. That objective is twofold: the winning of lost souls to Christ, and the edification of believers. Since the gospel songs so marvelously contribute toward these two goals, they will ever claim their rightful place in the worship of God's people.

THE DAYS OF YOUTH

(Continued from page 223)

"Happiness! I haven't been happy for so long that I have begun to wonder if there is any of it left in this old world."

"There is joy and peace and happiness for you in Christ Jesus, if you want it, and Him," said Mr. Grover.

"How do you get this happiness, my friend?"

"By making this One, the Creator of the universe, the Son of God, yours," said Mr. Grover, as he lifted up a silent prayer for the salvation of this man's soul. "On the cross of Calvary Jesus of Nazareth died for your sins and for mine. He paid the debt which we owed. Our account has been settled in heaven for all eternity, if we will but accept the Substitute for our sins. We could never settle the debt, for we are weak and sinful. He was willing to give Himself for us, pay the debt, and now all we have to do is to accept the sacrifice He has made, in other words, take Him, receive Him, as our personal Saviour."

"You talk of the Saviour so naturally. It is so new to me. I have heard His name used in oaths, but never have I heard Him talked of as you do."

Mrs. Grover was feeling much better and she had motioned for Helen to walk with her. They were strolling slowly down the road and the words of a song they were softly singing floated back to the two men talking.

Unknown waves before me roll,
Hiding rock and treach'rous shoal;
Chart and compass come from Thee,
Jesus, Saviour, pilot me!

"You know, Mr. Grover, such faith as that draws me to your Saviour. All of you have been mighty near death, and for you to talk to me about my soul before you are even able to stand up, or before you see if your car is ruined has been the biggest lesson to me I have ever had. If that is what the Lord does for a man, then I want this Saviour of yours for mine also, and I do take Him by faith as mine, just now." He bowed his head and Mr. Grover saw that tears were rolling down his cheeks.

"Praise the Lord, my friend, and now my brother in Christ Jesus. Today you have been born again. You are now in the family of God, a child of the King."

"But is it as simple as that? Don't I have to do anything else to be saved?"

"No, not one thing. John 1:12 says, 'As many as received Him, to them gave He the power to become the sons of God, even to them that believe on His Name.' You are saved now and there is no power in earth, heaven, or hell that can take that salvation from you. There may be and are lots of steps in the Christian life which the Lord would have you take, and He will show them to you. But salvation is a free gift from our Saviour."

"Mr. Grover, when you said you wanted to help me, I almost laughed. I didn't see any way that you could help me; but let me say that today in the few minutes you have talked to me you have done more for me than any man ever has, and I do appreciate it more than I can tell. I have never seen you before. I may never see you again. But if what you say is true, and I believe it is, then we will meet in heaven." He rose to his feet, held out his hand and said, "This car is jammed up so badly

that the two of us couldn't get it onto the road. I will drive back to town and have a garage man come with a wrecker for you. I know the man personally that I will send. He is a nice fellow, and will help you out."

"Thank you so much, my friend. I know now why the Lord let us have this accident here in this place. He wanted you to know Him as your Saviour. Goodbye, and thanks again for all your help."

They were alone again, and Helen said, "Oh, mother and daddy, isn't it wonderful to know that Jesus let us lead that man to Him?"

"Yes, Helen. This seems to be, so far, a very eventful trip. Wonder what else is in store for us?"

Soon the wrecker was seen coming down the road, and before long the car was back on the road again, and they were being slowly pulled back to the town they had so recently passed through.

In the garage they found that it wouldn't take long to fix the car, so they could once more be on their way. Mr. and Mrs. Grover were so badly shaken that they all went out to get something to eat while the car was being repaired. The fenders had to be straightened, new glass put in the windows, and some engine repairs made. As they ate, Mr. Grover seemed to be deep in thought. Helen said, "What are you thinking of, daddy?"

With a troubled smile he said, "I was just thinking that the car is going to cost a lot, and I don't know if our money will hold out for the trip, for we didn't count on this, you know."

"But, daddy, think what the Lord did. He made us have that accident so that man could be saved. Don't you suppose He will see that we get enough money to go on and take the rest of the trip?"

"Yes, Helen, I believe He will. Bless your heart, Helen, you are such a comfort to your old daddy."

"You are not old, dad. Is he, mother?"

"No," said mother with a tired smile on her face, for she was still suffering from a bad sprain in her shoulder which she said nothing about.

"Mother, aren't you feeling well?" asked father.

"My shoulder hurts a little is all," said mother, who always minimized her own suffering.

So father insisted that they go to a doctor. When they came back to the garage, mother's arm was strapped tightly to her side, for her shoulder was badly sprained.

Three men were all grease and dirt from working on the car. They stood back as the Grovers entered the garage. "Well, she is all done, mister, and she wasn't hurt much. We did a good job on her, for Mr. Reynolds is a good friend of mine, and he said you were special friends of his," said the garage man surveying his work proudly.

"I am sure it is a good job. How much do I owe you?" asked Mr. Grover, as he pulled out his purse.

"Oh, you don't owe me a thing. Your friend took care of all that."

"What! He paid the bill for me? Why, this is surely unexpected," said Mr. Grover, puzzled.

"Daddy," said Helen, with a twinkle in her brown eyes, "didn't we say we would trust the Lord? And now that He has answered our prayers, why are you so surprised?"

With a laugh Mr. Grover said, "Again you are right, Helen. It is just like the Lord, and now we can go on with our trip."

The garage men stood by, not knowing what to make of this kind of conversation, for the people didn't seem to be embarrassed to talk of the Lord before them.

"Daddy, the Lord has been so good to us here in this place. He has saved us from getting killed in the accident—"

"Believe me, I don't see how you escaped getting killed, the way that car was bunged up," burst in one of the younger mechanics.

"Mother—daddy—couldn't we just have a word of prayer here before we get back into this car? I am not afraid to get in again, but it just seems as though we ought

to thank the Lord for what He has done, and ask Him to guide us on the rest of the trip," said Helen, with a smile at the greasy, dirty man.

Mr. Grover looked at the garage man questioningly and asked, "Would you men mind if we did just stop for a word of prayer before we left?"

"No, we don't mind. Of course, we aren't used to it, but I guess it won't hurt us any."

So there in that old garage, those big sin-hardened mechanics took off their caps and with bowed heads waited for the prayer to begin. Mr. Grover began, "Our Father—" He paused, and it seemed that those two words had ushered them into the very presence of God. The prayer that followed touched the heart of each one present. After his prayer was finished, all glanced up, but Helen said, "Oh, wait a minute. I want to pray too." Again every head was bowed, and her childish voice began, "Lord Jesus, we do thank you for being so good to us. We are so happy for all you have done. I—I—want to ask you to save these men who have fixed our car today. Make them happy too. For we ask it in Jesus' Name. Amen."

The faces of the men all showed deep emotion as they again replaced their caps and stood for a moment looking at rien. The younger one said, "Thank you, sister, I needed that. I am a Christian, but I haven't been living for my Lord, and only this morning my mother pleaded with me to stop some of the things I have been doing, and live a better life. I am going home right now and tell her that I will stop drinking and will change for her and for the Lord." The last they saw of him he was running down the street bearing the news that would make his mother's heart rejoice.

The other two men were deeply moved, and though Mr. Grover pleaded with them to accept the Saviour, they refused. They promised, however, to think it over, and waved a friendly farewell to the group as they started once more on the road to Colorado.

This time Helen's mother sat with her in the back seat so she could have more room for her injured shoulder.

Mr. Grover, alone in the front seat, drove carefully. His heart was full of gratitude for all that had happened that morning. He was happy for the soul that was saved. He rejoiced that the young boy had given up his evil habits. He was thankful for his wife who stood so faithfully by him. His heart warmed in gratitude for Helen and her childlike faith in the Saviour. But more than all, and tears flowed down his cheeks as he realized how much, and above all, far beyond any earthly joy, was he thankful for the Lord Jesus, his Saviour.

As if in keeping with his thoughts, Helen began singing softly,

"All the way my Saviour leads me,
What have I to ask beside?
Can I doubt His tender mercy?
Who through life has been my Guide?"

Then mother joined in and sang with Helen,

"Heavenly peace, divinest comfort,
Here by faith in Him to dwell;
For I know what'er befall me,
Jesus doeth all things well;"

Then father's deep bass helped finish the song,

"For I know what'er befall me,
Jesus doeth all things well."

— — — — —

FUNDAMENTAL FACTS

(Continued from page 215)

in which he must come is the name of Jesus and there is no other way. When man consents to such a full sweeping away of his own importance and his own personality and righteousness as to come bearing his petitions in the name of Jesus, he is learning something of the lowliness which God expects in the believer's prayers. This truth is emphasized again in John 16:23 where the Saviour says,

Whatsoever ye shall ask the Father IN MY NAME, He will give it you.

When our blessed Lord was here upon the earth He gave us a wonderful example of this ingredient in prayer when He cried out to God in the garden of Gethsemane.

Not My will but Thine be done.

The mighty Son of God was willing to step into the place of full humility and lowliness. In another place we are told that the words of Christ to God were

LO, I COME TO DO THY WILL, O GOD.

If the Saviour of mankind can afford to thus walk in humility, then man need not hesitate to let God produce such humility in him that he shall gladly pray in the Name that is above every name.

Fourth, we observe that the Scripture teaches that one of the ingredients of prayer is

IV. INTREPIDITY

ALTHOUGH God desires humility in the heart of the one who worships Him, He also desires a quality which may appear to contradict humility. But boldness when introduced in the perfect blend and balance of the Holy Spirit in no wise contradicts but rather supports humbleness of soul.

It is in the fourth of Hebrews that the Apostle speaks of this ingredient in prayer.

Let us therefore come BOLDLY unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:16).

The heart of God is not gladdened by TIMIDITY on the part of the Christian. He yearns to have the evidence of the Christian's fullest confidence.

This at once leads to the concluding ingredient of Supplication or prayer, as it is set forth in Scripture. It is

V. EXPECTANCY

WHEN the believer in Christ has entered into prayer in the spirit in which we find it set forth in Scripture, it means spontaneity, bouyancy, expectancy. In a word—it means FAITH. If the ingredient faith be omitted, then prayer is no more prayer. It is only an empty mumbling of words. On this point Hebrews 10:22 says,

Let us draw near with a true heart in full assurance of faith.

And when James speaks of the man who would enter into prayer with God, he says,

Let him ask in faith, nothing wavering (James 1:6).

And in the eleventh of Hebrews we find the sweeping generalization,

Without faith it is impossible to please Him (Heb. 11:6).

When faith is in the heart then expectancy lives and throbs—and is not disappointed. Jesus declared concerning this faith-filled attitude of expectancy:

All things, whatsoever ye shall ask in prayer, BELIEVING, ye shall receive (Matt. 21:22).

Thus we see from God's Word that the ingredients which the Holy Spirit definitely teaches are in the prayer and supplication that is acceptable to Him are,

Continuity
Sincerity
Humility
Intrepidity
Expectancy

Only God can produce them.

THE CHURCH CHOIR

(Continued from page 211)

music is simple. And the average Christian, especially among the young people, can easily be trained by a good choir director (who should be a man, by the way) to sing his own part in hymns and gospel songs. More difficult music is not to be frowned upon. But many churches today would be better off with a volunteer choir of about two dozen young people who could sing a simple gospel song with enthusiasm, than with a paid professional quartet whose musical ability places the simple songs of salvation by the blood of Christ beneath their dignity.

Perhaps it is not amiss to remind the choir member of a few responsibilities upon which the usefulness of the entire choir depends. The choir member, in appreciation of his place in the Lord's work, should be glad to sacrifice time and convenience to put God's work first. He should be glad to give an evening each week for rehearsal. He should spare no pains to be regular and prompt in attendance at services. His duties as a choir member include praying for the choir, the director, the pastor, and the church. And while he is responsible to walk with the Lord, he is especially obliged to be separated from worldly amusements. The disgrace of the choir on Sunday morning is the singer who is drowsy from attending a dance late Saturday night. The price it is necessary to pay to bring blessing to the Lord's people in song, is the price of refraining from fellowship with a world that knows not God, in songs that do not honor Him.

And what is the reward awaiting the faithful choir member who serves the Lord in song? It is the reward which the Lord is eager to give to His children for service rendered as unto Him. The Lord has placed in His Word a promise that is very much in point. Among others, it is addressed to choir members. "Whatsoever ye do, do it heartily unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23-24).

— } —

IN THE BOOK NOOK

(Continued from page 221)

chapters on Freudianism, entitled "Fay" and "Paul," have been omitted from the new edition. Order may be sent to The Danielle Publishers, Van Dyke Place, San Diego, Calif. Prices, cloth-bound, \$1.00; paper-bound, 75 cents: 40 per cent discount on all orders for 6 or more copies.

By applying to the American Tract Society, 7 West 45th Street, New York, N. Y., you will receive free of charge an informative leaflet, "Wonder-Working Words," which tells you all about the work of the Society since its formation 110 years ago. The secretary of the Society reports that arrangements have been made with the "American Foundation for the Blind" for the Tract Society to publish Part I of "Pilgrim's Progress" as a talking book. The recording of this book will begin soon.

— } —

STUDYING OUR LORD'S PARABLES

If we were in the theological class-room, we would say that this book is a fine example of biblical hermeneutics i.e., of applying the correct principles of biblical interpretation. How to understand, explain, and apply our Lord's parables is a fine art. Dr. McQuilkin admonishes the biblical interpreter that he must determine, first of all, the proper point of the comparison, and avoid trying to make any figure of speech "go on all fours." To multiply fanciful parallelisms is wrong. It is likely to run in absurd-

ities. Our gifted author takes up and analyzes thirteen of the thirty-four parables of the Synoptic Gospels, and does his task remarkably well. He points out the difference between a parable and other figures of speech, such as metaphors, similes, fables, and allegories. Why our Lord used so much parabolic teaching is indicated. As examples of sane and profound expositions of Christ's parables, we heartily recommend Dr. McQuilkin's book.

"STUDYING OUR LORD'S PARABLES," by R. C. McQuilkin, D.D. Zondervan Publishing House, 534 Eastern Ave., S.E., Grand Rapids, Mich. Price, \$1.50.

— } —

COLLECTS AND PRAYERS

In the United Lutheran Church in America the hymn book for public worship is called "The Common Service Book." Besides the hymns, Psalms, and introits, it contains many prayers and collects. However, in the broadening activities of life today, both within and without the church, there is need for good devotional literature for many other occasions. This book has been compiled and published to meet this need. The committee engaged to make this collection have done excellent work. The prayers are simple, dignified, truly devotional, and appropriate for many occasions. Some of them are old; some have been collected from various sources; still others have been written expressly for this volume. There are prayers for private and family devotions as well as for public services. It is a very useful manual.

"COLLECTS AND PRAYERS," prepared by The Common Service Committee. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Price, \$1.00.

— } —

HANDFULLS OF PARCHED CORN

In spite of its odd title, this is a good book, and may be used to good effect, if it is not abused. It consists of outlines of biblical texts and subjects, and is intended for preachers, teachers, and Christian workers who may wish to give public addresses. For example, under the heading "Scriptures Fulfilled in Christ's First Coming," sixteen relevant Old Testament texts are cited. "Why I believe the Bible" is another caption, and is treated in seven divisions. The outlines are suggestive, and may be used by public speakers if they give the author and book proper credit. So we say it is a good book, and may be used to good effect, but care should be taken that it is not abused.

"HANDFULLS OF PARCHED CORN," by Rev. John Watt. C. F. Vallance, Pub., Barkinside, Essex, England. Obtainable from the Author, 323 East Lancaster Ave., Wayne, Pa., U. S. A. Price, 2s. 6d. (\$.65).

— } —

THE MYSTERY OF THE APOSTLES

Here we have a useful and scholarly volume. In some places the style is a little stilted and prolix; but the book is packed with information, much of which could be acquired only by careful research and by going to original sources. The twelve apostles are dealt with one by one. Whatever is known about them from reliable history is here set forth, and then the legends and traditions concerning them are canvassed and evaluated. The author gives many of his authorities, and thus the treatise is carefully and fully documented. This begets confidence in the author's thoroughness.

"THE MYSTERY OF THE APOSTLES," by Edwin Richardson Frost. Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.00.

Since Moses and the children of Israel, on the shore of the Red Sea, sang of their deliverance from the hand of Pharaoh, saying: "I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea," there has never been a great religious movement without the use of sacred song.

—Ira D. Sankey

HAPPINESS IS PREMEDITATED--

Call it what you like—cheer, comfort, contentment, delight, satisfaction, joy—or happiness. Somewhere, someone is dependent upon you for happiness.

Time was when man could live unto himself alone. But times have changed—due to widely different living conditions, occupations, habits, tastes, desires. Nowadays, a Christian must be given over to an inquiring and understanding mind and the planned life—planned toward helping another.

"*Grace and Truth*" is much concerned about the happiness of mankind. Obviously not the shallow happiness resulting only through the circumstances of life which "passeth away" and is only "for a season," but rather that happiness which is "eternal in the heavens." Yes, "*Grace and Truth*" is published to make Christ known and to bring His eternal happiness into the hearts of men.

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It enables you to reach another, wherever he may be, with a written testimony, even when a spoken testimony would be impossible.

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It permits you to pass along to another, through the pages of "*Grace and Truth*," the product of the accumulated experience of the editorial staff and contributors of "*Grace and Truth*" and faculty of the Denver Bible Institute.

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"Happy is the man who trusteth in the Lord."

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Second: The Personal Christian Life teaching incorporated in the course makes the truths of God's Word real, vital, and practical to the individual life. Personal attention to individual problems prepares the student to go forth equipped to help others.

Third: The Industrial departments give opportunity for Christian training to young people with limited means. Ninety per cent of the students attending D. B. I. are enabled to do some work to help defray expenses.

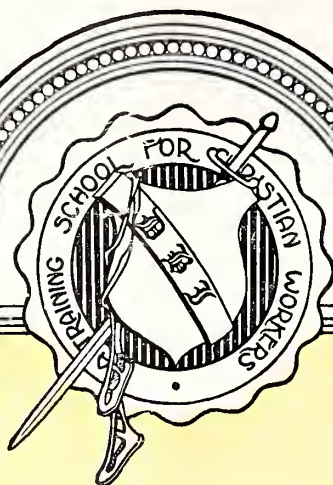
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The Denver Bible Institute

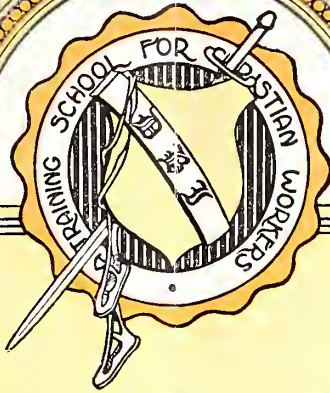
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in psalms and hymns and
spiritual songs, singing
with grace in your
hearts to the
Lord*

Col. 3:16



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Editor

September

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THE TRINITY

The trine God; Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers of this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by word and deed to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Restoration

A SUBJECT that is always of special interest to Christians is that of restoration. The sin of backsliding is much more common among Christians than is generally admitted. Anger, wrath, malice, jealousy, envy, indifference, selfishness, and a host of kindred vices creep into the heart of the believer almost unawares, causing the soul to drift from God, and oftentimes resulting in more outbreking sin. In view of this fact, Restoration becomes a necessity. God, in His infinite love, mercy, and grace, has made provision whereby the sinning soul of the believer can be brought back to the place of trustful communion in which he began, and the period of backsliding blotted out. This is Restoration. The articles in this issue center around this great theme, and throw considerable light on this wonderful truth revealed in God's Word. This unique method of presenting Bible Study has always been appreciated by readers of "Grace and Truth." These discussions have been carefully selected with the express purpose of bringing blessing to you. Read, be blessed, and pass it on. —E. E. L.

— 5 —

The Quartet Returns

ON AUGUST ninth the Student Male Quartet, under the direction of Rev. Elmer Seger, one of the Instructors in the Institute, concluded their itin-

erary for the summer. Due to the extreme heat, appointments scheduled through Texas and Oklahoma were cancelled. The last few days were spent at the Southwestern Missionary and Bible Conference at Flagstaff, Arizona. God greatly blessed and used this group of consecrated young men in the proclamation of the Gospel, in the winning of lost souls, and in interesting young lives for Christian service.

From a leading pastor in Arizona we received this report:

We were delighted with the fine work of brother Elmer Seger and the Quartet. The whole church was edified and greatly blessed by the strong, scriptural, and spiritual messages of the team, and also by the music. The church feels indebted to the Institute for sending out this group. Their work and devotion speak well for the training they have received in the school. May God bless them and continue to use them in His glad service.

A young woman desiring to enter Christian training sends this word:

A quartet from your school was in our church all day yesterday. They rendered a fine service and their testimony couldn't have been better. I'd like to apply for an application blank and all the information that you can send me regarding the school.

Another young woman writes as follows:

After hearing the Student Male Quartet from the Denver Bible Institute, I have become very much interested in your training school.

We praise God for the open doors of testimony that were granted to our quartet, and the

OCTOBER the second marks the opening of a new school year at dear old D. B. I. Already plans and preparations are being made to care for the students who shall enroll this fall. The Dean and his staff are doing everything in their power to lighten the financial load by such methods as canning fruits and vegetables, storing and selling grain from the farm, etc., but they cannot operate the school on this alone. They need your prayers, your love gifts, your support. Perhaps you are a tither, and you would like to have a definite part in contributing to the support of D. B. I. Or, perhaps the Lord has blessed you in a special way, and you are burdened to do something for His cause at this time. Whatever the amount may be, send it along, and God will add His blessing.

LET us thankfully accept this assurance that when the prodigal comes back to his Father, none of his sins shall be remembered against him. What a world of comfort there is in the divine assurance that sin, which has been confessed, and forsaken, and put away by the blood of Christ shall never be cast up on the shores of eternity. —F. B. Meyer

kind hospitality which was extended to them everywhere. May God use the seed that was sown to bear fruit to His glory. —C. R. L.

President of Biola

ON SEPTEMBER sixteenth Dr. Paul Rood will assume his duties as President of the Bible Institute of Los Angeles.

Widely known as a fearless leader in Fundamentalism, as evangelist, pastor, teacher, and for the past few years President of the World's Christian Fundamentals Association, Dr. Rood has endeared himself to all who have come to know him.

Dr. Rood is peculiarly qualified to assume the many and varied responsibilities attendant upon the new post to which he has been called. As a man of wide experience in various fields of Christian service, as a leader of marked ability, and as a Christian man whose life is characterized by humility and great devotion to the cause of Christ, Dr. Rood is singularly prepared to undertake the leadership of this great institution, as well as to understand and cope with problems involved in the training of Christian youth. We congratulate the Bible Institute of Los Angeles upon their choice of Dr. Rood. We predict even greater blessing ahead for the Institute under the leadership of this consecrated man of God. —C. R. L.

Squandering

THERE is today a nation-wide agitation against high taxes and subsequent squandering of the nation's wealth. Politicians are dangling "emergency measures" and "share-the-wealth" schemes of every type and description before a gullible people, who are constantly anticipating and expecting something for nothing. While the people are being fooled by the politicians, they are at the same time sufficiently awake to the condition to be asking, "Who must pay this money that is being squandered?"

Amid this cry we, who love the Lord and desire

to honor Him, are made to ask, "What of the present day squandering of the grace of God?" There is no nation-wide agitation against such squandering. Why? Are not Christian people awake? Cannot Christian people understand when they are being fooled? Or is it only indifference? God's Word pointedly reminds us that "the children of darkness are wiser in their generation than the children of light."

Readers of "Grace and Truth," and all persons who have concern for the propagation of the "Gospel of Faith," cannot begin too soon to realize who is going to suffer and who must necessarily defray the frightful cost of the present day squandering of the grace of God.

One of the recent letters to the office of "Grace and Truth" reads in part as follows:

We are faced with the problem in our home of providing our children with Christian instruction, not only to establish faith in the precious Book, but to definitely counteract and nullify the insidious infidelity taught in our public schools and in so many of our churches . . . The main difficulty we have is that our children are now being taught that they have something superior to the plain GRACE OF GOD.

The situation outlined in the above letter is well known to us because we have encountered the same so many times from practically all sections of the world. Christian parents everywhere are becoming weary and restless, seeking to bring the message of the grace of God and His salvation into the lives of their educationally disillusioned children. Christian instruction from the classrooms of our public schools is practically impossible and non-existent. While we thank God for the host of faithful ministers and laymen throughout the land, we raise our voices in protest against those who are talking glibly about "social service" and "the new intellectual life." Are we failing to realize that the Modernist is the avowed enemy of the cross of Christ? Are we blind to the fact that our public school, which in years gone by was known as a good and desirable asset to the church of Christ, has now chosen the Modernist as a partner and has not only become a bad master, but a serious handicap to Christian faith?

What should be the attitude of the Christian toward this squandering of the precious truths of God's Holy Word by the *well-trained modern* young professor and Modernist minister? Should it be an attitude of fighting? Yes, but in God's way.

Our God reveals to us that "The Word of God is quick and powerful and sharper than any two-edged sword." The scriptural fight should be to follow the course as outlined in II Corinthians 6:14-17:

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

Furthermore, I Corinthians 15:58 says:

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Again we repeat: The greatest danger to this nation is not the squandering of our national wealth, but the squandering of the grace of God and the consequent spiritual destruction of childhood.

The remedy lies, Christian parent, with you. Yours is the glorious task of presenting Christ the Saviour to that child of yours. Let us as individuals have the courage to assume our responsibility to "fight the good fight of faith."

—H. J. J.

An Urgent Need

TRANSPORTATION is a big item in the conduct of the work of the Institute. When the day school of the Institute was transferred from our downtown location to our new Campus some years ago, it became apparent that a large bus was needed to care for the transporting of students to and from the city of Denver. After some investigation, a second hand twenty-five passenger bus was secured at a very reasonable price. With a very little additional expense in overhauling it was put into service. For almost six years now it has rendered faithful service, but the time has come when it will need some attention. It is essential that the needed repairs, which will amount to about seventy-five dollars, be made before school opens on October second, thus making it possible to have it in

first class condition for another school year. We lay the need before you that you may join with us in prayer for God's provision for this urgent need.

—C. R. L.

— § —

The Italo-Ethiopian Controversy

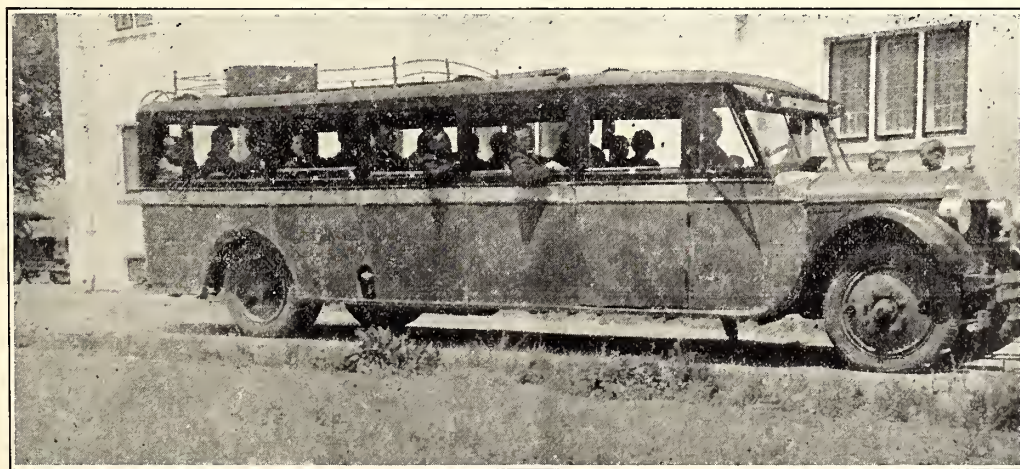
"WHAT shall be the end of these things?"

Thus did the prophet of old inquire of the Lord when he pondered the future events involving the nations of the world.

As we view the developments relative to Italy and Ethiopia, we can but wonder what part this present controversy may eventually have upon the great world conflict of the nations as described by Daniel. Inasmuch as the Scripture clearly indicates that the Roman Empire shall again be revived to prominence in the latter days, the present conquest for territorial expansion on the part of Italy is most significant. But will the present issue which has electrified the European nations, stop with the conquest of Ethiopia? In a recent interview with a member of the Associated Press, Haile Selassie, the Ethiopian emperor, declared that a conflict between Italy and Ethiopia will not only plunge the two countries into bloody combat, but would in all likelihood threaten the entire world inasmuch as it would involve the black races against the white.

With the modern methods of warfare, it is difficult even to imagine what the outcome will be when the world goes to war. Truly, present world conditions present a challenge to prayer and steadfastness on the part of every Christian. To those who know not Christ, world conditions must be most perplexing. But to all who look for "His appearing," these conditions but indicate that the time is fast approaching when we shall hear the trumpet sound. "Even so, come, Lord Jesus."

—C. R. L.



The D. B. I. Bus

RESTORATION

JOHN 21:1-19

by C. H. MACKINTOSH

THIS paper written by C. H. Macintosh many years ago and printed here by permission of Loizeaux Bros., is an excellent example of his interesting style and absolute fidelity to the Old Book. You cannot fail to be blessed as you read this well written study.

A CAREFUL study of these verses will enable us to trace in them three distinct kinds of restoration, namely, restoration of conscience, restoration of heart, and restoration of position.

I. THE CONSCIENCE

THE first of these, restoration of conscience, is of all-importance. It would be utterly impossible to overestimate the value of a sound, clear, uncondemning conscience. A Christian cannot get on if there is a single soil on his conscience. He must walk before God with a pure conscience—a conscience without stain or sting. Precious treasure! May my reader ever possess it! But in each it must be a restoration to the original terms.

It is very obvious that Peter possessed it in the touching scene "at the sea of Tiberias." And yet he had fallen—shamefully, grievously fallen. He had denied his Lord with an oath; but he was restored. One look from Jesus had broken up the deep fountains of his heart, and drawn forth floods of bitter tears. And yet it was not his tears, but the love that drew them forth, which formed the ground of his thorough restoration of conscience. It was the changeless and everlasting love of the heart of Jesus—the divine efficacy of the blood of Jesus—and the all-prevailing power of the advocacy of Jesus, that imparted to Peter's conscience the boldness and liberty so strikingly and beautifully exhibited on the memorable occasion before us.

The risen Saviour is seen in these closing chapters of John's Gospel watching over His poor, feeble, erring disciples—hovering about their path—presenting Himself in various ways before them—taking occasion from their very necessities to make Himself known in perfect grace to their hearts. Was there a tear to be dried, a difficulty to be solved, a fear to be

hushed, a bereaved heart to be soothed, an unbelieving mind to be corrected? Jesus was present, in all the fulness and variety of His grace, to meet all these things. So also when, under the guidance of the ever forward Peter, they had gone forth to spend a night in fruitless toil, Jesus had His eye upon them. He knew all about the darkness, and the toil, and the empty net; and there He was on the shore to prepare a dinner for them. Yes, the self-same Jesus Who had died on the cross to put away their sins, now stood on the shore to restore them from their wanderings, gather them round Himself, and minister to all their need. "Have ye any meat?" developed the fruitlessness of their night's toil. "Come and dine" was the touching expression of the tender, thoughtful, all-providing love of the risen Saviour.

But let us note particularly the evidences of a thoroughly restored conscience as exhibited by Simon Peter. "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat onto him (for he was naked), and did cast himself into the sea." He could not wait for the ships or for his fellow-disciples, so eager was he to get to the feet of his risen Lord. In place of saying to John or to the others, "You know how shamefully I have fallen; and although I have since then seen the Lord, and heard Him speak peace to my soul, yet I think it more becoming in one that has so fallen to keep back; do you therefore go first and meet the blessed One, and I shall follow after." In place of aught in this style, he flings himself boldly into the sea—as much as to say, "I must be the very first to get to my risen Saviour; none has such a claim on Him as poor, stumbling, failing Peter."

Now, here was a perfectly restored conscience—a conscience basking in the sunlight of unchanging love; and is not this the true, original terms for every Christian? Peter's confidence in Christ was unclouded, and this, we may boldly affirm, was grateful to the heart of Jesus. Love likes to be trusted. Let us ever remember this. No one need imagine that he is honoring Jesus by standing afar off on the plea of unworthiness; and yet it is very hard for one who has fallen, or backslidden, to recover his confidence in the love of Christ. Such an one can see clearly that a sinner is welcome to Jesus, no matter how great or manifold his sins may have been; but then, he thinks, the case of a backsliding, or stumbling Christian is entirely different. Should these lines be scanned by one who has backslidden, or fallen, we would press

upon him most earnestly the importance of immediate return to Jesus. "Return, ye backsliding children, and I will heal your backslidings." What is the response to this pathetic appeal? "Behold, we come *unto Thee*; for Thou art the Lord our God." "If thou wilt return, O Israel, saith the Lord, return *unto Me*" (Jer. 3:22; 4:1). The love of the heart of Jesus knows no change. We change; but He is "the same yesterday, and today, and forever"; and He delights to be trusted. The confidence of Peter's heart was precious to the heart of Christ. No doubt it is sad to fall, to err, to backslide; but it is sadder still, when we have done so, to distrust the love of Jesus, or His gracious readiness to take us to His bosom again.

Beloved reader, have you fallen? Have you erred? Have you backslidden? Have you lost the sweet sense of divine favor, the happy consciousness of acceptance with God? If so, what are you to do? Simply this—"Return." This is God's own special word to the backslider. Return in full confession, in self-judgment, and in the fullest confidence in the boundless, changeless love of the heart of Christ. Do not, we beseech you, keep away in the distance of your own unbelief. Do not measure the heart of Jesus by your own thoughts. Let Him tell you what is in His heart toward you. You have sinned, you have failed, you have turned aside; and now, it may be, you are afraid or ashamed to turn your eyes toward the One Whom you have grieved, or dishonored. Satan, too, is suggesting the darkest thoughts; for he would fain keep you at a chilling distance from that precious Saviour Who loves you with an everlasting love. But you have only to fix your gaze upon the blood, the advocacy, the heart of Jesus, to get a triumphant answer to all the enemy's terrible suggestions, and to all the infidel reasonings of your own heart. Do not, therefore, go on another hour without seeking to get a thorough settlement of the question between your soul and Christ. Remember, "His is an unchanging love, free and faithful, strong as death." Remember, also, His own words, "Return, ye backsliding children"—"return *to Me*." Christ, and He alone, is the centre and circumference of all the terms to which our souls are bound. And, finally, remember that Jesus loves to be trusted.

II. THE HEART

BUT the heart has to be restored as well as the conscience. Let this not be forgotten. It often happens, in the history of souls, that though the conscience may be perfectly clear as to certain *acts* which we have done, yet the *roots* from whence those acts have sprung have not been reached. The acts appear on the surface of daily life, but the roots are hidden down deep in the heart, unknown, it may be, to ourselves and others, but thoroughly exposed to the eye of Him with Whom we have to do.

Now, these roots must be reached, exposed, and judged ere the heart is in a right condition in the

sight of God. Look at Abraham. He started on his course with a certain root in his heart, a root of unbelieving reserve in reference to Sarah. This thing led him astray when he went down to Egypt; and although his conscience was restored, and he got back to his altar at Bethel, yet the root was not reached for years afterwards, as seen in the affair of Abimelech, king of Gerar.

All this is deeply practical, and most solemn. It finds its illustration in Peter as well as in Abraham. But now mark the exquisitely delicate way in which our blessed Lord proceeds to reach the roots in the heart of His dear and honored servant. "So when they had dined." Not till then. There was no allusion to the past, nothing that might cause a chill to the heart, or bring a cloud over the spirit, while a restored conscience was feasting in company with a love that knows no change. This is a fine moral trait. It characterizes the dealings of God with all His saints. The conscience is set at rest in the presence of infinite and everlasting love. But there must be the deeper work of reaching the root of things in the heart. When Simon Peter, in the full confidence of a restored conscience, flung himself at the feet of His risen Lord, he was called to listen to that gracious invitation, "Come and dine." But "when they had dined," Jesus, as it were, takes Peter apart, in order to let in upon his soul the light of truth, so that by it he might discern the root from whence all his failure had sprung. That root was self-confidence, which had led him to place himself in advance of his fellow-disciples, and say, "Though all should deny Thee, yet will not I."

This root had to be exposed, and therefore, "when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou Me more than these?" This was a pointed and pungent question, and it went right to the very bottom of Peter's heart. Three times Peter had denied his Lord, and three times his Lord now challenges the heart of Peter—for the roots must be reached if any permanent good is to be done. It will not do merely to have the conscience purged

(Continued on page 268)

Love, mighty love, our soul subdues;
We fly into our Saviour's arms:
Her former vow our heart renews,
Ravish'd afresh with mercy's claims.
Love is the cord that draws us home,
The bond which holds our spirit fast;
Forbids us e'er again to roam,
And captivates us to the last.

—Spurgeon

THE JEWISH KINGDOM---

The Readjustment of Our Social Order

by R. S. BEAL

GOD has a program for the world.

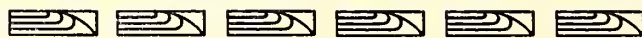
He has promised not only deliverance from chaotic social order by a social regeneration, but the introduction of the Kingdom of heaven upon the earth by the personal appearing of the Lord Jesus Christ. This better day is spoken of, prophesied, and pictured in both Testaments, and offers to bewildered men and distressed nations a social hope that is at once adequate, satisfying, and universal.

To Solomon the world's better times was "the perfect day." To the prophets, major and minor, if indeed such a discrimination is permissible, it was "that day." Jesus saw it as "the regeneration." With anxious and inquiring hearts the disciples approached the risen Lord with the inquiry, "Wilt Thou at this time restore the kingdom to Israel?" Paul envisioned it as a "Sabbath Day's rest," and John on Patmos declared it was "the thousand years." Only the zeal of the Lord of hosts could accomplish such an order as suggested by these titles. Gospel preaching cannot be made to displace the coming of the King, and it cannot accomplish, even in its personal acceptance, all that God has promised shall take place when Jesus comes.

The appearance again of Jesus Christ in the world will be governmental in character. He will come to occupy a throne and to reign over the nations of the world. When the governments of this world become the governments of our God and His Christ, social justice will obtain. Whatever social justice man seeks to promote now, must of necessity be very meagre since he judges after the sight of his eyes and the hearing of his ears. He cannot read the heart, and he is not fully competent to weigh the evidence.

For six thousand years man has been making laws for the regulation of the social order and for the uplift of his fellows, yet he seems little nearer the solution than when he first began. In one century slavery is abolished, and in less than a hundred years, the world is plunged into the worst war of its history; millions are slain, and other millions are worse than slain, for in their physical distress they have died a thou-

LIVING as we do in an hour of unrest, turmoil, and strife, it is only normal that men should look for the day when human government shall be replaced by someone higher than human who will revolutionize our corrupt social order. This one is Jesus Christ, the seed of David, Who shall reign on this old earth for a thousand years. Beal characteristically magnifies his Lord in discussing this timely theme.



sand deaths. We might as well face it, unpleasant as it may seem, and believe what Jesus said about the social order, for there will be wars and rumors of wars until He comes. When He comes, then "let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and

govern the nations upon the earth," hence the final adjustment of social injustice.

The atmosphere is electric with the philosophy of internationalism. We are told that nations can no longer live to themselves. In a sense, boundaries must be blotted out and the spirit of cooperation obtain. Nationalism must give way to internationalism. We are constantly urged to become world-minded. What man is loudly proclaiming and vainly endeavoring to produce, will become a glorious reality when Jesus comes. His return will not only concern the nation, but the nations. International peace will be introduced by the presence of the Prince of Peace. The preaching of the Gospel in obedience to His command will not produce a true internationalism, since there is no promise and no indication that all will accept it; but the presence of the Saviour will bring about that which we all long for, since He will root out everything that doth offend, bind Satan the deceiver of the nations, overthrow Antichrist, and banish the False Prophet.

The Coming of the Lord Jesus will be cultural in its relation to world affairs. Problems of education are constantly before us. Whether we are nearer the solution of these educational issues is a matter of conjecture. Added to the discussion of the "problem child," is that of the "problem professor" who can occupy his chair of learning in the class, parade his degrees before his students, receive his salary from the taxes of the people, and with a subtle viciousness dissolve the faith of those young Christians who may sit at his feet and who in many cases accept without question his so called wisdom.

In his letter to the Corinthian saints, Paul speaks of the coming of a "perfect day" when we shall know

(Continued on page 270)

"Bringing Again the Captivity of Israel"

or, The Restoration of Israel

by A. H. YETTER

A RECENT sketch in a Jewish newspaper depicted a Jew contemplating a globe. As he viewed the world he sadly mused: "Russia, not wanted there; Germany, not wanted there; France, not wanted there; England, not wanted there; United States, not wanted there; Palestine, not wanted there."

This is a sad but true picture of the situation that faces the Jew today in spite of the fact that God has promised special blessing to the nation or individual that befriends Israel. We read of this promise in Genesis 12:3: "I will bless them that bless thee, and curse him that curseth thee." The countries which have provided a haven for the Jews have been rewarded by God's blessing according to His promise, while those that have persecuted Israel have incurred His displeasure.

There is a luminous spot, however, on the Jewish horizon, and that is God's promise of Israel's restoration. It is our purpose to consider this truth of the regathering of Israel under the above-given title and the following points:

- I. The Promise of Restoration
- II. The Time of Restoration
- III. The Manner of Restoration
- IV. The Joy of Restoration
- V. The Blessings of Restoration

I. THE PROMISE OF RESTORATION

"FOR, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30:3).

Notice, if you please, that this promise includes restoration of both Judah and Israel. Then, too, it contains the assurance that they shall possess the land that God gave to their fathers (Ezek. 47:13-20). The fulfilment of this promise is sure for it is God-given, and concerning His character we read, "God is not a man, that He should lie, neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" In this respect John C. Page

has well said, "In spite of Israel's faithlessness, the faithfulness of God remains. His gifts to and His calling of Israel are without repentance; that is, without change of mind on His part." God will keep His promise!

II. THE TIME OF RESTORATION

THE disciples gathered around Jesus Christ just prior to His ascension and asked Him this question: "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts 1:6). To which our Lord replied, "It is not for you to know the times and the seasons, which the Father hath put in His own power" (Acts 1:7). In the face of such plain statement we would not presume to set any dates. We would, however, call attention to three passages of Scripture which shed light on the time of Israel's restoration by connecting it with certain events.

Before we do this, however, let us remind our readers that a portion of Israel shall doubtless be in the land before their restoration to divine favor, and that there they shall suffer persecution and have sore tribulation. Since the Mandate over Palestine has been given to England the Jews have been going back to their homeland by the thousands. And at the beginning of the Tribulation, persecution shall drive many more into the land of their fathers. Of course, their full restoration and their recognition of Jesus Christ as their Messiah shall take place later, as we shall see from the Scriptures referred to in our former paragraph. Let us consider these without further delay.

First let us look at Romans 11:26:

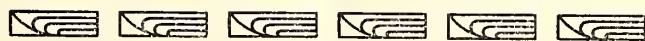
So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

This Scripture declares that Israel shall be saved, or restored when the Redeemer, Jesus Christ, shall come to Zion (Isa. 59:20).

Let us now read Ezekiel 39:25-26:

Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel, and will be jealous for My holy Name: after that they have borne their shame and their trespasses whereby they have trespassed against Me.

These verses set the



REFLECTING a Bible school background, Yetter delves into the Old Testament with alacrity and avidity and emerges with God's promises to a backslidden nation. Enjoy his scriptural discussion of this future event and timely references to current events.

time of the restoration as after the Tribulation period, "after they have borne their shame." (See also Jer. 16:18 and Matt. 24:29-31.)

Third in order is Joel 3:1-2 which says,

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land.

This last passage reveals that Israel shall be restored in the time when God pleads with the nations. Other Scripture shows that this pleading will be at Armageddon (Isa. 66:16).

Thus we find that all three Scriptures point to one climacteric future event which shall bring about the full restoration of Israel, even the return of the Lord Jesus Christ in glory. Then shall the Redeemer come to Zion; then shall Israel's tribulation end; and then shall the Battle of Armageddon be fought with our blessed Lord emerging wearing the victor's crown.

III. THE MANNER OF RESTORATION

HERE the wisdom and the power of God come to the forefront. He knows the location of every Israelite, and in addition to this, He is able to bring them back into the Promised Land. The Scriptures indicate that at least a portion of Israel shall be forced back into the land through persecution and shall go back in unbelief. Today we see a foreshadowing of this in the rise of anti-Semitism and the consequent flight of many Jews to Palestine. One Scripture which presents this thought is Jeremiah 16:15-16, which declares:

I will bring them again into their land that I gave unto their fathers, for, behold, I will send for many fishers, saith the Lord, and they shall fish them, and after will I send for many hunters and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks.

Others shall be brought, seemingly, at a later time, as a present to the Lord.

They shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel

bring an offering in a clean vessel into the house of the Lord (Isa. 66:20).

This seems to be the work of the Remnant of Israel, the 144,000. (See context)

The angels will also have a part in the regathering of Israel according to Matthew 24:31, which says,

He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

Heretofore we have dealt with the physical aspect of Israel's restoration, that is, to the land. We would not neglect to mention the manner in which the spiritual restoration of Israel is accomplished. The primary factor that shall bring this about is the return of the Lord Jesus Christ as we read in Zechariah 12:10:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.

The blindness of Israel shall be banished by this one glimpse of her crucified and glorified Messiah. Like Thomas she shall say, "My Lord, and my God" (John 20:28). And as a result "a nation shall be born at once" (Isa. 66:8).

IV. THE JOY OF RESTORATION

THERE stands in Jerusalem near the Mosque of Omar the Jewish wailing wall. Here the faithful orthodox Jews gather and mourn over their beloved city. But one day their night of weeping shall end. "God shall give them the oil of joy for mourning, and the garment of praise for the spirit of heaviness" (Isa. 61:3).

The Psalmist describes the overflowing joy which shall be theirs in the day of restoration and also reveals the testimony of praise they shall bear:

When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad" (Ps. 126:1-3).

(Continued on page 267)

NONE can infer that because earthly kings will not pardon those that rebel against them a second time, therefore the King of heaven will not. Yea, He will; not until seven times only, or until seventy times seven. Nay, were your rebellions multiplied as the stars of heaven; were they more in number than the hairs of your head: yet, "return unto the Lord, and He will have mercy upon you; and to our God, and He will abundantly pardon."

—John Wesley

SOLOMON'S RESTORATION

by FREDERICK W. ROBERTSON

WRITTEN over a half-century ago, this study on Solomon is delightfully gratifying in its faithfulness to the truths for which we stand. Printed here by the kind permission of Harper and Brothers, Publishers, New York, it originally formed a chapter in the book, "Robertson's Sermons."

Did not Solomon King of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God (Neh. 13:26).

THERE is one study, my Christian brethren, which never can lose its interest for us so long as we are men: and that is, the investigation of human character. The deep interest of biography consists in this—that it is in some measure the description to us of our own inner history. You cannot unveil the secrets of another heart without at the same time finding something to correspond with, and perchance explain, the mysteries of your own. Heart answers here to heart. Between the wisest and the worst there are ten thousand points of marvelous resemblance; and so the trials, the frailties, the bitterness of any human soul, faithfully traced out, ever shadow out to us a portraiture of our own experience. Give but the inner heart-history of the most elevated spirit that ever conquered in life's struggle, and place it before the most despicable that ever failed, and you exhibit to him so much of the picture of his own very self, that you perforce command his deepest attention.

It is for this reason that Solomon's life is full of painful interest. Far removed as he is in some respects, above our sympathies, in others he peculiarly commands them. Just as in our own trifling, petty history, so we find in him, life with the same unabated, mysterious interest; the dust and the confusion of battle, sublime longings, and low weaknesses, perplexity, struggle; and then the grave closing over all this, and leaving us to marvel in obscurity and silence over the strange destinies of man.

Now, we are to bear in mind that the career of Solomon is a problem which has perplexed many, and is by no means an easy one to solve. He belongs to the peculiar class of those who begin well, and then have the brightness of their lives obscured at last.

Solomon's life was not what religious existence ought to be. The life of God in the soul of man ought to be a thing of perpetual development; it ought to be more bright, and its pulsations more vigorous every year. Such, certainly, at least to all appearance, Solomon's was not. It was excellence, at all events, marred by inconsistency. It was original uprightness disgraced by a fall, and that fall so prolonged and signal that it has always been a disputed question among commentators whether he ever rose from it again at

all. But the passage which I have selected for the text, in connection with one or two others, seems to decide this question. "Did not Solomon king of Israel sin by these things (that is, marriage with foreign wives)? Yet among many nations was there no king like him who was beloved of his God." Now there can be no doubt of the view given us in this verse. Six hundred years after Solomon had been sleeping in earthly dust, when all contemporaries were dead, and all personal feeling had passed away, when history could pronounce her calm verdict upon his existence as a whole, Nehemiah, in this passage, gave a summary of his character. He speaks to us of Solomon as a saint—a saint in whom saintliness had been wonderfully defaced—imperfect, tempted, fallen; but still ranked among those whom God's love has preeminently distinguished.

Now let us compare with this the prophecy which had been uttered by Nathan before Solomon was born. Thus he spoke in God's name to David of the son who was to succeed him on the throne: I will be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men"—i.e., the rod as a human being uses it, for correction, not everlasting destruction—"and with the stripes of the children of men. But My mercy shall not depart away from him, as I took it from Saul." In this we have a distinct covenant, made prophetically. God foretold Solomon's terrible apostasy; and with it He foretold Solomon's restoration. And there is one point especially remarkable. He parallels Solomon's career with Saul's. Saul began well, and Saul ended ill. Just so it was with Solomon. Here was the parallel. But farther than this, God distinctly warned, the parallel did not go. Saul's deterioration from good was permanent, he was not a child of God. Solomon's deterioration, dark as it was, had this point of essential difference, he was, as Jesus taught Nicodemus, born again. Saul's life darkened from morning brightness into the gloom of everlasting night. Solomon's life darkened, too, but the curtain of clouds was rolled aside at last, and before the night set in the sun shone out in serene, calm brilliancy.

We take up, therefore, for our consideration, the life of Solomon in these two particulars.

I. The wanderings of an erring spirit. "Did not Solomon king of Israel sin by these things?"

II. The guidance of that spirit, amidst all its wanderings, by God's love. "There was no king like unto him who was beloved of his God."

I. "Did not Solomon king of Israel sin by these things?" This is the first point for us to dwell on—the wanderings of a frail and erring human spirit from the right way. That which lay at the bottom of all Solomon's transgressions was his intimate partnership with foreigners. "Did not Solomon sin by these things?" that is, if we look to the context, marriage with foreign wives. The history of the text is this: Nehemiah discovered that the nobles of Judah during the Captivity, when law and religious customs had been relaxed, had married wives of Ashdod, of Ammon, and of Moab; and then, in his passionate expostulation with them, he reminds them that it was this very transgression which led to the fall of the monarch who had been most distinguished for God's favor. In the whole Jewish system, no principle was more distinct than this—the separation of God's people from partnership with the world. Exclusiveness was the principle on which Judaism was built. The Israelites were not to mix with the nations; they were not to marry with them; they were not to join with them in religious fellowship or commercial partnership. Every thing was to be distinct—as distinct as God's service and the world's. And it was this principle which Solomon transgressed. He married a princess of Egypt. He connected himself with wives from idolatrous countries—Moabites, Ammonites, Edomites, Sidonians, Hittites. And then Nehemiah's argument, built on the eternal truth that friendship with the world is enmity with God, is this: "Did not Solomon sin by these things?"

That Jewish law, my brethren, shadowed out an everlasting truth. God's people are an exclusive nation; God's church is forever separated from the world. This is her charter, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." God's people may break that charter, but they do it at their own peril. And we may be very sure of this, when a religious person begins to feel an inclination for intimate communion with the world, and begins to break down that barrier which is the line of safety, the first step is made of a series of long, dark wanderings from God. We are to be separate, brethren, from the world. Mistake not the meaning of that word. The world changes its complexion in every age. Solomon's world was the nations of idolatry lying around Israel. *Our* world is not that. The world is that collection of men in every age who live only according to the maxims of their time. The world may be a profligate world, or it may be a moral world. All that is a matter of accident. Our world is a moral world. The sons of our world are not idolaters, they are not profligate, they are, it may be, among

the most fascinating of mankind. Their society is more pleasing, more lively, more diversified in information than religious society. No marvel if a young and ardent heart feels the spell of the fascination. No wonder if it feels the relief in turning away from the dullness and the monotony of home life to the sparkling brilliancy of the world's society. No marvel if Solomon felt the superior charms of the accomplished Egyptian and the wealthy Tyrian. His Jewish countrymen and countrywomen were but homely in comparison. What wonder if the young monarch felt it a relaxation to emancipate himself from the thralldom of a society which had little to interest his grasping and restless mind, and to throw himself upon a companionship which had more of refinement, and more of cultivation, and more of that enlargement of mind which his own gifted character was so fitted to enjoy.

It is no marvel, brethren. It is all most natural, all most intelligible—a temptation which we feel ourselves every day. The brilliant, dazzling, accomplished world—what Christian with a mind-polished like Solomon's does not own its charms? And yet now, pause. Is it in wise Egypt that our highest blessedness lies? Is it in busy restless Sidon? Is it in luxurious Moab? No, my Christian brethren. The Christian must leave the world alone. His blessedness lies in quiet work with the Israel of God. His home is in that deep, unruffled tranquility which belongs to those who are trying to know Christ. And when a Christian will not learn this—when he will not understand that in calmness, and home, and work, and love, his soul must find its peace—when he will try keener and more exciting pleasures—when he says, "I must taste what life is while I am young," its feverishness, its strange, delirious, maddening intoxication, he has just taken Solomon's first step, and he must take the whole of Solomon's after, and most bitter experience along with it.

There was another form of Solomon's worldliness. It was not worldliness in association, but worldliness in occupation. He had entered deeply into commercial speculations. He had alternate fears and hopes about the return of his merchant-ships on their perilous three-years' voyage to India and to Spain. He had his mind occupied with plans for building. The architecture of the Temple, his own palace, the forts, and towns of his now magnificent empire, all this filled for a time his soul. He had begun a system of national debt and ruinous taxation. He had become a slaveholder and a despot, who was compelled to keep his people down by armed force. Much of this was not wrong, but all of it was dangerous. It is a strange thing how business dulls the sharpness of the spiritual affections. It is strange how the harass of perpetual occupation shuts God out. It is strange how much mingling with the world, politics, and those things which belong to advancing civilization—things which are very often in the way of our duty—deadens the delicate sense of right and

(Continued on page 272)

“Joy in the Presence of the Angels”

by ELMER SEGER

THIS is a pure joy. For the text says that this takes place in heaven, and that it is God's angels who participate. What a tremendous thing it must be if special mention is made of the fact that God's angels are caused to rejoice. What is the cause of it? The restoration of a sinner. Not the salvation of a sinner, for the Scripture makes a careful distinction on that point. It contrasts restoration and salvation, for it says,

Joy shall be in heaven over one sinner that repenteth **MORE THAN** over ninety and nine just persons, which need no repentance (Luke 15:7).

It is true that many persons would call this “being saved over again.” The reason for the confusion is probably that there is great similarity between restoration and salvation. Salvation is a gift of God, absolutely dependent on the willingness of the individual to receive it. Restoration is an act of God, absolutely dependent on the willingness of the individual to accept it. Salvation is from the death of unbelief to everlasting life. Restoration is from the death of backsliding to fellowship with Him Who is Life. Salvation is everlasting. Restoration is to a fellowship which may be broken again. Salvation and restoration are unquestionably distinctly different.

We turn to the fifteenth chapter of Luke for a lesson on restoration. There are three parables, the lost sheep, the lost coin, and the lost son. In each case we will find that the object first belonged to someone, then was lost, then was found again. And the interpretation, which is unquestionably individualistic, is that a man belonged to someone, he was saved; then he was lost, he backslid; and then he was found, he was restored to fellowship with the Lord. The application to Israel is clear. Christ says, “The Son of Man is come to seek and to save that which was lost” (Luke 19:10). Israel was a saved nation. Israel became a backslidden nation, was lost. Christ came to find Israel, to restore Israel to fellowship with the Lord once again. Luke fifteen is a glorious revelation of the beauty of restoration.

THE LOST SHEEP

THE Pharisees and scribes objected to what Christ did, for they said, “This Man receiveth sinners, and eateth with them.” In replying, Christ put the issue very definitely to them, for with a touch of sarcasm designed to cut to the very heart and reveal to these hardened sinners their own condition, He labeled the publicans and sinners as “one sinner that repenteth,” and the Pharisees and scribes as “ninty and nine just persons, which need no repentance.” Would they dare to say they needed no repentance? Ah, if they had eyes to see and ears to hear they would have understood the message.

But there is a deeper lesson than this in the story. Picture the shepherd out on the hills of old Judea with a hundred sheep. He rejoices in his ownership. He knows every sheep; every sheep knows him. But one of them goes astray. He leaves the ninety-nine, not to stray away, but in the security of the fold. He goes after the one lost sheep. Has he ceased rejoicing in the ninety-nine who are safe? Indeed not. But for the time his thoughts are centered in getting that one lost sheep back to the place of safety the ninety-nine

are enjoying. So it is with exceeding great joy that he brings back the lost one. When he looks at the sheep the next morning, does he merely cast a glance over the one hundred, or does he look for certain ones? Ah, he looks for a certain one, he fondles it, he pets it, and is especially happy for that one sheep, because it had been lost.

That is why the Scripture says there is more rejoicing in heaven over a repentant sinner than over those who need no repentance. Let us watch the language closely. There is no indication that the repentant sinner is not just. In fact, the inference is that there are one hundred just persons, that is, justified, saved persons. One of them has sinned and has repented. The ninety-nine have not sinned so they need no repentance, that is, there has not been a break in their fellowship with God as there had been in the case of the now repentant sinner. Further note the clear statement that there is joy over the ninety-nine. But there is *more*

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IN ORDER to illustrate the Saviour's teaching on backsliding and restoration, Seger has very aptly chosen several parables. He makes a pointed observation in saying that since the restoration of a Christian produces great joy in heaven, then backsliding must cause great sorrow.

Fundamental Facts of the Faith

No. 9--Dedication

by THE EDITOR

DEDICATION is a fundamental fact of the faith which involves only those who have accepted Jesus Christ as a personal Saviour. *Dedication* is the *yielded life*. For a proper understanding of Christian problems, the distinction between *regeneration* and *Dedication* must be constantly kept clear. It is one of the commonest mistakes of believers to confuse the new birth and the yielded life.

In the case of some few Christians, the acceptance of Christ and the presenting of the life to Him for service occur together, but in most instances the conversion precedes the dedication of the life to Him, by weeks, or months, or sometimes even years.

Dedication, or the yielded life, begins with a specific decision and act. Its development is dependent upon the maintenance of the attitude of yieldedness in the believer's life. The yielded life is the submitting of the whole being to the Lord Jesus Christ for Him to use as He sees fit. It is not the baptism of the Holy Spirit. It is not the so called "second blessing," for such a doctrine is not found within the covers of the Bible. And it is not the total eradication of the Adamic nature. Every believer is already baptized in the Holy Spirit and there is no such thing as the widely advertised "second blessing" nor "total eradication" for Christians to acquire.

Dedication, or the yielded life, is the glorious step which every believer should take of giving himself unreservedly and in fullest abandon to the wondrous Saviour Who gave Himself so unreservedly for us on Calvary.

Dedication, or the yielded life, is a definite duty, a specific responsibility, but is also a thousand-fold more than a duty or responsibility, it is a glorious privilege which God has granted and bestowed upon us—the privilege of giving ourselves as living sacrifices unto Him. God graciously speaks of our presenting our bodies to Him as a sacrifice, but when the Christian catches a glimpse of that immeasurable sacrifice, which Jesus our Lord wrought once *for all*, he blushes with shame to call his yieldedness a sacrifice, and quickly awakens to the fact that to be allowed to

give his life into the service of such a Lord and Master is an *honor* greater than human tongue can tell.

In meditating upon the life that is yielded to Him we first consider

THE CALL TO DEDICATION

THE Holy Spirit has not left the question of the call in the dark. In Romans 6:13 the language is unmistakable:

Yield yourselves unto God.

The pronoun "yourselves" means believers in Christ, hence, the call to yield the life to God is addressed to all those who have accepted Christ as a personal Saviour.

Not one is left out. *Every believer is called.* This truth appears again in such a passage as Romans 12:1 where the Holy Spirit puts it this way:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.

It is a ringing appeal to present the body (hence the whole person—the very life itself) to God. And the appeal is addressed specifically to the "brethren." The meaning is inescapably clear. God is calling on the believers, referring to them as "brethren," and asking them to

present their bodies a living sacrifice unto Him. The word in the Greek which is translated "present" is the same word as is translated "yield" in Romans 6:13. Consequently, the passage could correctly read:

I beseech you therefore, brethren, that ye YIELD your bodies a living sacrifice unto God.

And since both translations are permissible, Romans 6:13 could read:

PRESENT YOURSELVES UNTO GOD.

The call of God to yieldedness and to service for Him is not confined to a limited few. The call of God to service is to every believer in the world. There has, however, sprung up the erroneous idea that every Christian whom God calls to service is called to preach. This false conception has been fostered by the widely accepted notion that preaching is the only definite activity which can be called Christian work. But the

*I*N HIS customary sparkling manner, President Fowler again clearly expounds and explains another one of these "Fundamental Facts." One's conscience cannot fail to be quickened as he reads this succulent study of "Dedication." Such an appeal will doubtless inspire someone to make an important decision. Perhaps that someone is you.

—E. E. L.

very existence of our Christian institutions calls for practically every industrial, and commercial, and professional line of activity. God is indeed calling every believer to utter yieldedness and abandonment to Him. If the particular task to which He calls happens to be hidden from the gaze and the acclaim of man, it is by no manner of means any less His service. Or if the special work at which we are placed is in the realm of the humble and lowly, that does not make it unChristian. In the great cause of Christ, in churches, missions, publishing houses, and schools there are many more engaged in numerous hidden tasks than are engaged in the actual preaching—and all are in Christian work. The great need of the present hour is men and women who are willing to present their bodies to the Lord for His service and gladly dedicate themselves to some great work which is faithful to the testimony of the inspired Word of the living God. Well might Paul cry out:

Yield yourselves unto God.

And again,

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Second, we consider

THE REASON FOR DEDICATION

THE reason set forth in the Scriptures why we should give our lives to the Saviour is not because of the great influence one will wield, for Christian workers are having less and less influence as the days go by. Nor is it because of the fine salary one will receive, for Christian workers, as a whole, are horribly underpaid. Nor is it because of the short and easy hours which one will have to work, for Christian workers, when they have the right attitude in their hearts, work such hours as would give the NRA and the American Federation of Labor with their forty hour week an attack of apoplexy.

The reason for giving the whole life to Christ instead of using it for my own selfish purposes is stated in Romans 6:14—the very next verse to the one in which God's call appears. It is:

For ye are not under the law, but under GRACE.

In one word, the reason why I should present my body to my blessed Lord to use as He sees fit is because of His unmeasured *grace*. The grace of God found its fullest and most astounding expression when Jesus hung on Calvary. Hence, I may accurately state that my one reason for dedicating my life to him is because He died for me and I owe everything to Him.

The great Apostle states the same truth in slightly different terminology when he says,

I beseech you . . . BY THE MERCIES OF GOD (to) present your bodies.

The supreme manifestation of God's mercy in the world's history was when He laid our sins on the divinely provided Substitute, Jesus, and He died for us on Calvary. Hence, when Paul says,

I beseech you . . . by the mercies of God . . . present your bodies,

he is saying, in effect,

I beseech you by the sacrifice of Christ on Calvary, present your bodies.

Yea, the one glorious, satisfying, controlling, impelling reason for dedicating the life with all its possibilities to the Lord Jesus is *Calvary!*

Third, we consider

THE NATURE OF DEDICATION

THE nature of the yielded life is suggested by the very words "yielded" and "dedicated" and "presented." It is a life in which personal ambition disappears. It is a life in which self-seeking in every form is taboo. It is a life in which self-centeredness is utterly displaced by Christ-centeredness. It is a life in which worldly-mindedness is completely engulfed by the joyous privilege of complete abandonment to *the will, the purpose, the written Word, and the Person* of our Lord and Saviour Jesus Christ.

The fact that the dedicated life is a life of selflessness is taught by Paul in II Corinthians 5:15 where he says,

They which live should not henceforth live unto themselves, but UNTO HIM.

The yielded life is the most blessed exhibition of the sublimity of self-forgetfulness. The yielded life is the beauty of self-immolation in order to bring about Christ-exaltation. It is the nature of Dedication that it puts self to death from hour to hour. Paul said,

I die daily.

Fourth, we consider the

THE MEASURE OF DEDICATION

THE measure of Dedication is willingness. In the Parable of the Talents the master of the servants *gave* them their several talents according to their *ability*. Ability is used as a figure of *willingness*. Hence, the men of the parable were one talent men or two talent men or five talent men, according to their willingness of soul.

God covets the joy of finding willingness in the hearts of His people. The Saviour gives us a sacred glimpse into the secret recesses of the heart of God in His conversation with the woman at the well. He tells her that the omniscient God is moving among the hearts of men *seeking—seeking—seeking*. He tells her what God is seeking for. He tells her God is seeking worshippers. But He goes further. He tells her what kind of worshippers God is seeking. He is seek-

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THE EDITOR'S MAIL BAG

That God should use the humble testimony of "Grace and Truth" in blessing the lives of His people is cause for rejoicing indeed. Here are a group of testimonies, coming from far and near, which not only encourage the heart but also act as a stimulus to greater faithfulness to Him.

A reader in Texas asks for further light on the subject of the "sign gifts":

You teach that after Paul received the doctrine of the Church there was no more divine healing or speaking in other tongues. I Cor. 12: 12-13 is a permanent fact for this age. I am worried over the gifts of healing and diversities of tongues in same chapter, I Cor. 12:28. Will you kindly explain this to me?

The whole subject of the gifts having to do with public ministry in this age is made radiantly simple and clear by setting three passages from Paul's Church writings over against each other and deducing certain inescapable conclusions.

The passage already referred to by our Texas friend should be considered first, for it is from Paul's letter to the Corinthian church, written while the transitional characteristics of the early part of the Church Age were still in evidence. In I Corinthians 12:28 the apostle Paul lists the gifts distributed among the members of the Body of Christ as follows:

- First, apostles
- Second, prophets
- Third, teachers

After that miracles, then gifts of healings, helps, governments, diversities of tongues.

Turning now to the book of Ephesians, a book written toward the close of Paul's life and ministry, and presenting the doctrine of the Church in its full-orbed development, we discover that certain gifts have been dropped from the list as no longer necessary to God's purposes for the Church. Ephesians 4:11-12 states:

And He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ.

Note the sweeping finality of the declaration that the gifts just named, which exclude the gifts of miracles, healing, diversities of tongues, are all that are needful "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." There is certainly no room left for imposing on the saints of God the unnecessary impedimenta which the Pentecostals insist on adding.

But this list is still further reduced by another passage in the Ephesian epistle. In the second chapter, verse twenty, we read:

And (ye) are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone;

In Whom all the building fitly framed together groweth unto a holy temple in the Lord.

It is significant that although the Lord Jesus is said to be the "Corner Stone," yet the passage declares that He permeates all of the super-structure also; while no such statement is made concerning the foundational gifts of the apostles and prophets. It is self-evident that these two gifts have ceased, their mighty place in the plan and purpose of God having been fulfilled.

And thus, by the Holy Spirit's own employment of the principle of elimination, we are left with just three gifts having to do with the public ministry of the servants of God throughout the balance of the Church Age, viz., evangelists, pastors, and teachers.

When once the vital relationship of the sign gifts to the Kingdom message is seen, just such a progression and elimination is expected as the Kingdom message disappears and the teaching concerning the Mystery, the Church, comes into prominence. How satisfying is the Word when it is permitted to speak for itself.

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From a missionary of the cross laboring for the Sav-
iour in Peru comes this word:

Ever since I came in contact with your magazine I have greatly esteemed and appreciated it. Indeed I unhesitatingly say that it is the most appreciated of the four evangelical monthlies that we receive. The splendid expositions from month to month are a tonic and inspiration to us all.

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A "babe in Christ" writes to us from Michigan:

I want you to know how much I appreciate this fine magazine, having subscribed for it a year and a half ago, shortly after becoming a Christian. I find every article in each issue very helpful, especially the Sunday-school expositions, which explain details so thoroughly, making the Scripture more easily understood for one having had no Christian training or for one new in the Christian life.

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We thank God for such a word of testimony as the following, from a busy layman in Arizona who is just as busy in his service for the Lord as he is in the secular occupation in which he is engaged:

Your articles always claim my attention and never fail to enrich. The wonders and grace of our Lord super-abound on the pages of "GRACE AND TRUTH."

It is always a blessing to know that our readers catch a glimpse of Him as they read the magazine.

IN THE HARVEST FIELD

Conducted by ELMER SEGER

WHERE IS THE CLASS OF '28

Joseph G. Wright
Pastor, Edgemont Baptist
Church
East St. Louis, Illinois

Florence Jentsch Wright
East St. Louis, Illinois

Archie H. Yetter
Pastor, Grace Tabernacle
Church
Pomona, California

Rose Baessler
Secretary to Radio Bible
Teacher
Los Angeles, California

Lillian E. Daniel
Missionary, China Inland
Mission
China

Clarence R. Harwood
Supt. West Side Center
(Jewish Mission)
Denver, Colorado

Rose Encinas
Secretary to the President
D. B. I.

Mrs. Jeanette McDonough
Chicago, Illinois
McDonough Prayer Group
Miss Birdie Olson Chicago, Illinois
Moody Church
Miss Addie Burr
Buffalo, New York
Mr. Lowell Williamson
Decatur, Illinois
Miss Mary Rifener
Mt. Vernon, Indiana
Mr. W. H. Hogle
Santa Fe, New Mexico
Mr. H. A. West, Portland, Oregon
Delegate Gideon Convention
Mr. & Mrs. Vernon Strange
Kansas City, Missouri
Rev. & Mrs. Joe Jilbert
Pastor, Kansas City, Missouri
Mr. Martin E. Johnson, Mr. Richard Johnson, Momence, Illinois
Miss Ellen Johnson
Chicago, Illinois
(Relatives of Miss Amanda Johnson, missionary under appointment, Berean American Mission)
Rev. & Mrs. Carl Harwood
El Centro, California
First Baptist Church
Mr. & Mrs. John T. Moore
Pueblo, Colorado
Mrs. J. A. Conger and Juanita
Amarillo, Texas
Rev. & Mrs. R. J. Molzahn
Endicott, Nebraska
Mr. & Mrs. Geo. Zellhoefer
Manitou, Colorado
Mr. & Mrs. George Grant
Hamilton, Ontario, Canada
Gideon Delegates
Mr. W. J. Orr
Hamilton, Ontario, Canada
Gideon Delegate

D. B. I. has been especially blessed with visitors at the Campus this summer. We print below a partial list of the names recorded in our Visitor's Register.

Rev. and Mrs. John Bremen and children

Borneo Faith Mission, Borneo

Rev. Ralph Zundel, Shelby, Ohio
Pastor Baptist Church

Rev. V. T. Neprash
Philadelphia, Pa.
Russian Missionary & Relief Service

Rev. & Mrs. Carl Truex and son
Stockton, California

Rev. & Mrs. Claude Pearson and son

San Pedro, California
Pearson Sailor Mission

Mr. and Mrs. W. S. Bostder
Chadron, Nebraska* (Mrs. Bostder is a sister of Mrs. Harry J. Johnson, Supt. of Women)

Miss Cravens, Chadron, Nebraska
Misses Rita & Dorothy Atkinson
Lincoln, Nebraska

Rev. LeRoy Thomas
Girard, Kansas
Pastor Baptist Church

Rev. & Mrs. Walter Ray Gorsage and son
Winslow, Arizona
First Baptist Church

Mr. Franklyn C. Stark, Miss Ethel E. Stark, Chicago, Illinois

Dr. Earle Eubank, Cincinnati, Ohio
Dean of Sociology, University of Cincinnati
(College class mate of President Clifton L. Fowler)

Miss Ethel Martin, Amarillo, Texas

Mrs. Vern Ruf, McPherson, Kansas

Mrs. A. L. John, Pekin, Illinois (Mother of one of our graduates, Miss Ollie John)

Mrs. F. O. Thornton, Dorothy and Mary Frances
Kansas City, Missouri

Miss Constance Brandon, New York, New York
World Dominion Movement

Rev. Henry Peterson, Pastor, Albert Lea, Minnesota

Mr. & Mrs. B. J. Stap, Paterson, New Jersey

Mrs. Zada Love, Alamosa, Colorado (Mother of one of our graduates, Miss Lorean Love)

Mr. & Mrs. J. E. Beech, Hamilton, Ontario, Canada
Gideon Delegate

Mrs. D. D. Truesdale and children, Bunker Hill, Illinois
Graduate of D. B. I.

Dr. & Mrs. H. C. Thiessen, Wheaton, Illinois

Dr. Thiessen was formerly Professor of Greek at the Dallas Theological Seminary; now on the Staff of Wheaton College

Mr. Leslie Reynolds, Hamilton, Ontario, Canada
Gideon Delegate

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*

THE DAY-A-MONTH PLAN

SEVERAL friends of the Berean American Mission, wishing to know more about the Day-a-month plan in order that they might be able to interest others, have asked that we give once again a resume of the plan. For their benefit, as well as for the benefit of the new members of the "Grace and Truth" family, we give below the Day-a-month plan, which is as follows:

For the passage of one missionary to Africa, support on the field five years, and passage back to this country, it takes \$2.25 per day. In order to meet this need, we have inaugurated a plan whereby thirty-one persons, who have caught a vision of the need in the Belgian Congo, as well as a vision of the privilege which is theirs of having a part in the propagation of the Gospel, may be able to thrust forth a missionary without the burden being too heavy on any one person.

On the particular day chosen by the donor, he is to remember the needs of the work in a special way, asking God's blessing upon "his day." On the other hand the missionaries plan to write from time to time to the donor on his missionary day, giving details of the problems, the needs, and the blessings occurring on that day. In this way the donor will be kept in close touch with what is being done on the field and will be able to intercede more definitely for the work. And the missionary will be heartened in the knowledge that each day of the month some saint or group of saints at home are bearing the work and the worker to the throne of grace.

The missionaries of the Berean American Mission have recently returned to the Denver Bible Institute Campus after a deputation trip into Montana. They had a very blessed time in the various churches. It was a spiritual help to them to fellowship with those of the Lord's people who realize the needs of the thousands in Africa who have never yet heard of the Saviour. Many doors were opened, giving opportunity to tell of Congo and its great spiritual needs.

The response was gratifying, since it was an evidence of the Lord's blessing upon the Berean American Mission. Pledges were secured for nine additional days of support for the missionaries according to the Day-a-month Plan. Several outfit gifts were received, including pictures,

Already several friends have responded enthusiastically to the plan. A missionary group chose the first of the month because they wanted news from the field on the first. A recently converted couple living in Montana chose the twenty-third because that is the anniversary of their conversion. One family chose the twentieth of the month in memory of the birthday of their infant daughter who was taken to be with the Lord. Another couple chose the fifteenth of the month because that is their son's birthday. Two brothers, bereft of their parents on almost the same day, chose the eighth of the month in their memory. A widow chose the twenty-sixth as a memorial of her husband's birthday. A mother chose the seventeenth for Mrs. Amie in honor of her daughter's birthday, and the seventeenth for Miss Johnson in memory of the birthday of her son who is with the Lord. And still another couple chose the twenty-seventh in honor of their birthdays which occur on the same day. We could continue to enumerate the different reasons given by the various individuals and groups for choosing their particular day, but space forbids. Suffice it to say that every one of us have cherished memories connected with a particular day in the month. Why not commemorate that day by spreading the Gospel in the "regions beyond"? There is no better way to remember the homegoing of a loved one, of celebrating a birthday or an anniversary, or of remembering a particular event that has meant much to the individual life. There are some days still to be taken. Take the matter to the Lord and see which day He would have you to take.

Pledges for Mrs. Amie

SUN	MON	TUE	WED	THU	FRI	SAT
				3		
6	7			10	11	12
			16			19
		22		24	25	
	28	29				

— } —

Pledges for Miss Johnson

SUN	MON	TUE	WED	THU	FRI	SAT
						5
6		8	9	10	11	12
			16			19
20			23	24		26
	28			31		

Note: blank squares indicate days already taken.

RETURN

subscriptions for magazines, quilts, and household articles. Gifts for the work were received also, bandages, articles for exchange, some clothing for the natives, and a piano accordion for use in various meetings in the villages.

Mrs. Amie and Miss Johnson left recently on a deputation trip through Texas, Arizona, and New Mexico. Anyone who may wish to arrange for meetings in those sections should write to the Berean American Mission, Denver Bible Institute, Denver, Colorado, and our missionaries will be happy to cooperate.

Pray for journeying mercies in behalf of our missionaries, pray for open doors, and for God's working in the hearts of His children for the support of His testimony in the Belgian Congo.

BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

THE UNIQUENESS OF JESUS CHRIST

Colossians 1:13-19
John 7:37-53

- I. JESUS WAS THE ONLY BEING IN THE
UNIVERSE EVER BORN TO DIE
Heb. 2:9
Heb. 10:1-10
- II. JESUS IS THE ONLY MAN WHO WAS BORN
OUT OF ADAM
Isa. 7:14
Matt. 1:18-21
- III. JESUS IS THE ONLY MAN WHO EVER
TRUSTED GOD AND WAS FORSAKEN
Psalm 22:1-5
- IV. JESUS IS THE ONLY MAN WHO EVER
STARTED A RELIGION AND IS LIVING YET
Rom. 6:9
- V. JESUS IS THE ONLY MAN IN THE UNIVERSE
WHO THROUGH ALL ETERNITY SHALL
BEAR THE MARK OF SIN
John 20:27
Zech. 13:6
- VI. JESUS IS THE ONLY MAN WHO CAN CLEANSE
THE SINNER'S SINS
I John 1:7

JESUS IS GOD!

—C. L. F.

WHAT SHALL WE DO WITH GOD'S WORD?

- I. USE GOD'S WORD
II Tim. 3:16-17
- II. BELIEVE GOD'S WORD
Heb. 4:12
Eph. 6:17
- III. OBEY GOD'S WORD
Deut. 28:9-10
- IV. REMEMBER GOD'S WORD
Luke 24:49
Zech. 4:6
- V. DIVIDE GOD'S WORD
II Tim. 2:15

VI. HEED GOD'S WORD

II Tim. 2:23-26

VII. APPLY GOD'S WORD

Luke 12:42-43

—R. G. P.

THE UNIQUENESS OF THE WORD OF GOD

Hebrews 4:12

INTRODUCTION:

1. Most hated piece of literature
2. Most unpopular
3. Most widely read
4. Most widely published
5. Most widely translated
- I. IT SURVIVES—the test of time
 - A. It is Truth, therefore it survives
II Pet. 1:19
John 17:17
 - B. It is eternal, therefore it survives
I Pet. 1:24-25
Isa. 40:8
Ps. 119:89
- II. IT SETTLES—every question in human experience
Ps. 19:7
 - A. Salvation
John 5:39
I John 5:13
John 20:31
John 5:24
 - B. Transformation
Col. 3:16
- III. IT SATISFIES—the longings and desires of the
human soul
Isa. 55:1-2
Ps. 107:9
 - A. It gives Life
I John 5:13
 - B. It gives Joy
I John 1:4
 - C. It gives Hope
Ps. 119:49

CONCLUSION:

1. Study it
2. Feed upon it
3. Give it forth

—C. R. L.

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

AMBASSADORS FOR CHRIST

During a missionary's furlough at home, young people ask scores of questions regarding work in the foreign field. These questions should be frankly and truthfully answered. The hardships as well as the joys should be faithfully described. Missionary work should never be represented as a "picnic" or a "primrose path," thereby deceiving young people who are thinking of going to the foreign field. The chapters of this intensely interesting book are meant to throw all possible light on the many problems of missionary work. The portrayals here made will prevent romantic and unspiritual young people from enlisting for the foreign field, but they will present additional inducements for truly consecrated people to devote themselves to the missionary enterprise.

"AMBASSADORS FOR CHRIST," by Mildred Cable and Francesca French. Hodder & Stoughton, Ltd., London, England; also China Inland Mission, 237 West School Lane, Philadelphia, Pa. Prices: paper, 35 cents; cloth, \$1.00.

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QUIET TALKS WITH EAGER YOUTH

Dr. S. D. Gordon comes with another of his helpful books in the "Quiet Talks" series. This time he talks in a sober way to young people. Without taking on a paternal or patronizing air, as if he were talking down to them from a pinnacle, he tells young people many things that they ought to know at an early time of life. What he says about marriage and home is of special value to young people. If they will heed his wise counsel, they will save themselves from many a pitfall. In answer to the question, "Can a Christian go to war?" we think Dr. Gordon is somewhat misty. Otherwise his book contains much sage admonition, some of it put in striking and often in epigrammatic form. His chapter and section headings tell you just enough to stir curiosity, and create a desire to know what he is going to say. Take as an example, "Green Traffic Lights." What can be said on that subject?

"QUIET TALKS WITH EAGER YOUTH," by Dr. S. D. Gordon. Fleming H. Revell Company, New York, London, and Edinburgh. Price, \$1.25.

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THE WORD OF GOD AND THE WORD OF MAN

The Zondervan firm have done well to issue this notable work by Dr. Karl Barth in a new edition or reprint and at a reduced price. Several years ago it was issued by another American publisher, and the price was \$2.25. Zondervans have published the new edition at \$1.50, and have made a better book from the mechanical viewpoint. We have not the space nor the ability to give a critical evaluation of the Barthian theology. We must

frankly tell our readers that Barth is hard to understand. The words are all there, and you may know what each word means by itself, but when Barth puts them together in sentences, he at once becomes difficult if not abstruse. You will often wonder "what he is driving at." While he constantly contrasts the Word of God with the word of man, and always in favor of the former, yet we are not quite sure, from what he says on pages 60 and 61, that he stands on strictly evangelical ground respecting the plenary inspiration of the Bible. We wish he had expressed his conception with absolute clarity. However, we advise people who want to think deeply to get and read this book, and also his later publications, to see whether they can get more meaning out of his statements than we can. Many men have undertaken to interpret Dr. Barth, and their opinions differ greatly, which proves, we think, how difficult his style of writing is.

"THE WORD OF GOD AND THE WORD OF MAN," by Karl Barth, D.D. Translated by Douglas Horton. Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.50.

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THE MORNING: THE NIGHT ALSO

This is an odd title; but a note on the title-page tells us that it is a book "for boys—and others." The author understands boy psychology, and so knows how to deal with boys in presenting religious subjects to their attention. He frankly tells them about sin and its consequences, and just as frankly lets them know that Christ will rid them of their unmanly faults and sins, and will enable them to live in a manly and upright fashion. Yes, it is a good booklet "for boys—and others."

"THE MORNING: THE NIGHT ALSO," by W. J. Maddox. Pickering & Inglis, Pubs., London, Glasgow, and Edinburgh. Price, 6d. net. (\$15).

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BIBLE HISTORY

A book of this size and merit would rightly command an extended review, if the exigencies of space permitted. It contains 413 pages, besides 21 pages of valuable charts and maps. We hope the reader will take it for granted that it is a work of great importance, and is of permanent as well as timely value. It is a summary of the events narrated in the Old and New Testaments arranged in chronological order. As the engrossing narrative proceeds, many items of information are added. For example, in telling the story of creation, the author ties up the events of the Bible with the known facts of science. Everywhere he is loyal to the Word of God. By the simple expedient of indented paragraphs and cross-references wherever the text is not in chronological order, textual continuity is preserved at the right-hand margin along with the chronological order at the left. A full

index makes it possible readily to find any desired item in the book. Surely here is a volume that ought to find a place in every private, public, and academic library. We wish for it the widest circulation and influence.

"BIBLE HISTORY," by Robert Newton Waring. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y. Price, \$5.00.

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THE SUPREME TEST: TWELVE SERMONS

By the title is meant that these sermons stand the test of fealty to the Word of God and of homiletical discourses based upon that Word. That means that they are thoroughly evangelical as well as sermonic. The compiler tells us that they have been actually preached to congregations and have been especially contributed to this volume. Some of the preachers in the list are young men and comparatively little known, while others are older men and well known. He has purposely made such a selection to give variety to the contents of the volume. They are vital sermons, showing that their authors are "fervent in spirit, serving the Lord." We wish space permitted us to name all the preachers whose sermons are here printed; but we note the following, omitting scholastic titles: William E. Biederwolf, James I. Vance, Robert G. Lee, Leander S. Keyser, A. Z. Conrad, Henry Beets, and Clarence E. Macartney.

"THE SUPREME TEST: TWELVE SERMONS." Compiled by Rev. Alfred L. Murray. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.00.

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EPOCHS IN THE LIFE OF THE APOSTLE JOHN

It is indeed cause for gratitude that a kindly Providence spared the life of Dr. A. T. Robertson long enough to permit him to prepare the manuscript of this notable and important volume before he passed on to his eternal reward. It is indeed a book of signal value, and will ever be a worthy monument to the devotion and scholarly research of its author. We are happy to note that Dr. Robertson upholds the Johannine authorship of all the books assigned to him in the New Testament. He deals very effectively with that problem which has been so much mooted in the history of the church. His erudition, especially in classical and New Testament Greek, qualified him to go deeply into the question and cite and appraise correctly all the sources of information. But he has written, not only in a scholastic style, but also as one who could appreciate the spiritual character of the apostle John's inspired writings. Do not fail, kindly reader, to get and study this truly notable book.

"EPOCHS IN THE LIFE OF THE APOSTLE JOHN," by A. T. Robertson, D.D., LL.D. Fleming H. Revell Co., New York, London, and Edinburgh. Price, \$2.00.

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HUMAN NATURE

In former days, when people were successful in dealing with their fellowmen, they were said to know "human nature." Now-a-days we advise them to study psychology. The authors of this effective book, which is another volume in "The Lutheran Leadership Course," have retained the older terminology; and we find it just as good, the content being the same. The technical terms of scientific psychology are avoided; therefore, there is nothing abstract or abstruse in the manner of presentation here. Church workers, who aspire to be efficient leaders, will find many valuable suggestions on these well-written pages.

"HUMAN NATURE," by Mabel E. Locker and Paul J. Hoh. The United Lutheran Publication House, Philadelphia, Pa. Price, 40 cents.

THE BIBLE BOOK BY BOOK

Dr. J. B. Tidwell, the author of this book, is well known as Professor of Biblical Literature in Baylor University, Waco, Texas. The book has proved itself so valuable and popular that we now have before us the fifth edition, which has been considerably revised. It is well adapted as a textbook for colleges and seminaries; it might also be used in Bible classes generally. The author is evangelical to the core. We like very much what he says about the divine inspiration of the Bible on pages 26-28. We quote this: "It should also be said that inspiration affected the very words. For it would be hardly possible for inspiration to insure the correct transmission of thought without in some way affecting the words. God so controlled the writers in the expression of His thought that they gave us the Word of God in the language of men. And, being directed by an infallible Guide, they kept out all error in the statement of facts." We give this book our hearty commendation.

"THE BIBLE BOOK BY BOOK," by Prof. J. B. Tidwell, D.D., LL.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.50.

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THE SONG OF SONGS

The Song of Solomon is evidently a mystical book, and has been interpreted by biblical scholars in a variety of ways. The author here has given us a metrical paraphrase and exposition of this book of the Bible. He has clothed it in rhyming poetry, not blank verse. He believes that Solomon meant to portray in romantic terms the love of Christ for His Church. While we believe his interpretation to be correct, we must say that his composition is of varying merit as poetry. Some lines and rhymes might be improved.

"THE SONG OF SONGS," by George S. Chamberlain. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.00.

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IMPROVING OUR LEADERSHIP

This is another book in the series of texts in what is known as "The Lutheran Leadership Course." In a list of fine chapters—twelve of them—the author sets forth the principles that should govern church workers in preparing themselves for leadership. If these principles are followed, such workers cannot help being successful in their endeavors.

"IMPROVING OUR LEADERSHIP," by Paul E. Keyser. The United Lutheran Publication House, Philadelphia, Pa. Price, paper-bound, 40 cents.

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NOTES AND NOTICES

The outstanding man who has been exposing the errors of Mormonism, and resisting its propaganda, is Rev. John D. Nutting. Those who desire the illuminating literature that he has published should address as follows: The Utah Gospel Mission, 9277 Amesbury Ave., Cleveland, Ohio. Mr. Nutting has issued a number of valuable tracts and booklets.

Here is the rather startling title of a booklet by Dr. J. E. Conant: "Why All 'Good People' Will Be Lost." The quotation marks enclosing "Good People" suggest the author's meaning. He means people who think and say that they are good enough without repenting of their sins and accepting Christ as their Saviour. Dr. Conant, so well known for his evangelistic fervor, deals quite frankly and seriously with such "good" people. According to the Bible, there is only one way of salvation, and that is through faith in Jesus Christ. The booklet is published by the Bible Institute Colportage Association, Chicago, Ill. Prices: 10 cents per copy; 12 copies, \$1.00.

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON and MISS ANNA BENTHIEN

A FINE LADY

Mrs. Henderson was a picture of dejection as she came to the front door. A wrinkled, gray gingham dress hung loosely on her thin body. Shoes several sizes too large with heels worn on one side held her none too clean stockingless feet. Mouse colored bobbed hair looked stiff and sticky as it protruded on the sides of her thin face, and seemed matted in the back as from a sleepless night. The lines in her face were deeper than usual, and her mouth was drawn down at the corners in a forsaken look. Her hands which were well shaped were calloused and worn. A big red burn appeared just below her elbow.

"Jimmy, come here," she called in a shrill voice. "Don't you know your breakfast is ready? Land sakes, do I have to run all over the country for you?" Grabbing him by his overall straps, she yanked him inside the sagging screen door.

Mr. Henderson was already eating when Jimmy slipped into his chair, and silently sat down to his oatmeal and milk. Mother was frying eggs, and she seemed to get crosser and more upset as the grease popped on her hands and arms.

"Mother," said father kindly, "you are so tired. Let me fry those eggs." He started to rise.

"No! A man doesn't know how to do anything. If you have so much time, why don't you fix up things a little around here?"

"Mabel," said father reprovingly, yet so tenderly, "do you think that is fair? I am doing the best I can. You know I have been trying to pay the hospital bill for your operation, and keep Jimmy . . ."

"That is right. Always blame my operation for us not having—"

"Mable, I am not blaming you in any way. I wish you didn't have to work so hard. I am trying to save enough to fix things up. Let's be happy together, Mabel, and patient for a few—"

"Patient! I have been patient for eleven years now, and what have I gotten for it?" almost screamed Mrs. Henderson.

"Please, Mabel, remember Jimmy is here. Let's not do this way, we should try to make our home happy for Jimmy. We have a responsibility to him you know, mother."

Mr. Henderson rose from the table and reached for his hat to go to work. Placing a perfunctory kiss on his wife's cheek, he started out the door. Jimmy walked with him to the gate, and when they had reached it, the father grabbed his son in his arms and held him tightly.

"Jimmy, you be a good boy today, and don't worry mother. She doesn't feel good, you know, so be sure and do not bother her." Then smiling, the father said, "Some-day, Jimmy, we are going to have a nice home with flow-

ers and porches, and mother will be all dressed up like a real lady. Won't that be fine, Jimmy?"

"Oh! daddy, the other day I saw a beautiful lady near the park, and she lived in a great big house. She talked to me."

"That so?" said daddy as he hurried down the road.

Mr. Henderson didn't look old, but he did look concerned. He loved Mable so much. She had been so happy when they were first married. He had always been good to her. Hard times had come, and they just had to get along for a while. Mable had better clothes but she didn't bother to put them on. And he did wish she would keep herself looking nicer. He did not let it worry him, for he trusted that the Lord would soon permit them to get out of debt. He offered a silent prayer as he went in to work.

Jimmy watched his dad go down the road with his dinner pail in his hand, and knew that he would not be back before supper time. Jimmy was only five years old, but he realized that he did not like to stay at home when daddy was gone. Then he remembered that father had said, "Be a good boy and don't bother mother. Some day we will have a beautiful house, and mother will be a beautiful lady."

An idea was born in Jimmy's mind. He would not bother mother if he was not here, so he decided to go to the park and watch and see if he could see that fine lady again. He wanted to see what mother would look like when she dressed like a lady and they got that nice home. So in order not to bother mother, Jimmy slipped quietly out the gate and started up the street in the opposite direction to that taken by his father.

Jimmy's mother, in the house, felt peculiar this morning. She had started out the day by being cross, as was her habit of late, but somehow, when she was washing dishes she felt ashamed of herself. She began to wonder why she wasn't happy. She used to be bright and cheerful all the time. Was she to blame? John surely had been good to her, and it was not his fault. She looked around at the kitchen, and it seemed for the first time she saw how untidy things were. The floor was dirty, the chairs broken, a piece of moldy bread was under the cupboard, and she didn't know how long it had been there. Jimmy's coat lay in a basket of kindling. The calendar hung crooked on the wall. A dirty comb lay on the window sill beside a broken tea cup. She didn't know why, but she smiled as she looked at the array and she thought of the way her house used to look. It was not a bad house, and she realized that she was to blame for the house looking the way it did. Suddenly she decided that it would be fun to get things all cleaned up before John came home that night. She couldn't understand why all at once she felt so much different, and happier, too. Soon she had the dishes washed, and started picking up the things in the kitchen. Scrub water was on the

stove, and by ten o'clock the kitchen looked like a new place. Clean cupboard shelves held neatly arranged dishes. The broken chairs had been nailed together, the stove cleaned, and everything looked and smelled clean and fresh. Then the rest of the house was attacked in the same manner. After the four rooms had been completely transformed, Mrs. Henderson stood in the bedroom looking around with a smile of satisfaction on her face, when she happened to catch a glimpse of herself in the mirror. For the first time in many years she really saw herself. She saw how dirty and untidy she looked. She couldn't help gasping as she wondered how John and Jimmy could even love her.

With a new determination, she started on herself with the same vigor that she had used on the house. After a bath in the clean tub, a shampoo, and a vigorous rub, she felt refreshed. She thought she would try waving her hair. She remembered that she used to keep it waved all the time. When her hair was set, she was very pleased with the effect. She chose a blue voile dress that John had bought for her last spring. It looked fresh and airy. Then she once more stood before the mirror. What a change! Why, she was really pretty, and her hair seemed so much lighter since it was washed. She wondered how she could have been content to look so shabby and untidy.

(Continued on page 269)

THE ECLIPSE

I am sure all of you saw or read about the eclipse of the moon which occurred on the fifteenth of July. The moon was totally immersed in the shadow of our world and stayed in that condition for one hour and forty minutes.

During the eclipse the moon became dark because the earth shut off its source of light, and the temperature on the moon was very low, perhaps as low as 250 degrees below zero. The sun was still shining and would have made the moon bright and warm if our world had not gotten in its way. The moon has no light of its own, but shines with borrowed light from the sun.

Did you know that the SUN in Scripture is a picture of the S-O-N? The s-u-n which rises every morning gives us warmth and light. It makes things live and grow. It brings life. The S-O-N, Who "rises with healing in His wings," brings light to this sin-darkened world, warmth to cold, hardened hearts, and life everlasting.

Let us in our object lesson have the earth to represent all Christians, and the moon to represent all unbelievers.

The eclipse of the moon on July fifteenth was caused because the earth got in between the sun and the moon. It caused the moon to be in darkness.

Did you as a Christian ever do anything, at a time when your eyes were off the Lord, which darkened some unbeliever's vision of the Lord which made him say, "Well, if that is the way a Christian acts, I don't want to be one"? You have heard lots of people say, "I won't be a Christian because there are so many hypocrites in the church." Of course they don't mind being in the world where all the rest of the hypocrites are. But what they say is true. Many Christians are liars and thieves. Many are selfish and want everything done their own way. This kind of a Christian is doing just as the earth did on July fifteenth—they are causing the unbelievers to stay in darkness. Unbelievers cannot see the S-O-N because of the position of Christians. In fact, we Christians who are in the way of unbelievers have our faces turned toward the darkness and we are content to stand in the shadow.

The moon is four hundred times closer to us than the sun. To unbelievers the Lord seems far away. They do not often, if ever, think of Him. He must be seen with the eye of faith. Believers seem hundreds of miles closer to the unbelievers than God. Since this is true,

we Christians have a responsibility to them: not to obstruct their vision of the Son of God. The only way that we can do this is to always be looking to Him ourselves. That is the only way of Christian victory.

During the eclipse, half of the earth's surface was in darkness. Those on the dark side of the earth in our lesson, represent those Christians who are selfish, proud, self-satisfied, self-righteous, and all those things which Christians should not be. Those on the bright side of the earth represent those Christians who are living unselfish, self-sacrificing lives in full fellowship with the Lord; happy, rejoicing Christians living in the sunshine of His love.

Astronomers tell us that if the moon did not change its course or pathway, no eclipse would ever occur. Of course we know that God controls the heavenly bodies and He has mapped out their courses. They have to do as He has arranged. They are only lifeless bodies that must be controlled. God also has a pathway for unbelievers of which the moon is a picture in this story. God wants all to be saved, for He died for ALL MEN. But He does not make us follow the course He has mapped out for us. He permits us to choose our course. If all the people on the earth would do as God desires, then we would have no darkness, no spiritual eclipses. But unbelievers will not turn to God, and many believers will not hearken to Him, so they get into sin; and since unbelievers are looking to sinful believers, we have eclipses, spiritual darkness on this earth. Many men live in the coldness of an eclipse all their lives because they will not look to the One Who gives light. They are content to freeze, to shrivel up spiritually. They are dead to the things of Christ, and when physical death comes they will go into utter darkness forever.

Let us as Christians not live selfish, sin-hardened lives, so that we will get between any unbeliever and God. Perhaps you have some sin in your life that you think you alone know about. Just as the eclipse could be seen with the naked eye, your life is open before your fellow men. Are you willing to hold on to this sin and cause someone else to stay away from Christ? Eternity is ahead, eternity in heaven or in hell. All will be in one of these two places. Will there be men and women in hell because you were selfish? Or will there be many in heaven who are there because down on the earth your life pointed them to the Son of Righteousness?

S. M. C.

Are you a member of the S. M. C.? If not, why not? You have the same opportunity that every other boy and girl has of earning the beautiful \$10.00 Scofield Bible. Each month we give you a list of verses to memorize, and you are to learn one verse a week. You might be able to say "I cannot learn them" if we were to give you a long list all at one time, but we believe that every boy and girl can learn one verse a week. If you have not already joined the S. M. C. be sure to join. You are missing a great blessing if you fail to join the Scripture Memory Club. Start learning the verses given in the January 1935 issue of "Grace and Truth" and follow them through the months. Do not forget to learn the motto in Psalm 119:11. When you learn that verse you will want to continue with the balance of them.

Think what it will mean to you to learn Bible verses and know them by heart. Perhaps your Sunday-school teacher will ask you some morning to give a Bible verse. You will not have to say that you do not know any, for as you hide the Word of God in your heart, you will be able to recall those that you have learned. As you are faithful in learning the few verses which we give you, there is the possibility that the Scofield Bible will be yours.

Here are the verses for the month of September:

Eph. 6:11-12
Ps. 37:4

Isa. 65:24
Phil. 2:13

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT
Children's Talks by Miss Anna Benthien

Fourth Quarter, Lesson 5

Sunday, November 3, 1935

JUDAH TAKEN CAPTIVE

Lesson Text: II Kings 25:1-12
Devotional Reading: Ps. 107:10-16

Golden Text:

"Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

Whereas last week's lesson left off with the terrible fate of Belshazzar as well as the fall of his grandfather, Nebuchadnezzar, today we turn back the hands of the clock to the eighteenth year of Nebuchadnezzar's reign when, with his great army, he began the siege of Jerusalem.

For a brief period Jerusalem had been subject to Egypt. Then Nebuchadnezzar defeated the Egyptian army at Carchemish, and made Jehoiakim, King of Judah, his vassal. It was about this time that Daniel and his three companions were taken to Babylon (Dan. 1:1-7). At the end of three years Jehoiakim attempted to revolt and Nebuchadnezzar took Jerusalem and carried away some of the sacred vessels in lieu of tribute. He put Jehoiakim in fetters to take him a captive to Babylon (II Chron. 36:6), but evidently changed his mind. Three months afterwards Jehoiachin ascended to the throne and in his turn revolted against the Babylonian rule. Nebuchadnezzar sent his armies again, took the city, despoiled the palace and temple of their treasures, and carried to Babylon ten thousand of the noblest and best of the people. Zedekiah was placed on the throne by the heathen king who was following an oriental custom of making the heir apparent his governor: and this Zedekiah, though warned by Jeremiah, joined with the neighboring states in a final revolt. Nebuchadnezzar was greatly incensed by this revolt and determined to put the treacherous nation out of existence. How he did this our text tells. We shall study this lesson under four headings: (1) Judah's City Besieged (II Kings 25:1-4); (2) Judah's King Disgraced (II Kings 25:5-7); (3) Judah's Glory Demolished (II Kings 25:8-10); (4) Judah's People Captured (II Kings 25:11-12).

I. JUDAH'S CITY BESIEGED

The pride and glory of Judah, even in her terrible apostasy, was Jerusalem. Protected on all sides by a heavy, strong wall, it was almost their holy city. It was here that the great Passover feasts were held. And it was in this place that God had commanded that the great temple was to be built. Not impregnable in strength, but in the mind of every Jew, matchless in splendor and glory.

The particular siege of which we read in II Kings is not the first one that Nebuchadnezzar had conducted

against the capital city of the Jews. It was as we shall see, however, the most thorough. Although ravaged before, the nation never forgot the month and the day on which the armies of Chaldea finally invested the city. It was felt as the day of the deepest gloom by the Israelite exiles (Ezekiel 24). It has been commemorated as a fast, the Fast of Tebeth, ever since in the Jewish church.

Greatly angered by the treachery of his vassal king, Zedekiah, Nebuchadnezzar vowed to take the city at any cost and raze it to the ground. Nebuchadnezzar himself did not come any nearer the city than Riblah, but his army encamped around the city and built forts against it. The forts were probably moveable towers from which missiles could be discharged over the city walls. Jerusalem held out for eighteen months. At one time during this period the Chaldeans raised the siege while they were marching against Pharaoh-hophra, who was coming to the help of the Jews (Jer. 37:5), but after defeating the Egyptian king, they returned and resumed their vigilance. It was a foregone conclusion that time would win the victory because the Jews would eventually starve. Some of the great horrors of the famine are told in Lamentations 2:11-20: "The children and the sucklings swoon in the streets of the city. They say to their mothers, Where is corn and wine?" Also in our text, verse three: "The famine prevailed in the city, and there was no bread for the people of the land."

In addition to the famine, there ever was the constant battering of the walls by the enemy. Not able to work on the base to good advantage, they built earthenworks against the walls and from these carried on their work of pounding the walls to pieces while at the same time throwing stones and spears and shooting arrows into the city. Eventually they were able to make a breach in the wall, referred to in the fourth verse of our text as "the city was broken up."

At this point King Zedekiah and all his men of war fled by a secret gate in the wall toward the River Jordan and the protecting hills beyond. However, they must have realized that escape was impossible, because the Chaldeans were all the way around the city. This brings us to our second consideration.

II. JUDAH'S KING DISGRACED

King Zedekiah must have had a very guilty conscience as he fled through that gate and realized that everything was in favor of his meeting Nebuchadnezzar before the day was over. He must have remembered that he had

broken a very solemn promise to this heathen king, a promise that he should have kept. Although a heathen, God had ordained that this king should punish Judah. The punishment would have been less had Zedekiah remained an obedient vassal. But according to II Chronicles 36:13, "He also rebelled against King Nebuchadnezzar, who had made him swear by God." The Jewish king was not without blame in this matter because he refused to listen to the words of Jeremiah. II Chronicles 36:12 says, "And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah, the prophet speaking from the mouth of the Lord." The warning to which Zedekiah refused to listen was, "If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burnt with fire; and thou shalt live, and thine house; but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand" (Jer. 38:17-18). Zedekiah's answer was to "stiffen his neck, and harden his heart from turning unto the Lord God of Israel."

A just God must necessarily punish evil, and Zedekiah's punishment was grievous. He was bound in fetters of brass and taken to Babylon to spend the rest of his days in prison. But before this was done, the Chaldeans slew his sons before him, as well as all the nobles of Judah (Jer. 39:6), and then put out his eyes. This terrible torture of blinding prisoners was a common practice among the Babylonians, Assyrians, and Persians. All of this took place on the plains of Jericho. Noteworthy indeed it was that Israel's first great victory and last ignominious defeat should take place on the same ground. The price of victory is obedience, the penalty for disobedience is—well, look at Zedekiah.

III. JUDAH'S GLORY DEMOLISHED

Our text tells us that Nebuchadnezzar took special pains to see to it that Judah would be so thoroughly crushed that they could never again successfully revolt against him. II Kings 25:8-10 says, "And came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldeans, that were with the captain of the guard, brake down the walls of Jerusalem round about."

Nebuzaradan was literally "chief of the executioners," the captain of the king's bodyguard. It was his duty to take on difficult jobs for his master. It has been suggested that because a month elapsed between the punishment of Zedekiah and the coming of this captain, that perhaps the temple and certain parts of the city did not fall at once because of the stubborn fight of the Jews. Thus it was necessary for the king to send his best man to finish the job. But the work of devastation was quickly and thoroughly done. The walls were first broken down to make access easy to the city and to insure Nebuchadnezzar against any further treachery. The gold and silver vessels, and the pillars and vessels of brass of the temple were saved to be carried to Babylon, and then the sacred temple, on which such a passion of love had been lavished, was razed to the ground. The king's palace and every great house in the city were burned. In unusual kindness of heart for a man so wicked, this captain left the poorer houses for the poor people to live in. But his work was complete, and his spoils were of great value. Verse sixteen of our text tells us that the brass which he took away was without weight, literally so much that the amount was beyond finite comprehension.

As the account is read and meditated upon, one wonders how the apostate Jews viewed the destruction of the house of the Lord. Surely they had turned their backs on the Lord, else they would not have been punished. Furthermore, they had even erected images to Baal in the temple. They had "set their abominations in the house which is called by My name, to pollute it" (Jer. 7:30). In

order to do all of this they must have lost their love for God and forgotten the purpose for which the temple was built. This great building, the construction of which was commanded by God, planned by David who gathered part of the materials, and executed by Solomon, was the pride and glory of all Israel. No doubt the old time spiritual patriotism flamed anew in the bosoms of the people—at least some of them—as they saw God's house being destroyed. Perhaps there was a real awakening and repentance on the part of some, but it was too late for the punishment to be withheld.

The next thing that happened was for the people to be carried captives to the land of the Chaldeans. Our next heading is,

IV. JUDAH'S PEOPLE CAPTURED

Last of all Nebuzaradan turned his attention to the people. These he divided into three groups: the supposed ringleaders of the rebellion, the middle and better class, and the poorest division.

Execution was the lot of this first group. Seraiah, the chief priest (an ancestor of Ezra [Ezra 7:1]); Zephaniah, the second priest, probably the substitute of the high priest (Jer. 21:1); and the three keepers of the door, i.e., the chiefs of the Levites who kept watch at the three temple gates, were brought before the court which sat at Riblah and were executed. The same punishment was suffered by the royal officers of the city, the chamberlains who had charge of the troupes, five of the king's counselors, the principal secretary of the army, and sixty of the people of the land, probably a representative group.

The second group was carried away captive to the land of Babylon, there to become the servants of the king. This is the group of whom it is said in Daniel 1:15 that they ate the king's meat, whereas Daniel and his three friends did not partake of such blasphemy. Jeremiah 52:28-30 gives an estimate of the number taken captive in the three deportations: in all, about 4,600. An indication of the attitude of these captives is given in the language of the eleventh verse of the text: "Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon . . . did Nebuzaradan, the captain of the guard, carry away." Some of these captives were traitors. Elsewhere in prophetic studies we have occasion to see that this group represents the unbelieving group of the three divisions of Israel.

The last group was composed of the few left to tend the crops and vineyards. It was considered a good policy on the part of a plundering nation to leave the weakest and poorest to till the land and pay taxes, instead of leaving the land desolate. This group represents the believing group of Israel in contrast to the group in the above paragraph. Jeremiah was left in the custody of Gedaliah, who was made governor. This gracious treatment accorded the prophet was a favor due, no doubt, to the fact that Jeremiah had consistently, throughout his prophetic ministry, counselled submission to the king of Babylon on the part of his Jewish brethren. Nebuchadnezzar, in Jeremiah 39:12, said, "Take him, and look well to him, and do him no harm; but do unto him even, as he shall say unto thee."

The story of the destruction of Jerusalem and the carrying away of Judah into captivity is one of gravest importance. It brings us face to face with the fact of divine vengeance, as to its reason, its slowness, its certainty. The reason for the punishment of Judah was that of the nation's abandonment of high ideals, its determined self-degradation, and its consequent failure to fulfil its true function in the economy of God. The slowness of the divine method was the outcome of the divine compassion which gave the rebellious nation every opportunity to return, and continued to wait until "there was no remedy." The certainty of the ultimate stroke was created by the determined refusal of kings and priests and people to obey the voice of Jehovah. Our Golden Text for today is the divine ultimatum, "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34).

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

When the World's Fair in Chicago opened in 1933, over the entrance to the Hall of Religion there was carved the appropriate text from Proverbs: "Righteousness exalteth a nation." But visitors, during the early days of the Fair, noticed that beneath the inscription was a temporary sign reading, "Not yet ready." Those two inscriptions were in reality a vivid commentary on our civilization.

—"The Sunday School Times"

In Frances Hodgson Burnett's story, "The Head of the House of Combes," there is the portrait of a light and completely selfish woman, a realistic piece of irony. Nothing terrible happens to the woman whom her friends call Feather—all the terrible things happen in her. She walks and talks and laughs a great deal; but you feel a sort of chill as you listen, for you know that all the while she is dead . . . Nations have never enjoyed being told that they were dead in trespasses and sins. So the process of moral decay went unhindered through all its tragic stages, and the nation whose soul was dead at last lost its body too.

—Lynn Harold Hough

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Why did God bring judgment upon Judah? (II Kings 24:19; Jer. 19:4-9)
2. Who destroyed Jerusalem and took Judah captive? (II Kings 25:1, 19-21; Jer. 52:4-5, 28-29)
3. What happened to the city, the king, the temple, and the people? (II Kings 25:2-4, 10; 25:6-7; 25:9, 13-16; 25:11-12, 19-22)
4. How many Jews were taken captive by Nebuchadnezzar? (Jer. 52:28-30)
5. Will the Jews one day be restored to their promised land? (Isa. 14:1-2; 27:12-13; 30:19; 65:18-21; Ezek. 36:24; 37:21)
6. Will Israel one day be a nation exalted by righteousness? (Isa. 1:26-27; 60:21; Mal. 3:3-4)
7. How does God deal with believers who drift into sin? (Luke 15:4-7; Heb. 12:5-13)

Fourth Quarter, Lesson 6

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Lesson Text: Ezek. 33:7-16
Devotional Reading: Ps. 125

Golden Text:

"So then every one of us shall give account of himself to God" (Romans 14:12).

For our lesson today we turn to another of the prophets, this time, Ezekiel. Ezekiel was carried away captive to Babylon in the earlier deportations. He was one of those whom God commissioned to be a "watchman" to the Israelites in exile. His message was not addressed to Israel alone, or primarily to Judah. His message was to the "whole house of Israel." We will study this lesson under the two general headings: (1) The Responsibility of a Prophet (Ezekiel 33:7-9); and (2) The Responsibility of the People (Ezekiel 33:10-16).

I. THE RESPONSIBILITY OF A PROPHET

We live in a funny world. Men live and walk by principles that are directly opposite to the Bible. For example, men are going to hell every day because they refuse to accept the Gospel which alone can save them. They would rather take a chance on human works than place their trust in the Saviour. And, too, men crave success. Success at any price seems to be the order of the day. Due consideration of honesty and honor is never given. The god of success or achievement must be had even at the price, sometimes, of human life.

8. What is God's attitude toward sin? (Deut. 25:16; Ps. 5:4; Prov. 6:16-19; Hab. 1:13)

9. What is the secret of victory over sin? (Rom. 6:11; Ps. 25:15; Isa. 26:3; Heb. 12:1-3)

10. What kind of life pleases God the most? (Ps. 11:7; Prov. 3:32; 15:29)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

It is a sad thing when someone turns his back upon the Lord and goes about serving idols. That is what God's chosen people Israel did. The Lord had been very gracious in His dealing with them, but He also warned them of the judgment which would come upon them. God spoke these judgments through His prophets, but the people refused to heed the warnings. The judgments came and the people perished.

How foolish to think that God will continue to permit us to go on in sin. Yes, it is true that Jesus died for the sin of the world, but where Jesus is rejected, sin must be punished. Although God punished sin in a different way back in the Old Testament days, yet His hatred for sin has never changed. The Bible has a warning today as well as in years gone by: "He that believeth on Him (Jesus) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). If you have never accepted Jesus as your Saviour, you are condemned. Condemned to die! What a warning! You may be doing good deeds, but your deeds will not change the penalty of sin. You are not condemned for your deeds, but condemned because you do not believe in Jesus. John 3:16 says: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." You may be saved from the judgment-penalty by putting your trust in the Saviour Who died on the cross for your sin. He took your place and paid the penalty. Will you believe in Him as your Saviour?

Yours in blood-bought forgiveness,

Aunt Anna

Sunday, November 10, 1935

Yes, this is a fair picture of our mad, seething throng—the world. But God has a different goal and plan for His children. That ideal is clearly set forth here in Ezekiel 33:7-9. He is looking for the jewel of FAITHFULNESS. "Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:9). This last phrase should read literally, "thou hast done thy duty."

Faithfulness should always be Godward first. Note verse seven of our text. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from Me." Here God specifically admonishes Ezekiel to remember whence his call came, to heed the words that were spoken to him, and to warn the people as though Jehovah Himself were speaking in person. A threefold commission, comprehensive enough for any man. "It is required in stewards that a man be found faithful" (I Cor. 4:2) is also relevant to our subject. The prophet or servant of God is the steward, and regardless of how the people may receive his message, he must be found faithful and true to his master. The verse, "Every man must give account of himself to God" (Rom. 14:12), has its application here also. Logically, a servant gives account

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of his faithfulness or neglect of duty to one giving the order. Such a passage as Jeremiah 10:21, "For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper," gives us a glimpse into the heart of God and His feeling toward the steward who does not honor Him. God wants men for His servants who will keep in touch with Him, and above all, be faithful.

The other phase of faithfulness is manward. This of course takes second place to the above considered point. Verse seven of our text, "Therefore thou shalt hear the word of My mouth and warn them from Me," presents the correct order of faithfulness; faithfulness to God first, and then faithfulness to the people in giving them the message from God. The reason for the study of this angle of stewardship is that the flock of Christians to whom the pastor is ministering have a right to and should trust implicitly in their shepherd. He is their leader, and spiritual advisor. Should he fail them and deal deceitfully with them, great harm could be the result. Unbelievers who come in contact with his message, as well as Christians who need the Word rightly divided, should be able to rely fully on the counsel and advice of the pastor. Our Lord expressed the divine standard in a parable. Matthew 24:45: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Meat, of course, in the Scriptures refers to teaching, and so our Saviour is telling us that the job of the minister of the Gospel is to give his people "meat" in proper proportion to their ability to receive it, and in absolute faithfulness to the Bible.

II. THE RESPONSIBILITY OF THE PEOPLE

God cannot settle the eternal destiny or heavenly rewards of a man upon the basis of someone else's decision. His words to the Israelites through Joshua were, "Choose YE this day whom YE will serve" (Josh. 24:15). He says the same thing through Paul to the Romans, but in different words: "So then every one of us shall give account of himself to God" (Rom. 14:12). It is true that God holds him to be responsible who is highest in authority, as the husband of a home, the pastor of a church, or the one in charge of the group or organization in question. But this is only in regard to his faithfulness to God, and God still judges the people according to their obedience to the light that they have. And we may rest assured that God will never deal unfairly on the question of light. He alone knows whether a man has lived up to his instruction and knowledge.

The first responsibility of the people is to settle their eternal destiny. To a group composed exclusively of

Christians this of course would be unnecessary. But we should assume that our message reaches to those who do not know Jesus as their Saviour. As Ezekiel spoke to those Israelites in captivity, he was speaking to them under the assumption that they were saved but terribly backslidden. His message was calculated to bring the nation back to the Lord. The nation as a whole is saved and does not need the salvation message. But the individuals are not saved because they are members of a saved nation. They must make an individual decision in regard to the blood of Christ. Remember that "Abraham believed God and it was counted unto him for righteousness" (Rom. 4:3). Also David said, "Blessed is the man unto whom the Lord imputeth not iniquity" (Ps. 32:2). Everywhere we turn in the Bible we find that men are saved by making the decision themselves. Some have been confused by the language of the King James version of Acts 16:31: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The last phrase has been the cause of the confusion, although very needlessly. We quote from the Weymouth translation: "Believe on the Lord Jesus, they replied, and both you and your household will be saved." This seems to explain it very satisfactorily. Instead of the entire household being saved through their master's decision, they all have the same chance as he. All who take Jesus as Saviour will be saved.

After making certain that they are going to heaven, the next responsibility of the people is to obey the divine commands of the Bible. Ezekiel's commission was to keep the national sins of the people before the new generation, as well as the old, so that they might yet repent and turn to God. From our above paragraphs we found that Ezekiel was addressing his remarks to those that were already saved. With that in mind let us see what he says in essence. He warns the righteous that their righteousness in the past will not help them if they backslide, and encourages the wicked by telling them that their past wickedness will not destroy them if they repent and cease from evil (vs. 12). A man's fate is not so determined by his evil past as to make a change to righteousness impossible. "To obey is better than sacrifice" is still the divine rule. It seems that the children were murmuring that God was forcing them to suffer for the sins of their fathers. "Our fathers have sinned and are not; and we have borne their iniquities" (Lam. 5:7). Ezekiel's message is given him by the Lord in answer to this proverb. It is summed up in such a passage as Ezekiel 18:4: "Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine; the soul that sinneth, it shall die." All souls were created by God, hence all souls belong to

"IT MAY BE TODAY"

This salvation tract, based on the imminence of Christ's return, has been greatly used of God. We have just printed several thousand copies. They are free.

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Him. Christ told some of His would be assassins that they could not lift a finger against Him were it not for the strength given them by Him. As sons are responsible to their fathers, just so is the soul responsible to God for what it does. The Christian must some day answer to God for what he has done. The last part of the fourth verse tells us that sinning souls must die. This is inescapably true. Sinful unbelievers must die the death of unbelief which is punishable only in hell. The sinful believer dies the death of backsliding which is punishable by a losing of rewards that otherwise would have been his.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12). This is the Great White Throne. It is the court of the Almighty God. The "rich man" of Luke 16 will be asked, "What did you do with Jesus?" He will not need to answer that question, because the absence of his name from the Book of Life will be eloquent enough. And so with every unbeliever. They will be there to give an account to God, but they shall be weighed in the balance and be found wanting. A hell prepared for the Devil will be their eternal home. All believers who were not at the judgment seat of Christ will be there, too, and the presence of their names in the Book of Life will be evidence enough that they are eligible to eternal life in heaven. As to their salvation, Jesus will stand in their place, but as to their works, they alone must answer. God will be gracious and blot out their sins as a thick cloud, but this means a loss of rewards. Believer in Christ, let us take heed now and live the life that honors, magnifies, and glorifies God. Of stewards such as pastors, prophets, and shepherds, God wants faithfulness; of the people God desires obedience; of every man God demands personal accountability. (Further material on the "Book of Life" study may be gotten from the Editor's article in the "Grace and Truth" magazine for December, 1933, page 368).

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Some years ago a lighthouse keeper fell asleep at his post of duty. When he awoke, he discovered to his horror that the machinery which controlled the revolving of the light had run down, and the light had become fixed for at least half an hour. He leaped to the crank, and began winding up the machinery as for his very life. He peered out and could not see the light of any steamer, but could not be sure what had happened. He waited before recording his dereliction of duty in the log, and as no reprimand came, he determined to make no record.

Four months later the captain of a steamer just returned from Australia was sitting at a public harbor next to an official of the Trinity House, the department responsible for looking after the lighthouses that dot the English coasts. He turned to this official and said, "By the way, when did you make S— light a fixed light?" "S— a fixed light?" was the surprised answer. "You are dreaming. It always has been, and still is, a revolving light." "Well," replied the captain, "when I took my steamer down the channel four months ago, I passed it at two in the morning. The light was fixed. I can produce witnesses to prove it." As light dawned upon the official's mind, he said, "Ah! Will you be good enough to give me the date and hour upon which you passed?"

"Next morning an inspector travelled from Trinity House, London, to S— lighthouse. One can imagine the

feelings of the keeper. If he had only honestly entered on the log his dereliction of duty he might have got off with a severe reprimand, but as it was, he was instantly dismissed from the service.

Has this incident not a voice to the reader in far weightier matters? The keeper slept for some hours at his post of duty. How many of our readers have been asleep all their lives as to God's claims!

— { — "Faithful Words"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Does God call men to success or to faithfulness? (I Cor. 4:2; Jer. 23:28; Rev. 2:10)
2. What truth constrains us to be faithful stewards? (Rev. 22:12; Rom. 14:12)
3. Who is our example of faithfulness? (I Cor. 1:9; 10:13; Heb. 10:23; I John 1:9; I Thess. 5:24; II Thess. 3:3)
4. Do backslidden believers suffer any loss? (I Cor. 3:11-15)
5. What righteousness should we trust in for salvation? (Rom. 3:22-26; 5:18; Phil. 3:9; Isa. 54:17; Jer. 23:6)
6. What is the eternal destiny of those whose names are not written in the Book of Life? (Rev. 20:12-15)
7. When believers appear before the Judgment Seat of Christ, will He be just in all His judgments? (II Cor. 5:10; II Tim. 4:8; Eph. 6:9; I Pet. 1:17; Rom. 2:2, 5-6, 11, 16; Jer. 11:20; Deut. 32:4)
8. Can a man be saved by somebody else's decision? (Josh. 24:15; Rom. 14:12)
9. What is the responsibility and privilege of every believer? (II Cor. 5:18-20; Matt. 4:19; John 1:40-42; James 5:20)
10. What is the duty of every minister of the Gospel? (Matt. 24:45-46; II Tim. 4:1-2)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Ezekiel, the prophet, was God's "watchman" over the people of Israel, and was used in a special way to bring them to an important decision. Everyone who knows the Saviour is God's "watchman" and should be watching for others that they, too, may come to know the Saviour.

The question in Ezekiel's day was, "How shall we then live?" This is an important question. How can we who are so sinful, LIVE? Did you know that God can forgive sin? God tells us that Jesus has taken all of the sins of the world. When we acknowledge Him as the One Who died for us, we find full forgiveness with God. The perfect One Who did no sin, now stands with our sins upon Him, and we who are sinful, stand forgiven. Oh, what love the Saviour has for us!

Since your sins have been taken away, your life should count for Jesus. The watchman is continually on the lookout for the wrong, and you as God's watchman should be on the lookout for wrong in your own life first of all, and then to help others who are held fast by the chains of sin, that they may find the Saviour. Do not rest on the fact that you have done nothing bad. Ask yourself the question, "Have I done anything good, good enough to please God so that He can forgive me?" All of us would have to say, "There is nothing good in me. He took my place on the cross of Calvary. There He bore my sin and set me free."

I love my Saviour, my precious Saviour,
He died on Calvary's cross for me;
And now He's risen, gone up to heaven,
Some day He's coming back for me.

Indeed we do love Him for all that He has done for us. May each boy and girl be able to say, "I love my Saviour, Who died on Calvary's cross for me."

Yours in His soon return,
Aunt Anna

THE RETURN FROM CAPTIVITY

Lesson Text: Ezra 1:1-11; Psalm 126:1-6
Devotional Reading: Psalm 124

Golden Text:

"The Lord hath done great things for us; whereof we are glad" (Psalm 126:3).

Two weeks ago we studied the final deportations of Judah. Today our lesson deals with the return from captivity in the land of the Chaldeans. As real and literal as it was, this return or restoration is only a foreshadowing of that future restoration of the children of Israel in the Kingdom. We study this lesson under three headings: (1) The Return of the Captives Promised (Jer. 29:4-14); (2) The Return of the Captives Provided (Ezra 1:1-11); (3) The Return of the Captives Commemorated (Psalm 126:1-6).

I. THE RETURN OF THE CAPTIVES PROMISED

We found from one of our previous lessons that Nebuchadnezzar, out of pure kindness for the prophet Jeremiah, left him at Jerusalem. Jeremiah, who had become a prophet at the age of twenty, was still one of the mouth-pieces of the Lord to His people. This time the message was to those Israelites who were in captivity in and around Babylon. In reading our text in Jeremiah 29:4-14 we find several remarkable things. The first of these is that the people are admonished to become peaceful and submissive citizens. Notice the language of verse seven: "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." This is not the first time that Jeremiah has exhorted his fellow Jews to submit to the governmental authorities. King Zedekiah was warned many times by the prophet to submit to King Nebuchadnezzar. However, King Zedekiah refused to listen, and as we have seen before, suffered the consequence, which was shame and disgrace. Logically, why should these captives attempt an escape when it was God Himself that had brought this punishment upon them? If they really believed this, how it would have affected their ways. They would have said that it was not for them to resist His holy discipline, and it would also surely have been manifested to them that He was truly concerned about them. Otherwise He might have left them to pursue unhindered, their self-chosen course. In place of trying to effect a deliverance before the appointed time, they were bidden to attend with soberness to the duties of life. God promised them through Jeremiah that if they would pursue this program, they would have peace. This is not the only place in the Bible that this principle is taught. We find in Matthew 22:21, 1 Timothy 2:2, and 1 Peter 2:13-17 that God's people are exhorted to submit to the powers that be. In the 1 Peter passage we are told that such powers are ordained of men. This does not mean that we are to let the political powers interfere with our relationship to God, but rather we are to submit to their laws in regard to our social order. Some Christians have taken a holier-than-thou position and said that they would not go to war if their country demanded it. This is foolish. God wants us to submit to our governmental authorities even on such a subject as going to war if our country so demands.

Furthermore, Jeremiah warned the captives in verses eight and nine of our text, that they were not to listen to false prophets, nor were they to put any stock in their dreams. "Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed." We do not know exactly what these false prophets were trying to tell the captives, but we assume that they were prophesying that the return of the captives would be much sooner than the Lord had said. On the other hand, it is very probable that they were saying that the Lord would never permit His people to return. In either case the Lord says in verse nine, "I have not sent them." So regardless of what they were teaching the people, it was not from the Lord.

Notice in Galatians 1:7 that Paul had his troubles, too, with false prophets. "There be some that trouble you, and would pervert the Gospel of Christ." And again in Jude 4 we read, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Then in verse ten the Lord makes it clear to the captives that they cannot return to the land until after seventy years be accomplished. The seventy years may be reckoned to begin with the first deportation of Judah to Babylon (II Kings 24:10-15), B.C. 604 according to the Assyrian Eponym canon, or B.C. 606 according to Ussher; or, from the final deportation (II Kings 25; II Chronicles 36:17-20; Jeremiah 39:8-10), B.C. 586 (Assyrian Eponym canon), or B.C. 588 (Ussher). In the first case, the seventy years extend to the decree of Cyrus for the return (Ezra 1:1-3), B.C. 534 (Assyrian Eponym canon), or B.C. 536 (Ussher). In the second case, the seventy years terminate B.C. 516 (Assyrian Eponym canon), with the completion of the temple. The latter is the more probable reckoning in the light of Daniel 9:25. Whichever set of dates we decide to accept, we can rest assured that God's seventy years were accomplished. No more, no less. And since God's laws and God's Word are irrevocable, what good would it do for the captives to try to effect their own escape? It would be far better for them to settle down peacefully in the land of Babylon.

II. THE RETURN OF THE CAPTIVES PROVIDED

This time our text is found in the entire first chapter of the book of Ezra. In the first verse we find these remarkable words: "The Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him a house at Jerusalem, which is in Judah" (Ezra 1:1-2). Just as in the case of Nebuchadnezzar, the Lord has seen fit to use a heathen king to do His will. We do not know whether Cyrus was a saved man or not, but we know that God spoke to him and that Cyrus was willing to do His will.

Cyrus made a decree. The purpose of this decree was that the Jews might return to the land of Palestine and that the Temple might be built (see verse two). All of this was only the fulfilment of a prophecy uttered years before by the prophet Isaiah. The Lord says of Cyrus, "He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isaiah 44:28). Our God does not have to wait until the job arrives in order to pick His man. He does it years ahead of time, and when the time comes, that man whom God has selected will put over His program.

We find in verses three and four that the conditions of the decree were not compulsory. Cyrus did not demand that all of Israel should go back to the land of Palestine. He put it on the basis of their own free will. This, too, is entirely within the plan of God in His usual dealing with mankind. God let Adam and Eve choose that which they would. He has always let man choose. Man can decide to go to hell, or he can choose to go to heaven. He can choose to walk with God or walk with the devil. God has left man with the power of choice.

Immediately after these words the godly men of the Israelites in captivity began to make preparations to return to their land. This is as we would expect. However, in Ezra, chapter two, verses sixty-four and sixty-five, we find that the returning Israelites numbered only a few over forty-two thousand. This shows that a goodly

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number remained in the land of Babylon—evidently those spoken of in Daniel 1:15 who, in contrast to Daniel and his friends, ate the king's meat. We must remember, however, that the generation that had been taken captive had undoubtedly died, so that these were of the second and third generation. Naturally they would have grown cold and indifferent, especially concerning the temple and its furniture which they had never seen. But since this group had no interest in the things of the Lord, it was better for them to remain at Babylon and only those who wished to serve Him, return to their native land.

The last thing that we see in this first chapter of Ezra is the king's act of restitution. Now it is true that king Cyrus was not the one who had robbed the temple of its vessels. The one who did that was Nebuchadnezzar. But Cyrus made restitution nevertheless. The restitution of these stolen vessels by Cyrus appears to be more than an act of generosity or justice. A certain religious import belongs to it. It put an end to an ancient insult offered by Babylon to the God of Israel, and it might be taken as an act of homage offered to Jehovah by Cyrus. Yet it was only a restitution, a return of what was God's before, and so a type of every gift man makes to God. That which was once God's belongs to Him by rights forever.

One can get some idea of the great wealth of the temple furnishings from the number that were returned by Cyrus. Verse eleven tells us that there were five thousand four hundred that were retrieved by Cyrus and taken back to Jerusalem. These were placed in the custody of Zerubbabel, called Sheshbazzar in verse eleven, who was also in charge of the returning captives.

III. THE RETURN OF THE CAPTIVES COMMEMORATED

We do not know exactly when Psalm 126 was written, but we are sure that it was written in connection with the return of the children of Israel to their promised land. It is not to be wondered at that the announcement of the restoration should bring such exclamations of surprise and wonderment from these captives. Even though they

had the prophecy of Isaiah and Jeremiah that they would be restored at the end of seventy years, still it was hard for them to believe. The Psalmist says in verse one, "We were like them that dream." But after they had had time to recover from the shock, verse two tells us that their mouths were filled with laughter and their tongues were singing, and they said among the heathen, "The Lord hath done great things for us." Whereas their first response was to be completely overcome with joy and surprise, their second response is an overflowing of praise. Psalm 150 perhaps expresses their feeling: "Praise ye the Lord, praise God in His sanctuary; praise Him in the firmament of His power. Praise Him for His mighty acts: praise Him according to His excellent greatness . . . Let every thing that hath breath praise the Lord. Praise ye the Lord." The knowledge that God had kept His promise, that He had not forgotten His people, and that king Cyrus was willing to do his part in rebuilding the temple, must have produced in the hearts of these people one of those moments of inexpressible joy.

In the last three verses of this Psalm, the Psalmist using a figure of speech, seeks to portray the captivity and the restoration. He sums up the captivity in the words, "They that sow in tears," and the restoration in the words, "shall reap in joy." Verse six gives the same lesson in the words, "He that goeth forth," and, "shall doubtless come again." In a few words the Psalmist has summed up the great teaching of the Word of God in connection with backsliding and restoration. He that goeth forth, whether he be man or nation, shall doubtless come again. Did not the Saviour say of the lost sheep, "I will go after that one until he return"? We too can say with the returning captives, "The Lord hath done great things for us, whereof we are glad." He has given us the privilege of returning whenever we stray away.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

I heard a preacher tell of an experience he had one morning while riding in a railway car. When the brakeman came to the door and called out the name of the next station there was something in the man's voice that attracted his attention; and he noticed that all the passengers had dropped their books and papers in their laps. The preacher thought, "Well, that is strange. I never heard a brakeman call stations that way before." By and by he came to the door and called the name of another station, and all the passengers looked up again. When he came through the coach, this preacher stopped him and asked, "Have you always called stations like this?" "Oh, no, sir," he said. "I used to call stations for the money there was in it, but lately I've been doing it for the good of the patrons of the road and for the glory of God!"

—"Christian Workers Magazine"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Did God keep His promise to restore the Jews to their land? (Ezra 1:1-2)
2. Are the promises of God always dependable? (Ps. 89:33; Heb. 10:23 11:11; Josh. 23:14; Rom. 4:20-21)
3. What was the purpose of the decree of Cyrus? (Ezra 1:1-2)
4. What became of the vessels which Nebuchadnezzar took from the temple when he besieged Jerusalem? (Ezra 1:7-11)
5. How many years elapsed between the deportation of the Jews to Babylon and their return to Jerusalem? (Jer. 25:11-13)
6. How many Jews returned to the land? (Ezra 2: 64-65)
7. What should be the Christian's attitude toward governmental authorities? (Matt. 22:21; I Tim. 2:1-3; I Pet. 2:13-17)

8. Are men predestined to hell or heaven, or is their eternal destiny dependent upon their own choice? (Acts 16:31; Josh. 24:15; John 3:18, 36)

9. What should be our attitude toward the discipline and chastening of the Lord? (Heb. 12:5; Job 1:21; Rom. 12:12; II Thess. 1:4; James 1:2-4; I Thess. 5:18; I Sam. 3:18)

10. As servants of God, whom should we please? (Isa. 44:28; I Thess. 2:4; 4:1; Col. 3:22-24)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The Golden Text for today is, "The Lord has done great things for us: whereof we are glad" (Psalm 126:3). Can you say that? What has God done for you that makes you glad? I hear one little voice say, "I'm glad Jesus loves me." Another says, "I'm glad He died for me." And then another little boy or girl says, "I'm glad that all my sins are forgiven, and that God has blotted them out." If I were to ask you what makes you glad, will your answer be one which tells of what Jesus has done

for you, or will your gladness be because of some thing which you own here on earth? Did you know that many boys and girls are only happy when they have lots of toys to play with, or lots of money or friends? These things will only make you glad while they last. But when Jesus means more than all the world to you, then you have the gladness of heart of which this Bible verse speaks.

The children of Israel had been taken captive by the enemies of God, and they suffered many hardships during their captivity. But God had never planned for them to be left uncared for, and there came a day when God allowed them to go back and rebuild the city. This is what brought gladness to their hearts. They knew that they could worship God in their own land, and that made them happy. They saw how the Lord watched over them through all of the testings of life, and that is why their hearts cried out, "The LORD hath done great things for us: whereof we are glad." It was not the things which they had done, but what the Lord had done for them, that made them glad. That was their testimony; what is yours? Has He done anything for you that has made you glad? If so, tell someone about it. Thank Him and praise Him for all His love and care for your life.

Yours in His faithfulness,
Aunt Anna

Fourth Quarter, Lesson 8

Sunday, November 24, 1935

THE MESSAGE OF HAGGAI AND ZECHARIAH

Lesson Text: Haggai 1:2-8; 2:8-9; Zechariah 4:6-10
Devotional Reading: Psalm 122

Golden Text:

"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).

Our lesson today under the heading of "The Message of Haggai and Zechariah" is really a study on the rebuilding of the temple. These two contemporary prophets, although of different ages, prophesied in about the year 540 B.C. The job that the Lord had given these two men was to re-inspire the returned captives, or the remnant, to do the thing which God spoke to King Cyrus about, that is, to rebuild the Temple. We shall study this lesson under three headings: (1) Haggai Exhorts the Remnant (Haggai 1:2-6); (2) Haggai Encourages the Remnant (Haggai 1:7-15); (3) Zechariah Reassures the Remnant (Zechariah 4:6-10).

Before we go any further in our lesson we must study the historical background of the return of the remnant. King Cyrus, who gave the Jews permission to return to Jerusalem, died in 529 B.C. His son, Cambyses, who succeeded him, committed suicide in 522 B.C. This Cambyses is the Artaxerxes of Ezra 4:7, and the Ahasuerus of Ezra 4:6—three different names for the same king. Gamuta, who followed Cambyses to the throne, was murdered, after seven months' reign, by a confederation of Persian nobles among whom was Darius. Darius became king and was the real founder of the Persian Empire. It was in the second year of his reign that the prophet Haggai began to arouse the returned exiles to rebuild the temple. As soon as the exiles had returned to Jerusalem, which was in about the year 536 B.C., the first thing they did was to set up the altar, to inaugurate the Feast of Tabernacles, and to re-institute the burnt offerings (Ezra 3:3-5). After this they immediately started to rebuild the temple (Ezra 3:10). But Ezra 4:1 tells us that the Lord had some adversaries in the land: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel" (Ezra 4:1-2). And as we read the rest of the account in this chapter, we discover that these who were adversaries were really the Samaritans. They did not want to see Jerusalem rehabilitated, nor did they want to see the temple reconstructed. They did all they could to hinder the work, using treachery and other means, but being unsuccessful, they wrote a letter to Artaxerxes. This letter found in Ezra 4:11-16 is one of

the most striking examples of dishonesty and gossip to be found any place in the Bible. The letter was partially successful, however, because Artaxerxes believed what these Samaritans said to him, and he demanded that the building of the Temple be stopped. In checking on dates, we assume that Artaxerxes had become king before the actual death of his father, Cyrus. The result of this was that the work was suspended from about 536 B.C. until 520 B.C., which marks the place that we begin today.

I. HAGGAI EXHORTS THE REMNANT

The first thing that Haggai did was to exhort the remnant for listening to satanic opposition. Haggai 1:2: "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built."

In some ways we cannot blame the remnant for what they had done, because the opposition had been very great. The people of the land sought to hinder the work in three ways: first, by seeking to draw the Jews into an unreal union (Ezra 4:3); second, by weakening the hands of the people of Judah (Ezra 4:4), that is, by withholding supplies, etc.; and third, by accusations lodged with Artaxerxes and Darius. But Artaxerxes was now out of the picture and still the people said that the time had not come to rebuild the Lord's house. We know that our Lord is fair. We know that He never accuses men unjustly, and here in the first chapter of Haggai we find that the Lord blamed the remnant for not starting sooner. We do not know whether they were looking for a dream, or a vision, or what it was, but they were down in the "dumps," and they needed a prophet like Haggai to shake them loose.

Another charge that God had against the remnant was selfishness. Reading at verse four of Haggai one: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" It seems that the people had been able to find sufficient time to build fine homes for themselves. They had been able to collect money for these things, but they had evidently forgotten about the unfinished house of the Lord. They were perhaps like the tither we once heard about. This man wanted to give something to the Lord. When he read in the Scripture that the Lord had commanded the Israelites to give one-tenth of all they had to Him, he decided that he would try that. So

he took one tenth of his land and gave that to the Lord. One day a neighbor in passing noticed that part of this man's land was uncultivated, grown up to weeds, and in a terrible state of degradation. He asked the owner about it. The owner's reply was, "That is the Lord's tenth over there. I'm taking care of my nine-tenths." The remnant in their lethargy had evidently gotten in the same frame of mind as this man.

But our God Who is always just, had chastened His people for the thing that they had done. In Haggai 1:6 we find that the Lord had caused the people to have poor crops, their food did not satisfy, their drink was insufficient, their clothes were inadequate, and the money that they earned seemed to vanish. This interesting phrase is given in connection with money: "He that earneth wages, earneth wages to put it into a bag with holes." It is not overdrawing the picture to say that men today find themselves in somewhat the same condition when they forget God. God does not always punish His children here and now, but He does do so some of the time. The man who gives to the Lord shall receive blessing one hundred-fold either temporally or spiritually as God sees fit.

II. HAGGAI ENCOURAGES THE REMNANT

The first thing that Haggai does after reviewing their pitiful straits is to command them to begin anew. His was the job of inspiring his people with new zeal and fresh enthusiasm. In other words, to bring about a genuine revival. These to whom Haggai was speaking were not like the Psalmist who cried in Psalm 84:2, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Or verse ten: "A day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Haggai, in his endeavor to encourage his people, says in verse eight of our text: "Go up to the mountains, and bring wood, and here build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

The prophet again in verses nine to eleven of our text reviews the chastisement of the people. He accuses them of looking for success and finding failure instead. He accuses them of lethargy, deadness, and cowardice, running every man to his own house. He says that God's punishment was a drought which resulted in no crops. The drought was an exceedingly devastating one, which had its effect upon the land, the mountains, the corn, the wine, and cattle, and upon the men.

But in verses twelve to fifteen we find the response of the people. Still under the same leadership of Zerubbabel, the governor, and Joshua, the high priest, they "obeyed the voice of the Lord their God, and the words of Haggai the prophet." What could be a better ending than this? In checking on the dates given in verse one and verse fifteen we find that only twenty-three days elapsed between the time of Haggai's exhortation and the response of the people. His exhortation was given in the second year, the sixth month, and first day of Darius, and the response came in the second year, the sixth month, and the twenty-fourth day.

So we find that within three weeks the masons and carpenters were at last working on the temple. But again trouble arose. Tatnai, governor of the whole district of Syria and Cilicia on the west side of the Euphrates river, one of the twenty satrapies of the Persian kingdom, a man of great eminence in Syria and next to the king himself, came down to Jerusalem and made inquiry of the Jews as to their right to carry on the work which he had heard of and now observed (Ezra 5:3-6). The Jews told him of the decree of King Cyrus. Tatnai sent to Darius the king, a letter asking him if these things were so, and requesting that he inform Tatnai what should be his attitude toward the work which the Jews were undertaking so vigorously. And in the meantime God saw to it that His people did not cease the rebuilding of the temple while they were awaiting an answer from Darius. Ezra 5:5: "But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they

returned answer by letter concerning this matter." Darius replied to the governor's letter in a most remarkable document, not only confirming the decree of Cyrus, but telling Tatnai that he should no longer interfere with the work of rebuilding the house of God, but rather that he should assist the work in every way possible. The entire document most significantly breathed a spirit of reverence for the God of the Jews. Tatnai seems to have sincerely and vigorously executed the king's command.

III. ZECHARIAH REASSURES THE REMNANT

Zechariah 4:6-7 tells us that the returned exiles are going to surmount even mountains of difficulty and be able to finish the temple. There is no question about the need of such an assurance from God. These poor folks had passed through many years of trials and temptations, but as they read the scroll they could not help but see that their God was able. Had He not brought their forefathers out of the land of Egypt, through the Red Sea, across the Jordan, and given them the first great victory at Jericho? Could not the same God Who had done all this, overcome their enemies and bring about the rebuilding of the temple? "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalm 34:6). The same truth is given to us in the New Testament. Ephesians 6:16: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." There is no testing too great for the saints of God because God "will with the testing also make a way of escape." In verse seven God promises Zerubbabel that he shall level the mountains of difficulty, and that even as He has already permitted him, Zerubbabel, to lay the foundation stone, He will also permit him to lay the headstone or topstone and all the people shall be shouting, "Grace, grace, glory be to God."

God is not slack concerning His promises. Our God's program cannot be thwarted by anyone so insignificant as the Devil or the Devil's cohorts. Reading at verse nine: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." God promises to Zerubbabel and the remnant that no matter what comes, no matter what opposition, He will see to it personally that His plans and purposes are carried out to the last detail. Abraham had tried the Lord on this very point, "And being fully persuaded that, what He had promised, He was able also to perform" (Romans 4:21). If God were to fail in connection with His promise to these returned exiles, then He also would fail in connection with our salvation. But listen to the words of Philippians 1:6: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."

In conclusion, we find in Ezra 6:14 that the rebuilding of the temple was finished. "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." God Himself had said through the prophet Isaiah, "I am God and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure; . . . I have purposed it, I will also do it" (Isaiah 46:9-11). God does not usually execute His judgment or accomplish His purposes except through the instrumentality of men. With the completion of the temple there was kept the great Passover feast on the day commanded, when it was originally instituted (Exodus 12:6).

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A nose and throat specialist had to operate on a little girl who was unable to take any anesthetic. He took a fifty-cent piece from his pocket, and said, "That's for you to spend exactly as you wish. I'm going to hurt you a little, but take a good look at it before I begin, and

remember what you saw, and it won't hurt nearly so much." When it was over the doctor patted her on the head and said, "You are a brave little girl. Now tell me what you thought about while I was at work." "I thought of the words," she replied. "The words?" asked the doctor, "the date, you mean?" "No, I mean the words on the top, 'In God we trust,'" she said quite simply. "It was the first half dollar I ever saw, so I did not know they were there; but it's lovely to have them there so the folks who have half dollars can think about them all the time."

—"The King's Business"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What caused the remnant to suspend the building of the temple? (Ezra 4:1-6, 11-24)
2. In what way did the remnant exhibit selfishness? (Hag. 1:4, 9)
3. What kind of giving brings greatest blessing to the giver? (Prov. 11:24; 22:9; Luke 6:38; II Cor. 9:6-7)
4. Did the remnant suffer because of their selfishness? (Hag. 1:6, 9-11)
5. What did the Lord command the remnant to do? (Hag. 1:7-8)
6. Did the people obey the Lord's command, in spite of further opposition? (Hag. 1:12; Ezra 5:3-5)
7. Were God's plans and purposes concerning the temple carried out in spite of satanic opposition? (Ezra 6:14; Hag. 1:12-15)
8. Is the Lord able to lead us victoriously through every problem and difficulty? (Dan. 3:17; Jer. 33:3; Ps. 34:6; Matt. 19:26; Eph. 3:20; I Cor. 15:57; II Cor. 2:14)
9. Should Christians give to the Lord's work? (Heb. 13:16; Gal. 6:10; Phil. 4:14-17; II Cor. 8:1-7; 9:1-12)
10. Can we expect persecution and opposition when serving the Lord? (II Tim. 3:12; Mark 10:29-30; John 15:20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Last week we talked about the things which make

us glad, and found that it is only Jesus in our lives which brings real gladness. The Golden Text today also talks about gladness. It is found in Psalm 122:1. "I was glad when they said unto me, let us go unto the house of the Lord." You remember that Israel was glad because the Lord was allowing them to go back and rebuild the temple, and now, that they are about the task of rebuilding. They were glad when it was said that they could go into the house of the Lord. The house of the Lord was the place of worship. Today we speak of the church as the house of God.

Are you glad when it is said to you that you can go to the house of the Lord, or do you complain when you have to go? So many times boys and girls think of Sunday-school as they think of public school. It is a place where they have to study, and they think they have enough of it every day of the week. Your studies in public school help you to learn the things necessary for life here on earth, but when you study the Bible in Sunday-school, you are preparing yourself for eternity, or the life after this world is done. You know we cannot be sure just how long we will live, and so we need to be prepared, and God gives us the time now to understand what He has for us in heaven. He has gone to prepare a place for all who will put their trust in Him and some day He will take them to be with Himself.

It is in Sunday-school that we can memorize the Bible verses which tell us of Jesus and His love. It is there that we stop from all the things of this life and bow in prayer to thank the Lord for what He has done for us. It is there that we hear about Jesus, and His plan of salvation for us. Do not go to Sunday-school to meet your friends and enjoy a good time, but go to meet the Friend of friends, the Lord Jesus, and enjoy Him. Remember the church is God's house, and He wants you to be quiet, and to worship Him there. Then as you leave the Sunday-school, you will want to carry with you the precious truths you have learned, and let them become a part of your life. As you are at home you have another opportunity to continue thanking Him, and your prayer life will grow, so that you will not only worship Him in Sunday-school, but every day of your life.

Let us say the memory verse together: "I was glad when they said unto me, Let us go unto the house of the Lord."

Yours in Jesus our Saviour,

Aunt Anna

"BRINGING AGAIN THE CAPTIVITY OF ISRAEL"

(Continued from page 244)

V. THE BLESSINGS OF RESTORATION

DR. W. P. White was asked to address the student body of one of the Bible Institutes some years ago. Just before he was to speak they sang, "Count Your Blessings." When Dr. White arose to address them he said, "If you want me to count my blessings, you will have to bring me an adding machine." This seems to be the case when we try to enumerate the blessings that shall attend Israel's restoration.

Due to our limited space, therefore, we shall confine our attention to one verse and the fourfold blessing it reveals. It is addressed to Israel and is found in the third chapter of Zephaniah:

The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more (Zeph. 3:15).

Here we have, first, the blessing of forgiveness: "The Lord hath taken away thy judgments." The same blessed note of forgiveness is sounded in Jeremiah 31:34 in these words: "I will forgive their iniquity and I will remember their sin no more." Then let us note the blessing of victory: "He hath cast out thine enemy." Hallelujah! In

that day Satan, the arch-enemy, shall be bound with a chain and shall be cast into the bottomless pit (Rev. 20:1-3). With their Adversary out of the way, Israel shall walk in constant victory. Next we call attention to the blessing of fellowship: "The King of Israel, even the Lord, is in the midst of thee." Israel shall bask in the sunlight of His love and shall experience the fulness of joy that comes from His presence. Like Mary, they shall sit at His feet in fellowship sweet. What a blessing! Fourth, and last, we direct your thought to the blessing of security: "Thou shalt not see evil any more." In the recent depression hundreds of people found that their economic security was only fancied. Israel rested in fancied security only to awake one day far from her promised land. But when she is restored to her land she shall have a security that is eternal, guaranteed by the presence and power of the Mighty God. His everlasting arms shall encircle her and shall insure her safe-keeping.

As we view these blessings well may we echo the cry of the Psalmist:

Oh, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad (Ps. 14:7).

And how may we hasten that day? By heeding the admonition of Isaiah:

Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in all the earth (Isa. 62:6-7).

FUNDAMENTAL FACTS

(Continued from page 249)

ing those who will worship Him in SPIRIT and in TRUTH. To worship in spirit is to worship with the whole being, the whole soul. To worship in truth is to worship in harmony with revealed truth, that is, in complete harmony with the Bible. Hence to worship in spirit and in truth is to worship with

MY WHOLE SOUL CONSENTING to the WHOLE WORD OF GOD

This is utter and absolute and unqualified willingness before Him—self-will on the cross, Christ's will on the throne. "God seeketh such to worship Him."

Instantly we see why willingness is the measure of our Dedication. The Holy Spirit, Whose reading of the human heart is perfect, measures our yieldedness to God by the fulness of the brokenness and willingness which He finds when he goes seeking, seeking, seeking such to worship Him. The great loving heart of God (the God Who gave us Jesus Christ on Calvary) is yearning for willing souls to follow Him, to love Him, to serve Him, and to worship Him. He seeketh such—He actually seeketh such. Are you a willing soul?

Fifth and last we discuss,

THE PRODUCT OF DEDICATION

WHEN the life is yielded to the Lord Jesus certain definite fruitages should find clear cut manifestation. The yielded Christian is not a theater goer. The yielded Christian is not a card player or gambler. The yielded Christian finds no pleasure in the immodesties and undue intimacies of the dance. The yielded Christian is not a tobacco-user or a wine-bibber. The yielded Christian would never be accused of being a "modern." On the contrary, the yielded Christian is very likely to be sneeringly alluded to as "ultra Victorian." The yielded Christian will maintain the highest standards of truth, integrity, and nobility; will despise extravagance, wantonness, and carousal; and will endorse old-fashioned ideals of purity, cleanness, and chastity. But further still, the yielded Christian will let the Spirit of God enter and dominate in his own life so that he becomes a lowly, humble, and transformed man; in a word, yieldedness presupposes intimacy of touch with the Saviour of men, and such abandonment to Him as to be transformed into His wondrous likeness.

Thus we have seen the CALL of God is to the completeness of DEDICATION.

The one REASON for DEDICATION given in Scripture is—CALVARY.

The NATURE of DEDICATION is such as to bring about the renunciation of self.

The MEASURE of DEDICATION is willingness.

While the PRODUCT of DEDICATION is separation from the world and transformation into His glorious likeness.

Nothing held back from Thee, Jesus, my King!

All to Thine altar, so gladly I bring!

All for Thy service, yes, all to be Thine!

All for Thy glory, O Saviour divine.

Nothing held back!

Nothing held back!

All on Thy altar I lay;

All for Thy blessed service

Saviour I bring today.

RESTORATION

(Continued from page 241)

from the effects which have been produced in practical life; there must also be the moral judgment of that which produced them. This is not sufficiently understood and attended to, and hence it is that again and again the roots spring up and bear forth their fruit with increasing power, thus cutting out for us the most bitter and sorrowful work, which might all be avoided if the roots of things were thoroughly judged and kept under judgment.

Christian reader, our object in this paper is entirely practical. Let us therefore exhort one another to judge our roots, whatever they may be. Do we know our roots? Doubtless it is hard, very hard, to know them. They are deep and manifold: pride, personal vanity, covetousness, irritability, ambition—these are some of the roots of character, the motive springs of action, over which a rigid censorship must ever be exercised. We must let nature know that the eye of self-judgment is continually upon it. We have to carry on the struggle without cessation. We may have to lament over occasional failure; but we must maintain the struggle, for struggle bespeaks LIFE. We must remember that the original terms are that in the flesh dwelleth NO good thing. May God the Holy Ghost strengthen us for this vigilance against the flesh!

III. THE PATH

WE SHALL close this paper with a brief reference to restoration as bearing upon the soul's position, or path. The conscience being thoroughly purged, and the heart, with its varied roots, purged, there is moral preparedness for our proper path. The perfect love of Jesus had expelled all fear from Peter's conscience, and His threefold question had opened up the roots in Peter's heart, and now He says to him, "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He signifying by what death he should glorify God. And when He had spoken this, He saith unto him, Follow Me." And this is exactly the original terms by which our Lord began with Peter as His disciple. It was then also, "Follow Me."

Here, then, we have in two words the path of the servant of Christ—"FOLLOW ME." The Lord had just given Peter the sweetest pledges of His love and confidence. He had, notwithstanding all past failure, entrusted him with the care of all that was dear to His loving heart in this world, even the lambs and sheep of His flock. He had said to him, "If you have affection for Me, feed My lambs, shepherd My sheep"; and now, in one brief but comprehensive utterance, He opens before him his proper path—"Follow Me." This is enough. It includes all besides. If we want to follow Jesus, we must keep the eye continually upon Him; we must mark His footprints and tread therein. Yes, mark them, and walk in them; and when tempted, like Peter, to "turn about," in order to see what this one or that one has to do, or how he does it, we may hear the correcting words, "What is that to thee? follow thou Me." This is to be our one grand and all-absorbing business, come what may. A thousand things may arise to distract and hinder. The Devil will tempt us to look hither and thither, to look at this one and that one; to imagine we could do better here than there, or there than here; to be occupied with, and imitating, the work of some fellow-servant. All this is met by those pointed words, "Follow Me."

There is immense danger of following in the wake of others, of doing certain things because others do them, or doing things as others do them. All this has to be carefully guarded against. It will be sure to come to nothing. What we really want is a broken will—the true spirit of a servant that waits on the Master to know His mind. Service does not consist in doing this or that, or

running hither and thither; it is simply doing the Master's will, whatever that may be. "They serve who stand and wait." It is easier to be busy than to be quiet. When Peter was "YOUNG," he went whither he would; but when he got "OLD," he went whither he would not. What a contrast between the young, restless, ardent, energetic Peter, going whither he would, and the old, matured, subdued, experienced Peter, going whither he would not! What a mercy to have the will broken!—to be able to say from the heart, "WHAT Thou wilt—AS Thou wilt—WHERE Thou wilt—WHEN Thou wilt"—"not my will, but Thine, O Lord, be done!"

"FOLLOW ME!" Precious words! May they be engraved on our hearts, beloved reader! Then shall we be steady in our course and effective in our service. We shall not be distracted or unhinged by the thoughts and opinions of men. It may happen that we shall get very few to understand us or to sympathize with us—few to approve or appreciate our work. It matters not. The Master knows all about it. If a master tells one of his servants distinctly to go and do a certain thing, or occupy a certain post, it is his business to go and do that thing, or occupy that post, no matter what his fellow-servants may think. They may tell him that he ought to be somewhere else, or to do something else. A proper servant will heed them not; he knows his master's mind, and has to do his master's work.

Would it were more thus with all the Lord's servants! Would that we all knew more distinctly, and carried out more decidedly, the Master's will respecting us! Peter had his path, and John had his. James had his work, and Paul had his. So it was of old: the Gershonite had his work, and the Merarite had his; and if the one had interfered with the other, the work would not have been done. The tabernacle was carried forward, or set up, by each man doing his own proper work. Thus it is in this our day. God has varied workmen in His house and in His vineyard; and the original terms of service are that the Holy Spirit divideth to every one as HE will. He has quarrymen, stone-squarers, masons, and builders. Are all quarrymen? Surely not. But each has his work to do, and the building is carried forward by each one doing his own appointed work. Should a quarryman despise a builder, or a builder look down with contempt upon a quarryman? Assuredly not. The Master wants them both; and whenever the one would interfere with the other (as, alas, we are apt to do), the faithful correcting word falls on the ear, "WHAT IS THAT TO THEE? FOLLOW THOU ME."

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THE DAYS OF YOUTH

(Continued from page 257)

Suddenly she realized it was far past lunch time, and she had not seen Jimmy all morning. Hurrying to the front door she called, "Jimmy." She was so surprised, for it seemed that even the sound of her voice had changed. There was no answer. Again she called, but all was quiet. Thinking he must be down the street, she went to the gate and looked up and down the road but Jimmy was not in sight. Seeing a neighbor boy, she asked him if he had seen Jimmy.

"No, mam, I haven't. His mother lives in there," pointing to the house, "you might ask her."

She smiled, for she realized he did not recognize her. Fearing that her boy had run away, she went from house to house inquiring if any had seen Jimmy Henderson. One woman, living on the corner, said she had seen him early in the morning walking up the street. So Mrs. Henderson went in that direction which took her toward town. She was glad that she had cleaned up and had no need to be ashamed of the way she looked. Once she caught a glimpse of herself in a store window and realized that she still looked young and graceful.

Stopping at a busy corner, she saw a policeman, and told him of Jimmy's disappearance.

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"How long has he been gone, madam?" asked the policeman.

Looking at the clock on the corner, she gasped. "Why, it's been six hours since I last saw him. Please help me find him." She resolved in her heart never to be so neglectful of her boy again.

The policeman phoned the description of the boy into the station, and promised that every policeman on the beat would be looking for Jimmy within the next half hour. He then advised Mrs. Henderson to go home so they would know where to find her in case they found Jimmy, or needed her for anything. Thanking him, the changed woman retraced her steps, and as she walked, her mind was filled with self-condemnation. Why had she ever let herself get into this condition? Why had she neglected her home? She couldn't blame Jimmy if he never came back. She had scolded and knocked him around so much. And he wasn't a bad boy. In fact, he was a good boy and never caused any trouble. John was right, they did have a responsibility to make their home a happy one for Jimmy, and for each other. How anxious she was to have her family all together tonight and show them they would be neglected no longer. She determined she was going to be different. She wondered if John really loved her. He had always been so kind and patient. Without realizing what she did, she lifted up her heart to the Lord in prayer, asking Him to bring Jimmy back before John came home. Her lips were not accustomed to prayer.

Soon she reached the little house that had been such a bore to her for the past years. But today she entered it eagerly, seeing it through the eyes of love. Quickly she prepared a tasty supper for her son and her husband. She had it all ready to put on the stove as soon as she knew they would be coming. Then she went into the new clean bedroom and dropped to her knees—a thing that she had not done for so long. She thanked God for the change that had come into her life, asked His forgiveness for her life of careless neglect of herself, her

home, and her Saviour. Then with the new-found nearness of her Saviour, her heart was filled with joy as she rose from her knees, confident that her prayer for Jimmy's safe return would be heard.

Remembering that her Bible was in an old trunk out in a shed back of the house, she hurried out and found it, dusted off the cover, then seated herself in a rocker in the clean front room and began reading from God's Word. It had been so long since she had read anything. She wondered now what it was that had kept her so busy.

For two hours she read, finding joy in claiming the familiar promises, and over and over she prayed for her boy. She realized that she loved him more than she had ever loved him before. Looking up she saw a big car coming down the street.

"My," she thought, "wouldn't it be nice to own a car like that?" Why! it was stopping at the gate, and a finely dressed lady was getting out. She had gone around to the other side of the car and was opening the door. Instantly Mrs. Henderson was on her feet, and had covered the distance to the car in a flash.

"Jimmy," she cried as she gathered the surprised child in her arms.

"Are you Mrs. Henderson?" asked the stylish lady with a puzzled look.

"Yes," said Jimmy's mother as she still held the child close to her.

"Why—there must be some mistake, for Jimmy told me—it seems—. Well, you know Jimmy and I have gotten to be real good friends. He has been to see me before, but today he stayed longer than usual, and a policeman seeing him told me you were worried, and thought he was lost. We were just ready to start back when the policeman came."

"You were going to come with Jimmy?" asked Mrs. Henderson, not understanding all about it.

"Yes, you see—well, Jimmy must have just been trying to fool me, but he said he wanted—Mrs. Henderson, since he must have been just talking as children will, I might as well tell you. You look so sweet, Mrs. Henderson, and neat, but Jimmy told me he wanted me to come and show you what a nice lady looked like. He said you were going to be a real lady some day, and have a nice house and clothes. I didn't want to come and hold myself up as an example, but I was interested, and I wouldn't have told you if I couldn't see that he was just making it all up. After the policeman came, I promised to bring Jimmy home. I am so glad, Mrs. Henderson, you are so lovely, for I had expected to find someone far different. You and Jimmy both come and see me some time. Good-bye," and she was gone.

"Oh! mom, you look pretty. What has happened? Why, I hardly knew you. I love you so much when you look that way, and I am not afraid of you when you smile at me."

"Mother loves her boy, too, Jimmy. But you must be hungry, dear," said Mrs. Henderson quickly, to hide the tears in her eyes.

"No," said Jimmy, "that lady in the big car gave me something to eat. Look, here comes daddy. Won't he be surprised?" Cupping his hands, he called, "Hurry, daddy." Pointing to his mother, he said, "Look!"

Daddy hurried at seeing his son and wife at the gate, for this was an unusual sight. Coming up to them, he was dazed at the change. He could hardly believe his eyes. Here he had been preparing himself all the way home to be kind and patient with his grumbling wife; and to have her happy and smiling, to have her look so pretty, was too much for him. Dropping his dinner pail, he slowly approached Mabel, who stood smiling and a little embarrassed. He eyed her silently for a moment. Her fair hair was waved softly around her glowing face, her blue dress seemed to match the bright blue eyes. Her feet were dainty in white slippers that she hadn't worn for two years. Only the stained hands reminded him of this morning and the old Mabel.

"John," said Mabel, blushing, "John, can we start over?" Instantly he had her in his arms and together

they shed tears of joy. Joy, because life seemed worth while. It seemed that they had everything they could want. John realized that the Lord had answered his prayers. His wife, his son, and his home that only this morning seemed lost, were now his own again. All had been restored to him. How good God was.

Jimmy, who had gone into the house, burst out the door with his mother's Bible in his hand.

"Dad! Come quick, look, a Bible, and dad, look at this house. Oh, mom, this is great. I don't need to go to any lady's house anymore. I like our home better than anybody else's. And mom," going up to her he gave her a hug as he said, "You are the most beautiful lady I ever saw."

"Amen," echoed father with his eyes happy as he looked at his wife. It seemed that before, all had been a dream, and his wife had been restored to him again.

THE JEWISH KINGDOM

(Continued from page 242)

even as we are known. From this it is apparent that there is an educational angle to the advent of the Saviour. Zechariah tells us in his sweeping prophecy of end times that "all nations shall worship the King," and Isaiah reveals why there will be such universal worship, for "the earth shall be full of the knowledge of the Lord." What man has struggled to know in connection with the works of God, will be clear to him in that day. He will see nature in all its pristine glory, and he will know the handiwork of God in all its dimensions. And in these things the preeminence of the Lord Jesus Christ will be fully recognized. "For now we see through a glass darkly; but then, face to face: now I know in part; but then shall I know even as also I am known."

The return of our blessed Lord will affect very directly the production and distribution of wealth, and the management of industry. The whole world will soon learn that a Master hand controls its economic life. Controlled economy today is bound to be a failure simply because man in his present state is inadequate to properly judge the needs of society, and to forecast the great calamities which often occur within the realm of nature.

A few months ago the famous inventor, Nicola Tesla, is reported to have said that it is mathematically certain that other planets are inhabited, and he is of the opinion that on some other globe there may be a civilization far ahead of ours. It ought not to require the brain of a great genius to reach the conclusion that a better world than this is at least conceivable. Where is there a man of any rank or class who cannot think of a higher social order than one in which cattle are shot down by the thousands, fruit allowed to rot on the trees, coffee dumped into the sea by the shipload, grain burned, and gold rusting in great vaults while multiplied millions of people go hungry and suffer want. The world needs another Joseph who knows the principles of God in economic management, and thanks be to God for the prospect of another Joseph, God's Man for a bankrupt and bewildered world.

When He comes, Jesus will not only appear in a physical form so that every eye shall see Him, but His coming will affect in a very definite way the physical nature of mankind. This will be because the curse of God which rests upon nature and upon man will be greatly restrained at His appearing.

Hospitalization and the care of the sick have engaged the thinking of all men. While medical science has done much to alleviate the suffering and sorrows of the race, the world is not free from plague and pestilence. But a better day is coming, a day of victory over the hospital, over the sick bed, over gray hairs, and over the grave. Some may find comfort in the fact that our life insurance companies tell us that little by little the life span is lengthening, yet the prophet declares that the old fashioned longevity of the patriarchs will be restored in that better day.

Isaiah gives us a joyful note to sound as he declares

that we can "say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

Social security is promised today by the New Deal. Let it be remembered that an age is coming which will never know experimentally the meaning of depression, an age in which there will be no beggars, no hitch-hikers, no poor-houses—an age of the square deal. Dr. Townsend's old age pension plan will appear wholly inadequate in the light of that day. When Jesus takes a personal hand in society, its affairs will be set right, business will be run on a proper basis, sweat shops will be abolished, and every man "shall sit down under his vine and under his fig tree." Peace and prosperity will be the order of the day. O Father, hasten the coming of Thy Son!

"JOY IN THE PRESENCE OF THE ANGELS"

(Continued from page 247)

joy over the one. And by means of the simple and forceful illustration of the Saviour, we see clearly why there is MORE rejoicing over the one than over the ninety-nine.

Now let us learn a lesson about restoration from this parable. It is this: restoration is instantaneous. The backsliding of the sinner may cover a long period of time, but when the soul turns to God, the restoration is complete immediately. There is not a long period when the soul must prove that he really means it. There is not a gradual coming into favor with God. The instant the soul turns to God there is complete restoration. No matter how long the hundredth sheep may have been lost, it did not gradually get to be more and more in the possession of its shepherd or more and more in the company of the other sheep. When the sheep was found, it was immediately in the possession of the shepherd. Just so, the very instant the backslider turns his heart to God, he is completely restored.

THE LOST COIN

HERE we see restoration from the standpoint of God only, for the coin would have no part in deciding where it was to be. The coin is first in the possession of the owner. Thus the Christian is in possession of the One Who redeemed him from hell, the Lord Jesus Christ. Now we must be careful not to force the illustration farther than it is intended to go. We must not say that it was God's fault that the Christian backslid, as it was the woman's fault that the coin was lost. Illustrations are marvelous simplifiers of spiritual truths, but strangely weird and illogical conclusions may be reached by forcing the application on every point.

The coin is lost, and the woman is seeking it. God is seeking for every Christian who has gone astray. The backslidden Christian is lost to God, lost for fellowship, lost for service and for glorifying Christ; lost, and a loss to God. Matchless grace of God, that He considers the fellowship of a human being so valuable. So He seeks for this lost soul. The text says that the woman seeks "till she finds it." So will the Lord seek until He finds the soul astray in darkness. The Lord never wearies, never tires. He never gives up the search, until He finds the backslidden soul, and brings it back into fellowship with Himself.

And then, what joy when the coin is found! It wasn't necessary to find ten coins in order for there to be joy. Only the one that had been lost needed to be found. Just that one sinner repenting brings that joy in the presence of the angels of God. If it brings such joy, there must be sorrow, too, while the soul is lost. Oh, how the sinner ought to realize how it grieves the heart of God for him

to be turning his back on God's goodness, and how quickly he ought to respond to God's pleadings when he realizes how much joy it brings in heaven.

THE LOST SON

THE story of the Prodigal Son has been used over and over again as an example of an unbeliever coming to God. So it would seem quite necessary to show the error of that position first. A pastor recently said, "My hobby is debunking a lot of ideas that are taken for granted and that have no Scripture backing." That appears to be necessary in this connection. The thought, however, is merely to get the truth and to interpret the story correctly.

The story is this: A man had two sons. One son went away into sin. When he realized how useless his life was, he returned to his father, and thinking his father would be angry and would not take him back, he asked to return as a servant. But his father joyfully received him as a son.

There are several reasons why this story cannot be an example of salvation but must be an example of restoration.

The younger brother was no more a son after he returned to his father than before he left, and no less a son before leaving than after his return. Therefore, to make the application that his return illustrates salvation is to say that a man may be saved, lost, and saved again. This contradicts all the rest of Scripture. Salvation is for eternity (John 3:16; 10:28; Rom. 8:38-39). It is irrevocable. It is impossible for a person to lose his salvation. "What the Lord doeth, it shall be forever." The prodigal son is a wayward son, he is a sinful son, he is a lost son, but he is still a son. He does not lose his relationship to his father. Just so the Christian does not lose his relationship to his heavenly Father, even though his actions may be such as to displease and grieve that Father. In other words, to say that the story of the prodigal son is an example of salvation is to contradict the glorious truth of the eternal security of the believer.

Since by application the lost son could not be gaining salvation unless he were regaining it, neither could he be a Christian when he was in sin. In other words, the implication is that a Christian cannot sin. This, too, is contrary to Scripture. Paul writes to the Corinthians and says he is writing "to them that are sanctified," and then says, "Ye are yet carnal." God does not sanction sin, but neither does He take salvation from those who do sin. Christians can sin. Christians do sin. Christians should thank God for saving them in spite of sin. Sin does not abrogate salvation, but sin does cause a separation. God cannot fellowship with sin. God does fellowship with sinners. If the prodigal son were an unbeliever before he came back to his father, then every person in sin is an unbeliever.

See how beautiful the story is when placed in its proper place as an example of restoration. The son is an example of a Christian. He goes away from his father, getting deeper into sin day by day. The Christian who turns away from God goes deeper and deeper into sin, getting more hardened daily, having his conscience seared. When the son realizes his predicament, he returns to his father and the father gladly receives him. The Christian who returns to the Father is gladly received into full fellowship immediately. The father says that his son has been dead and is alive again. The Christian who sins is dead, for to turn away from the Source of all life is to experience spiritual death. To be alive again is to experience what Paul speaks of when he says, "That I may know Him, and the power of His resurrection" (Phil. 3:10). Through the same power that made Christ Victor over death, the Christian may be victorious over sin, he may live in resurrection victory.

Restoration is an act of God bringing a backslidden Christian back into complete fellowship instantaneously with Himself, when that Christian is willing to return. It means that God is pleased, that Christ is magnified, that Calvary's accomplishments are manifest, that heaven's program is vindicated. No wonder the Scripture uses the astonishing statement, "Joy in the presence of the angels."

SOLOMON'S RESTORATION

(Continued from page 246)

wrong. Let Christians be on their guard by double prayerfulness when duty makes them men of business or calls them to posts of worldly activity. Business and worldliness dried up the springs of Solomon's spirituality. It was the climax of Solomon's transgression that he suffered the establishment of idolatry in his dominions.

There are writers who have said that in this matter Solomon was in advance of his age—enlightened beyond the narrowness of Judaism, and that this permission of idolatry was the earliest exhibition of that spirit which in modern times we call religious toleration. But, my brethren, Solomon went far beyond toleration. It is written, when Solomon was old his wives turned away his heart after other gods; for he went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. The truth seems to be, Solomon was getting indifferent about religion. He had got into light and worldly society, and the libertinism of his associations was beginning to make its impression upon him. He was beginning to ask, Is not one religion as good as another, so long as each man believes his own in earnest? He began to feel there is a great deal to be said for these different religions. After all, there is nothing certain; and why forbid men the quiet enjoyment of their own opinion? And so he became what men call liberal, and he took idolatry under his patronage. There are few signs in a soul's state more alarming than that of religious indifference, that is, the spirit of thinking all religions equally true—the real meaning of which is, that all religions are equally false.

II. We are to consider, in the last place, God's loving guidance of Solomon in the midst of all his apostasy. My Christian brethren, in the darkest, wildest wanderings, a man to whom God has shown his love in Christ is conscious still of the better way. In the very gloom of his remorse there is an instinctive turning back to God. It is enumerated among the gifts that God bestowed on Solomon, that He granted to him "largeness of heart." Now that largeness of heart which we call thoughtfulness and sensibility, generosity, high feeling, marks out, for the man who has it, a peculiar life. Life becomes an intense thing: if there be guilt, then his life will be desolating remorse; if love, then the very ecstasy of blessedness. But a cool, commonplace life he cannot have. According to Scripture phraseology, Solomon had a great heart; and therefore it was that for such a one the discipline which was to lead him back to God must needs be terrible. "If he commit iniquity, I will chasten him with the rod of men." That was God's covenant, and with tremendous fidelity was it kept.

You look to the life of Solomon, and there are no outward reverses there to speak of. His reign was a type of the reign of the power of peace. No war, no national disaster, interrupted the even flow of the current of his days. No loss of a child, like David's, pouring cold desolation into his soul—no pestilences nor famines. Prosperity and riches, and the internal development of the nation's life, that was the reign of Solomon. And yet, brethren, with all this, was Solomon happy? Has God no arrows winged in heaven for the heart, except those which come in the shape of outward calamity? Is there no way that God has of making the heart gray and old before its time, without sending bereavement, or loss, or sickness? Has the Eternal Justice no mode of withering and drying up the inner springs of happiness, while all is green, and wild, and fresh outwardly? We look to the history of Solomon for the answer.

The first way in which his aberration from God treasured up for him chastisement, was by that weariness of existence which breathes through the whole book of Ecclesiastes. That book bears internal evidence of having been written after repentance and victory. It is the experience of a career of pleasure; and the tone which vibrates through the whole is disgust with the world, and

mankind, and life, and self. I hold that book to be inspired. God put it into the heart of Solomon to make that experience public. But, my brethren, by "inspired," I do not mean that all the feelings to which that book gives utterance are right or holy feelings. St. John could not have written that book. St. John who had lived in the atmosphere of love, looking on this world as God looks on it—calmly, with the deep peace of heaven in his soul, at peace with himself, and at peace with man—could never have penned the book of Ecclesiastes. To have written the book of Ecclesiastes a man must have been qualified in a peculiar way. He must have been a man of intense feeling—large in heart, as the Bible calls it. He must have been a man who had drunk deep of unlawful pleasure. He must have been a man in the upper ranks of society, with plenty of leisure and plenty of time to brood on self. Therefore, in saying it is an inspired book, I mean the inspired account of the workings of a guilty, erring, and yet, at last, conquering spirit. It is not written as a wise and calm Christian would write, but as a heart would write which was fevered with disappointment, jaded with passionate attempts in the pursuit of blessedness, and forced to God as the last resource.

Another part of Solomon's chastisement was doubt. Once more turn to the book of Ecclesiastes. "All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not." In this, brethren, you will observe the querulous complaint of a man who has ceased to feel that God is the Ruler of this world. A blind chance, or a dark destiny, seems to rule all earthly things. And that is the penalty of leaving God's narrow path for sin's wider and more flowery one. You lose your way; you get perplexed; doubt takes possession of your soul.

But now, lastly, we have to remark, that the love of God brought Solomon through all this to spiritual manhood. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." In this, brethren, we have the evidence of his victory. Doubt, and imprisonment, and worldliness have passed away, and clear activity, belief, freedom, have taken their place. It was a terrible discipline, but God had made that discipline successful. Solomon struggled manfully to the end. The details of his life were dark, but the life itself was earnest; and after many a fall, repentance, with unconquerable purpose, began afresh. And so he struggled on, often baffled, often down, but never finally subdued; and still with tears and indomitable trust, returning to the conflict again. And so when we come to the end of his last earthly work, we find the sour smoke, which had so long been smoldering in his heart and choking his existence, changed into bright, clear flame. He has found the secret out at last, and it filled his whole soul with blessedness. God is man's happiness. "Fear God, and keep His commandments: for this is the whole duty of man."

And now, brethren, let us come to the personal application of all this. What is your state? Are you a Solomon? Have you gone whoring after the world? If so—appropriate the same love that Solomon found in God and be restored to the coveted position of a son in full fellowship and happiness.

Now, let us learn from this subject the covenant love of God. There is such a thing as love which rebellion cannot weary, which ingratitude cannot cool. It is the love of God to those whom He has redeemed in Christ. "Did not Solomon, king of Israel, sin? and yet there was no king like him who was beloved of his God." Let that, my Christian brethren, be to us a truth not to teach carelessness, but thankfulness. Oh! trembling believer in Christ are you looking into the dark future and fearing, not knowing what God will be to you at the last? Remember Christ "having loved His own who are in the world loved them to the end." Your salvation is in the hands of Christ; the everlasting arms are beneath you. The rock on which your salvation is built is love, and the gates of hell shall not prevail against you.

Speed the Light!

*SPEED THE LIGHT, the blessed Gospel light,
To the lands which are in gloom and night;
Souls are waiting and the fields are white;
SPEED THE LIGHT, O, SPEED THE LIGHT!*



East Entrance, Brookes Hall

Three Ways in Which YOU May "Speed the Light":

PRAY FOR D. B. I.

Three hundred sixty-five days of the year the Denver Bible Institute is "Speeding the Light" to the ends of the earth through its evangelistic activities, tract distribution, magazine, and its graduates. Join with us in prayer for God's blessing upon these avenues of testimony.

GIVE TO D. B. I.

The fields are white; the laborers few. A splendid group of consecrated young people will enter D. B. I. on October second. Your love gifts will help in training them for the blessed task of "Speeding the Light."

GO TO D. B. I.

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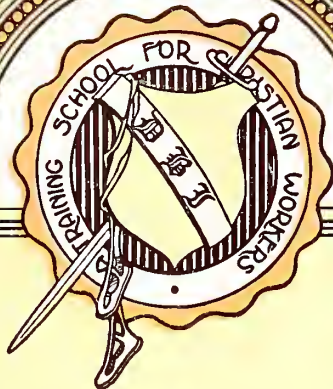
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2047 Glenarm Place, Denver, Colorado



*Brethren, if a man
be overtaken in a fault,
ye which are spiritual,
restore such an one
in the spirit of
meekness*

Gal. 6:1



GRACE AND TRUTH

*Fifteen Cents the Copy
One Dollar Fifty the Year*

Evangelism Number

Clifton L. Fowler
Editor



October

1935

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"At the Helm"

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DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Evangelism

EVERY article in this issue has been selected because of its valuable contribution to some phase of Evangelism. As Bible study Christians we should not fail to bear fruit. The little expression found in Genesis, "after his kind," which so thoroughly upsets the claims of Evolution, is also a challenge to us believers to gain souls "after our kind." Let us who know Jesus as Saviour tell the story to others so they may also know Him as Redeemer and Friend. Read—pray—act.

— § —

Dr. James M. Gray

ON SEPTEMBER twenty-first, Dr. James M. Gray went home to be with the Lord. His was one of the most useful lives of this terrible period of religious confusion. His whole ministry was marked by utter loyalty to the Word of the living God. Although an unusually strict disciplinarian, he was a man of unfailing kindness of heart. In bearing and conduct he was ever the dignified gentleman. Outstanding among the beautiful characteristics which the Holy Spirit had wrought in this life was his delightful flair for fairness to the "under dog." He was an unfailing friend in time of trouble. For many years Dr. Gray was president of the Moody Bible Institute. Only recently had he withdrawn from active participation in the executive end of the work of the Institute. The cause of Fundamentalism has suffered a great loss in the homegoing of this noble man of God.

— § —

President Fowler Returns

OUR President returned Thursday, October the third, from his four months preaching tour of the eastern United States. Doubtless many who read

these pages were able to hear him this past summer, as he taught in the various churches and conferences. The trip was singularly blessed of God in spite of the extreme heat and physical weakness on our President's part. After a few days of rest at our beautiful mountain resort, Institute Park, he will resume his teaching in the day classes of the Institute.

Friday night, October the fourth, was the occasion of a homecoming reception for our President held at the Campus. Nearly two hundred friends from the school and church gathered in to welcome him home.

—E. E. L.

— § —

School Opens!

EVER since school closed last June, everything at D. B. I. has been moving toward one goal—the opening of another school year. The garden, the farming, the canning, and every other phase of the work has had but one aim—preparation for another year of fellowship in the study of God's precious Word. The days preceding the opening of school were filled with seemingly endless activity getting the buildings in readiness for the coming of young people from far and near. So it was with praise and thanksgiving to God for His unfailing faithfulness that the Denver Bible Institute opened school on Wednesday, October second.

Although Tuesday evening was designated for the formal opening night, the young people began to pour in on Sunday and Monday, and by Tuesday evening the buildings and grounds were teeming with life and activity as sixty-nine young people from sixteen states gathered for the opening event. What an inspiration it was to hear the enthusiastic testimonies of these young men and young women who have given their lives to the Saviour for full-time service. God's faithfulness was the theme of their testimonies as they

AS WE were allowed of God to to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, Which trieth our hearts (1 Thess. 2:4).

recounted the marvelous way in which the Lord had blessed their lives and opened up the way for them to enter training. Our hearts were made to rejoice as we heard of prayers answered, obstacles overcome, needs supplied, and victories won on behalf of these young people.

The annual "get acquainted" picnic was held on Thursday, October third, at Bergen Park. At the close of the day of fun and fellowship, the entire group, returning after dark via the Lookout Mountain road, enjoyed the view of the blazing lights of Denver as afforded from this unusual vantage point.

The Institute family has now settled down for a year of intensive training for Him. We bespeak the earnest prayers of the "Grace and Truth" family on behalf of these young lives as they press on into a fuller knowledge of the written Word, and of Him Who is the living Word; and on behalf of the Faculty and Workers Staff as they endeavor, by His grace, to impart to them the unsearchable riches of Christ. —C. R. L.

— } —

Appreciation

THE following letter explains itself:

Dear brother in Christ:

At the last regular meeting of the Hamilton Camp of Gideons held in the Royal Can-naught Hotel on Monday, August 26, the following resolution was unanimously adopted and I was instructed to forward same to you and request that it be published in your next issue of "Grace and Truth" so that your thousands of readers throughout the United States and Canada might know that D. B. I. is not a myth, and that every member of the Staff is a consecrated saint of God seeking to train the young lives who come under their care for real sacrificial service for the Master:

"Resolved that a hearty vote of thanks be extended to the President, Dean, and Staff of the Denver Bible Institute for the many courtesies shown to the Delegates and their wives of the Hamilton Camp of Gideons whilst attending the International Convention of Gideons in Denver, Colorado, July 25-29, and as a body now assembled we wish to express our appreciation in the

words of the hymn with which we close all our Camp meetings, and in spirit we join D. B. I. and sing:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Humbly and gratefully submitted by
Yours in the Master's service,
(Signed) Joseph E. Beech
President of the Hamilton Camp
— } —

Witnessing

And ye shall be witnesses unto Me . . . unto the uttermost parts of the earth (Acts 1:8).

HERE is a command, the scope of which includes every Christian, black or white, child or adult, man or woman. God's children may beg off from preaching on the ground of lack of natural eloquence or training in the Word, or excuse themselves from the foreign mission field because of ill health, but there is no satisfactory excuse against "witnessing for Christ."

What is witnessing? A witness relates that which he knows to be true—not theories or fancies or supposed facts based on circumstantial evidence. He tells what he knows in such a simple, straightforward

manner that all who hear will understand. So the Christian should tell the story of Jesus and His power to save in this very manner. He should imagine himself obeying the command of the judge as he sits on the witness stand to tell his story to the people who have perhaps not heard his version before. The story should be clear, personal, and convincing. The witness should be prayerful, sincere, explicit, and resourceful.

How can we witness? There is no need of looking for an opportunity. Such is ours every day. Do we ride the street car, train, bus, or elevated to our work? How about a little personal evangelism with that one who is seated beside us? Paul said he was not ashamed of the Gospel (Rom. 1:16). (Continued on p. 304)



I Dare Not Idle Stand

"I dare not idle stand,
While upon every hand
The whitening fields proclaim the harvest near;
A gleaner I would be,
Gathering, dear Lord, for Thee,
Lest I with empty hand at last appear.

"I dare not idle stand,
While on the shifting sand,
The ocean casts bright treasures at my feet;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gift my Lord may meet.

"I dare not idle stand,
While over all the land
Poor, wandering souls need humble help like mine;
Brighter than the brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown may shine.

"I dare not idle stand,
But at my Lord's command,
Labor for Him throughout my life's short day;
Evening will come at last,
Day's labor all be passed,
And rest eternal my brief toil repay."

—Selected

PERSONAL EVANGELISM IN THE NEW TESTAMENT

by H. A. SOMERVILLE

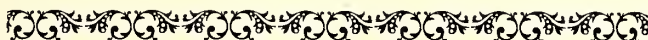
AN EVANGELIST is the announcer of glad tidings. The word "evangelist" is a form of the word that is ordinarily translated "gospel"; so "evangelist" is the designation of one who brings the Gospel to others. God Himself is an Evangelist, for He preached the Gospel unto Abraham. Our Lord Jesus was an Evangelist, for He preached the Gospel. Paul, Philip, and Timothy are all called evangelists. When the early disciples were scattered by the great persecution against the church at Jerusalem, they went everywhere preaching the Word; they were doing the work of an evangelist, and it is significant to note that, in this great work, the apostles were excepted (Acts 8:1-4). The announcing of the Gospel, or doing the work of an evangelist, is the privilege of all Christians.

"Personal evangelism" is simply one person's announcing to another person the glad tidings of God concerning His Son, Jesus Christ our Lord. It is the bringing of the Gospel privately, as contrasted with presenting the Gospel in a public meeting where many may be gathered together. It is more than giving good advice—it is the telling of good news. It is more than an invitation to attend church services or to hear the preacher—it is the proclaiming of what Christ has finished. It is more than threading through the crowd to induce people to go forward while an invitation is being given—it is one saved soul's showing an unsaved soul from the Word of God what Christ has done for him, and inducing that soul to trust Christ and Christ alone. The most deplorable picture imaginable is to see a "personal worker" in an "altar service" (or after meeting) without a Bible in sight. We preach the Gospel of God as it is found in the pages of the Book originated and performed by Him. It is not from experience or feelings that we bring a soul to Christ, but from showing him from God's Word what God does for those who trust His Son.

I. PERSONAL EVANGELISM IS SCRIPTURAL

GOD is dealing with the individual in this age. The individual is the unit; and to Him, as a person, is the Gospel addressed. It is to "whosoever will," "him

WRITING on one of those heart-searching themes, Somerville shows us how personal evangelism was accomplished in the New Testament, and then exhorts us to do likewise. Somerville has a growing church at Amarillo, Texas, and kindly takes time off from a busy radio and preaching program to write for our magazine.



that believeth," "as many as received Him," "whosoever believeth," "him that cometh," etc., that God's message comes. Personal evangelism, or the Gospel being brought to the heart and will of the individual for him to

act upon, is the only kind of evangelism the New Testament knows anything about, whether the message be brought in an audience of one or one thousand. People believe personally and with an act of their will, not as a group or a mass.

While Christ is the propitiation for the sins of the world, the real problem is to get the individual to see that this propitiation is *for him*, and that it avails to put away *his sins* forever. Every Christian worker knows this difficulty, and here lies the very crux of the Gospel appeal. It is a matter for personal decision—for the individual to see that what Christ did was done for him; that he is personally responsible; and that when he trusts, he is saved at once.

The New Testament emphasis is upon the value of *one soul*. It is far more important for one to be genuinely saved than for hundreds to be only moved. In our Lord's parable of the lost which was found (Luke fifteen), it is the individual that He has in mind, whether it be one in a hundred as in the case of the sheep, one in ten as in the instance of the coin, or one in two as in the example of the sons.

II. PERSONAL EVANGELISM IS PRACTICAL

WHEN our Lord told His disciples, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8), He meant for all believers everywhere to be witnessing unto Him constantly. This witness is to be participated in by all saved ones from the time that they come to know Him. It is to be taken throughout the inhabited earth. All are called to be witnesses; not all are endowed or gifted to take part in or to conduct public meetings. All believers are called to witness, but not all are given as "gifts" to the Body for public ministry

(Continued on page 301)

Spurgeon, the Pastoral Evangelist

by A. T. PIERSON

HABAKKUK was bidden to write upon the way-side tablets, in plain, large letters, that great motto which became the doctrinal centre of Paul's theology, and the historical centre of the great Reformation: "The just shall live by faith."

Plain preaching of gospel truth on every occasion—preaching so plain that the message may be caught even at a cursory glance, understood by the feeblest mind, and retained by the most treacherous memory—that is the inmost secret of evangelistic success; for it not only evangelizes every hearer, but it makes every believer an evangelist.

Lord Shaftesbury said of Mr. Spurgeon, that his great secret is simply and solely that from the heart he preaches Jesus Christ and Him crucified; and trains a body of men who, like himself, get at the heart of their auditors.* We select him as an example of evangelistic work done, and evangelistic work wielded, *in ordinary pastoral spheres*; and as a proof that a minister of Jesus Christ may, without going outside of his own pulpit and church, do the work of an evangelist and make full proof of his ministry.

The spacious Metropolitan Tabernacle is built for the *accommodation of the multitudes*, not for architectural or artistic display. There are no sittings out of the range of the preacher's eye, fit only for the blind, or out of the range of his voice, fit only for the deaf; there are no echoes to dispute with the preacher the privilege of being heard. Here is the first condition of success: Mr. Spurgeon has a building in which from four thousand to six thousand people can be gathered, every one of whom can hear every word he says.

The entire service of worship exalts God. The short, thick man, with low forehead, large cheeks, flat nose, and capacious mouth, is not in appearance such a man as is chosen for a hero; he becomes good-looking, however, when he opens his mouth boldly to preach the Gospel. The music, led by a presenter without choir or instrument, is not elaborate and is scarcely "modern," and the vast audience does not always keep time; but there is a great volume of praise, like the sound of many waters. In comparison with that sing-

THIS article by A. T. Pierson, published in 1887, is herewith used by permission of his son, D. L. Pierson. Pierson, writing while Spurgeon was yet living, analyzes the secret of the great Metropolitan Tabernacle pastor.

ing, now and then interrupted by a comment on the meaning of the verses, the most silvery song from an operatic quartette, and the swell of the grandest organ, are only a parody on worship.

And oh, what *praying*, peculiar for that element of *adoration* in which nearly all public prayer is lacking! His confession of sin is humble, his supplication fervent, his intercession importunate; but when he praises and extols God, it is an eagle soaring toward the sun, and bearing you on its wings.

You see the glory of God; you feel smitten with the splendor of his power and wisdom, goodness and holiness.

The reading of Scripture is interspersed with brief, pithy, suggestive, and studied comments, making the Word of God plain and practical, and preparing the soil for the sermon. That is preaching indeed. The text is the sermon contracted; the sermon is the text expanded. Christ alone is lifted up, and He draws all men unto Him. The people press upon him to hear the Word of God. Whatever the method of administration, *the impression is that of a free church*, and that so long as there is a seat, you, whoever you are, are as welcome to it as the highest princes of the realm.

No doubt Mr. Spurgeon is a man of uncommon gifts. But his genius is not the source of his success. He speaks very simply, very naturally, very earnestly, and extemporaneously. While you do not get the idea that there is any lack of pains in preparation, you have before you no pulpit elocutionist, or even orator, but simply a man who has something to say to you from God, and who says it as well as he can. He evidently bends every power and purpose to the one end of bringing sinners to Jesus, and he does move men. Some pulpit Ciceros draw forth praise: "How pleasantly he speaks!" This Demosthenes compels men to say, "Let us go to Jesus!"

Mr. Spurgeon has been as severely criticised as any preacher of his day. But if *effectiveness* is the test, he is the greatest preacher of the century. The chief surgeon of France boasted to Sir Astley Cooper that he had performed a difficult feat of surgery one hundred and sixty times; he confessed that "*in every case the patient lost his life, but the operation was very bril-*

*Life of Shaftesbury, iii 397

liant." Mr. Spurgeon regards no sermon as a success that does not prove effective to save and to sanctify.

For more than thirty years there has been a constant onward movement in his public career. Dickens remarked that "coming out" is easy, but it is a matter not so easy to prevent "going in" again. At seventeen years of age, Charles Spurgeon was the boy preacher at Waterbeach; that was thirty-six years ago. He went to the world's metropolis in 1853, and yet he still preaches to a full house, and with as much energy and enthusiasm as ever.

From his first sermon, he has shown the spirit of an evangelist. He assumes that there are those before him who have not heard of Christ, and he speaks as if their salvation hung on his lifting up Christ. He looks for results, and he has them regularly, constantly. The Lord has added to the church daily for thirty-five years. The people flock to hear him because *they get a blessing*. They can hear concert singing and eloquent speaking elsewhere; can find splendid galleries of art, and see theatre-acting elsewhere; but where else can they hear such praying, praising, preaching, and get such a lasting blessing?

What frantic efforts are made, often, to get an audience! What resorts to advertising, worldly expedients and attractions, dramatic acting and often clownish trifling, with a necessity for constant change of programme to keep up the excitement! Here is a young man who goes to London, not yet twenty years old, begins preaching to a "handfull" of people in a common church building. There is nothing to make a sensation; but the house is soon full, and must be enlarged. During the enlargement he conducts worship at Exeter Hall, and for three months even *that* is crowded. The congregation return to the remodelled church edifice only to find the throngs greater than ever, and a large tabernacle is planned. Before this is erected, the monster Music Hall in Surrey Gardens is used for worship; and for three years from seven thousand to ten thousand souls throng that great assembly room. In 1861 the new Tabernacle is opened, and from the first it is full; and during the repairs to that building in 1867, Agricultural Hall is crowded every Sunday morning by twenty thousand people to hear that same simple, earnest preacher.

But this is not all. Mr. Spurgeon has aimed to make the church of which he is pastor a *centre of evangelistic influences*. It is the mother of churches, missions, Sunday-schools, preaching stations, orphanages, almshouses—every conceivable form of gospel effort and benevolent work. And the church is not exhausted by this manifold activity; for all

this Christian, evangelistic, benevolent work reacts upon the church life: the water is poured on the widely extended roots of the tree, but is returned in the leaves, flowers, and fruit which grow on the branches. Because the church *scatters*, it *increases*.

Even this is not all. The Pastor's College has been training thousands of young men to become preachers of the Gospel; and while they are *taught* to preach, they are *set at* preaching. The work is one of faith and prayer, supported by voluntary gifts; any one, however ignorant or poor or lowly, who shows zeal for God and passion for souls, capacity and devotion for the work, can get there a fit education for preaching a plain Gospel in a plain way. And every Sunday students or graduates from this College may be found supplying some fifty to one hundred chapels in the metropolis and its suburbs. In addition to this the Colportage Society employs men who act both as salesmen and evangelists.

Mr. Spurgeon's tongue is a mighty evangelizing agency; but his pen and the press make his influence even mightier, because they extend it further. Regularly reported by a short-hand writer, his sermons, corrected by himself, and published in the cheapest form, are given to the public in perhaps twenty different languages; their circulation probably falls little short of a million, and they are read in newspaper columns by hundreds of thousands more; while his *Sword and Trowel* and his books have indefinitely multiplied his avenues of influence, and the multitudes into contact with whom he comes.

It may be doubted whether God ever gave to His people an example more encouraging to the ordinary preacher and pastor. Here are evangelistic work and evangelistic success, both on a colossal scale, yet all within the circle of one church and its activities, headed and led by a thoroughly evangelical and evangelistic pastor. He is a man of faith and prayer; he studies the Bible as the one Book, and preaches Christ and nothing else; he scorns all mere devices of logic and rhetoric, but speaks with the demonstration of the Spirit and the persuasive power of God. He expects

results from every sermon and service of worship; conducts all his church enterprises as God's work rather than his own; refuses all invitations to lyceum lectures and platform addresses, committee meetings and social festivals; invites no outside help from evangelists, and holds no "protracted meetings"; corrupts the simplicity of the church buildings by no devices of elaborate art, and the simplicity of church worship by no devices of worldly attrac-

(Continued on page 302)

WITH all that may
be accomplished
by pastors and
evangelists, the great work
of this new day is to be the
winning of the individual by
the individual, or Personal
Evangelism.

—J. Wilbur Chapman

STUDENT EVANGELISM

by E. E. LOTT

THE purpose of this survey is twofold. First, to give our readers an insight into one of the departments of our Bible school, and second, that this information might inspire all who read it to an impelling desire to tell the Gospel story from day to day, and from ear to ear. D. L. Moody's slogan is still good for us, "Tell the Gospel to one soul every day."

*"Convert the world, we cannot;
Evangelize it, we must."*

FROM a careful study of the Bible we find that God has not called us to success, but rather to faithfulness. It is not possible to convert the world. Neither is it possible to convert all those who hear the Gospel, or even to get decisions from a good percentage. Instead, God expects of us the same as He did of Ezekiel of old—faithfulness. The question that will be asked of us at the Judgment Seat of Christ will not be, "How many souls did you bring with you?" but, "In how many hearts did you sow the seed? Paul, too, taught faithfulness in evangelism. In I Corinthians 3:6 he says, "I have planted, Apollos watered; but God gave the increase." There is a tremendous, heartbreaking need for a renewal of evangelistic fervor among Christians. There should be more planting, more watering, and then be assured that God can give a more abundant harvest.

Here in D. B. I. our primary mission is to train young men and women for a life of full time service in Christian work. All of our classes are designed to instruct and quicken the minds of our students. They are taught the principles of Bible study as well as the fundamentals of Christian leadership; but to teach them how to do all these things in itself would not be sufficient. We therefore must have a practical work department. This phase of activity gives the students ample opportunity for a practical expression of what they are learning in the classes. Wednesday noon of each week is set aside especially for street and shop meetings, as well as for personal work in homes and on the streets. Nearly a dozen laundries, iron works, and hospitals have opened their doors to our evangelistic department, as well as the city of Denver manifesting its cooperation by means of a police permit to hold weekly street meetings at a busy downtown corner. Organized gospel teams, headed by older students and assisted by musical instruments, hold meetings in the above named places, and thus bring the Gospel to hundreds of working men and women as well as down-and-outers on the streets. Tracts and portions of Scripture are widely and prayerfully distributed to do their valuable work. Our students covet the privilege of this Wednesday noon ministry, and many are the encouraging reports brought back from these meet-

ings. Sunday is no less busy than Wednesday, but the type of evangelism is different. Beginning at 8:30 every Sunday morning, over sixty of the faculty and students start on their trips to thirteen different meeting places to preach the Gospel of Jesus Christ. This ministry covers two missions in coal mining districts, The Colorado State Home for Dependent Children, The Colorado Industrial School for Boys, and local churches, Sunday-schools, young people's societies, and street meetings. Their combined audiences total well over a thousand children and adults each Sunday.

We have found through years of experience that the most valuable decisions are brought about through the individual contacts—a preacher with an audience of one. These contacts are made in many different ways. The students make invitation calls for the various missions, visit the sick in hospitals, and do personal work on the streets. Our records show conclusively that an average of two hundred souls a week are personally contacted by our students alone. Many of these souls make decisions to accept Christ or return to Him. Others make no visible decision, but the seed has been sown and may eventually bear fruit.

Still another valuable part of student evangelism is the practical work carried on during the summer months while the students are on vacation from school studies. Some return to their home churches and there carry on a valuable ministry, working in the church and assisting the pastor. Others accept positions as pastors of churches or missions, thereby getting valuable experience in preaching the Gospel. In other cases Gospel teams are organized and the students go from place to place preaching Jesus Christ, representing the Denver Bible Institute, and further preparing themselves for the work that God has for them in the future.

Statistics are always interesting, and so we will give a few totals from our annual Evangelistic Report:

Persons talked with.....	3,702
Persons accepting Jesus as Saviour.....	215
Tracts distributed.....	7,360
Sunday-school classes taught.....	1,180
Meetings conducted.....	740
Total hours spent in Christian work.....	12,920

Doesn't this make your heart glad? Pray that this coming year shall be better than ever before in evangelistic work accomplished.

PRACTICAL and VITAL EVANGELISM

by R. S. BEAL

EVANGELISM is supreme in the purpose of God for the individual. The work of winning the lost to the Lord Jesus Christ is paramount with God and overshadows all other phases of Christian service. Because eternity is involved, nothing else can be compared with it in importance. There may be many by-products in Christianity, but the one supreme issue, the one all-pervading theme, the one outstanding feature of God's program is expressed in the words of the oft-repeated hymn, "Rescue the perishing, care for the dying."

It is said that there are three significant inscriptions which surmount the doorways of the great cathedral of Milan. They are these: "All that pleases is but for a moment," "All that troubles is but for a moment," and "Nothing is important save that which is eternal." How true this is as applied to the work of reaching men for God, for in this task there is not only the promise of the life that now is, but of that which is to come.

EVANGELISM means the presentation of Jesus Christ as Saviour and Lord. Philip was evangelizing after the true sort when he went in obedience to the Spirit's promptings to a desert place and preached Jesus unto the Ethiopian. His message was the presentation of the Son of God as set forth in the fifty-third chapter of Isaiah. He bore witness to Jesus, and the heart of the man was deeply convicted, and it was not long until he was thoroughly converted. The Gospel always works and Jesus never fails.

Let it ever be borne in mind that true evangelism is the only hope of the church against a growing indifference. It is God's panacea for the ills that arise so frequently within the sacred fellowship of saints. When we begin to talk about Jesus to one another and to others, somehow all things else seem to be forgotten. The actions of the flesh and the biting words of gossip and faultfinding can not live in the atmosphere which exalts the Lord Jesus in daily experience. When all else seems to fail, try intensive and extensive evangelism.

The latter portion of the fifth chapter of Second Corinthians is the divine classic on the subject of evangelism.

Guided by the Spirit, Paul unfolds the three-fold motive which sent him up and down the highways of the ancient world, a firebrand for God and souls. There was in his soul an overwhelming desire to be well pleasing to his Lord. Possessing Spirit-begotten life, he was deeply conscious of his relation to the Redeemer. To him, this relationship carried with it a corresponding responsibility, and an accountability which must be given at the judgment seat of Christ. He wanted to so serve that he would not be ashamed of his stewardship in that day. Such a passion should be deep-seated in the hearts of all God's children.

The great Apostle to the Gentiles had a keen discernment of the truth, for he said, "Knowing therefore the terror of the Lord, we persuade men." Possessing Spirit-imparted light concerning the Word of God, Paul ceased not to warn day and night, and to declare the whole counsel of God. He was well aware of the reality of sin, the certainty of judgment, and the finality of hell. With such a knowledge could he remain silent? Dare he? This is a motive which should send forth every child of God as a flaming evangel for the Lord Jesus.

When Paul wrote in this chapter, "The love of Christ constraineth me," he ascended to great heights. Evangelism to him was not only a matter of direct and definite obedience, but a lofty privilege. Possessing Spirit-imparted love, he could not help but speak of the things which he had seen and heard. It was this love surging in his soul that made him willing to become a fool for Christ's sake, and which made him appear to many as though he were beside himself. Paul accepted this task with great earnestness and looked upon it as a personal responsibility. Like his Master, he was a rugged individualist. Jesus began His public ministry by finding Philip, and closed it upon earth in His death by leading the thief to Himself, so Paul reached out after each man he could possibly touch in a personal way.

EVANGELISM has a message. Gospel preaching is not out of date; it never has been, and it never will be. God has ordained that by the foolishness of preaching men shall be saved. But the question arises, What is to

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RICHARD S. BEAL, pastor of the First Baptist Church of Tucson, Arizona, whose ministry in the southland for many years has been wonderfully blessed of God, and who has endeared himself to our readers through his articles which have appeared from time to time, writes again for us this month.

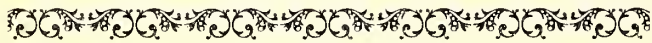
Dr. Beal, an aggressive worker in evangelism, brings us a message which is near and dear to him, and will, we are confident, strike a responsive cord in your heart.

MEANS AND METHODS

by JOHN TIMOTHY STONE

IT IS our privilege to print this fine article written by one of the most eminent of Presbyterian ministers. Stone, at one time moderator of the General Assembly, former Pastor of the Fourth Presbyterian Church of Chicago and at this writing President of the Presbyterian Theological Seminary, writes with a refreshing clarity that speaks from experience.

We have reprinted this study from Stone's book "Recruiting for Christ." Permission was granted by Fleming H. Revell Co. of New York who holds the copyright.



THERE are two great means which God has given to us—personal human effort, and the proper use of the Word of God. Back of these there is the consistent, consecrated life. There must also be prayer power, a firm belief in men, and mutual cooperation in various lines of activity.

Taking all into consideration, we have these two great forces: The part of God's Holy Spirit in the use which He makes of our personal effort, and the use of the Word of God—God's Holy Spirit in guiding us, and God's Holy Spirit in using the Word.

A question came up recently which was answered by a wise leader as to the use of the Word of God in winning men to Christ. I think he answered most wisely and practically. The verse method in itself is often helpful, but has frequently been misused because not thoroughly understood, and because of the omission of the real interpretation and sequence.

The most successful use of the Word of God is not simply by verses of Scripture, but by the illustration of Scripture which brings out the truth, and gives clearly God's meaning as the Spirit interprets.

When we come to the method, let us consider that there are certain natural primary means which must come before us, and, among these, I wish to emphasize two: conversation and correspondence. (The second of these is often disregarded by many of us, or at least is not sufficiently emphasized.)

The most ordinary means, and that which affords the greatest opportunity is conversation. At the outset, let us note that we cannot be helpful in winning men to Christ in conversation unless we manifest the

genuine spirit of sympathy. How many times all the way through the Gospel we read that Christ had compassion on the multitude! It was *compassion* in the heart of Christ that led Him to talk to the woman of Samaria; that led Him to look up at that man in the tree—Zaccheus; compassion that led Him to Matthew; compassion, as well as divine insight, that led Him to Peter.

It was this that gave Him power to recognize in a man like John a deep, genuine, sympathetic nature and winsome personality.

First of all, we must love men if we are to help them. It must not be shown externally. No method should be seen. Any condition which discloses machinery or reveals method will usually lose power.

People seeing method are led to misjudge the motive and purpose.

We should not do away with the method, but let it be unseen. In conversation with men let us first show that we love them. We must have a devout and genuine affection for men, or we will not approach them with the right spirit. The longer we live the more we realize that the spirit of a man is his great means of usefulness. We may differ doctrinally, in creed, or in interpretation of truth, and we may differ from men in method and manner of thinking, and in temperament, but if we know the spirit of a man and that man sees in us the spirit of Christ, we can help one another. We must gain this at the very start in conversation, for this is what counts. We lose a man at once, or we gain him at once, by the very spirit which we manifest.

This leads to the thought that in conversation we must be careful not to make an exhibition of our lives. Many a man has not been used by God because of his very brilliancy. His own wit, his own personality, his very intellect have stood out so that men have seen him exhibited instead of the truth which he would really give to others.

A rare leader spoke years ago to a body of students. His brain and ability so overcame him that he unconsciously made an exhibition of his life. The criticism of those men was just. The man impressed them with his intellect instead of impressing them with his truth and his message.



ANY sincere attempt to reach the lost, though misguided, is preferable to the spiritual death and formalism which knows no burden or sacrifice for the unsaved.—Lewis Sperry Chafer



EVANGELISM is bringing the Evangel or Gospel into contact with the unsaved. Its direct aim is to carry the Gospel tidings to every creature in every land. Every child of God may truly say "Christ sent me to evangelize."

—J. Wilbur Chapman

Now, men, if we ever do this in conversation with a man and draw attention from the message to ourselves, then men see us instead of the truth.

We must lose ourselves in service, and men must fail to see us, save as devoted messengers, if Christ is to be seen. We must gain conversational power in presenting truth simply, lovingly, sincerely, as we give to man the consciousness that our words are the very expression of God's truth, uttered for His sake. Then they will gain His Spirit, and will not listen to us so much as to the truth which we are speaking.

It is generally a great mistake to use argument. It may be a means to divert rather than convince. It was seldom used by Jesus Christ and His servants in winning men.

Of course, there are some men who must have doubts explained away, but usually argument is a cloak for something else, and very few men comparatively, have been won to the Lord Jesus Christ by its means. You start in opposition and you provoke opposition instead of gaining response.

In my experience as a personal worker, I have never known a strong man won to Jesus Christ merely through argument. Last year at the Student Conference at Northfield, one of our speakers, a man who perhaps belonged to the practical rather than the theoretical school, asked a class of about two hundred students how many of the men had been won to Christ or to a better life through argument, and not a single man responded. Finally, one man rose and said, "I was logically convinced by a man whose knowledge of Scripture was far clearer than my own, but I had to go deeper than my mind to decide."

I think the best thing to do is to open the Bible and let the Word of God speak, without argument. We argue with men because we do not know how to do anything else. It is the easiest method in the world, the most natural way.

The man who knows the least about the Bible is the man who is always anxious to argue. The man who knows the most about the Bible wants to take the Word of God and read and study it.

You will find the man who uses argument like one using a knife-blade in battle against a sword, and God has equipped man with another "sword" with which to fight. The man of the world has all the power of human nature to refuse the spiritual arguments you present. Naturally he does not wish to accept and take your position.

Some of us may have fenced with broadswords. We used to love to go through the various motions

in duelling. I remember once when fencing with a West Point cadet, he said: "The trouble with you is this, you only dabble in this thing once in a while on vacation; we are at it systematically all the time."

This is our fault. How many of us are just dabbling in the things pertaining to the Word of God, without making the study of the Bible a regular, systematic exercise of our lives?

This is where we fail. We are using it as a play-thing! If we used the Word of God and studied it constantly and devotionally, we would learn its power and gain marvelous skill in conversation in winning men to Christ.

Let us recall one other point as to conversation, to which we have alluded elsewhere. Let the other man talk the thing well through before you break in on him; in other words, let him talk first. He will tell you many things which will give you the chance to leave out many things you were expecting to say. Much speaking often defeats success.

I remember hearing a man some months ago at a convention. He had a splendid speech—at least the last twenty minutes of it—but his address was an hour long! He ought to have cut out the first forty minutes, and started with the last twenty.

At one time I had a very important decision to make. Going to the wisest friend I had, one who lived very near to God, I asked him to give me the evening. We both went to another town nearby to talk it over, that we might be free from disturbance. He was a counsellor, and a man whose clear judgment was most exceptional and conclusive. He had that marvelous genius of mind which some men have. Speaking familiarly, he said: "Tell me your story, tell me the whole thing." He did not interrupt me. I spoke an hour or more, and then he said: "Have you told me all?" Then adding a few questions which showed me I had omitted certain points he desired, I talked a half-hour longer, and then another point was touched. Fifteen minutes more resulted, and then he sat and thought without speaking. In perhaps ten minutes he began and analyzed my problem for me thoroughly.

For the moment I almost lost what he was saying in sheer wonder at the exact way in which he had grasped the entire situation. Then he stopped right in the midst of his outline and said: "Let us ask God to take absolutely out of our hearts the personal element. I am conscious that you are thinking of me instead of our subject. I do not know why, but I am conscious that you are following my mind instead of what we want to get out of this as to God's leadership." And then we

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Fundamental Facts of the Faith

No. 10--Sanctification

by THE EDITOR

*P*RESIDENT Fowler presents Sanctification—the tenth of the series of Fundamental Facts of the Faith—to aid you in “rightly dividing the Scriptures.” Avoiding complicated or tangled information, this study, by simple explanation and demonstration, presents the fact of the God-planned life for every Christian. —H. J. J.

By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God;

From henceforth expecting till His enemies be made His footstool.

For by one offering He hath perfected for ever them that are sanctified (Heb. 10:10-14).

*T*HE Bible teaches that God has a plan for the life of every man.

That God's plan for a man's life is immeasurably better than the *man* himself may make for his life goes without saying. This wondrous biblical truth concerning life-work is one of the outstanding, but, alas, neglected truths of God's Word. Life-work truth is surrounded in Scripture by five supporting truths. They are: calling, sanctification, guidance, gifts, and rewards.

In *calling*, God selects and designates the believer's life-work, although the believer himself may not know what God's plan is when he first enters the Christian life.

In *Sanctification*, God sets apart the believer for a holy purpose, and that holy purpose is that the believer shall fulfil his God-chosen life-work.

In *guidance*, God lets His child know what his life-work is.

In the *bestowing of gifts*, God imparts the enablements and the equipment for the performance of the life-work to which He has called, set apart, and guided.

And in *rewards*, God presents the prizes which have been earned, not by doing just any good work, but which have been earned by faithful adherence to the God-chosen, God-ordained life work. Paul refers to his reward as “the prize of the high calling”—that is, the prize which is the result of faithful performance of the life-work which had been chosen and ordained of God.

The truth of Sanctification which comes before us in this study stands second in order in this quintet of truths which are related to and support the life-work doctrine.

The meaning of Sanctification as given by several of the greatest of the Greek Lexicons is:

Set apart for God—to be exclusively His;

or,

Separate from common condition and use, dedicated, hallowed;

or,

Set apart or separated for sacred purposes.

As we study the use of the Word by the Holy Spirit in the New Testament, we find that Sanctification, as applied to the individual, is God setting the believer apart for the use which God has ordained. And the use which God intends to make of the individual Christian is to place him at the job of putting over his God-chosen life-work. Hence Sanctification in the teaching of the New Testament is God setting the Christian apart for a God-planned life.

Could any contemplation be more delightful? You and I as believers in Christ may have the unthinkable privilege, the outstanding honor, the high distinction of living a *God-planned* life. Whether we do or not is up to us.

The important truth of Sanctification is presented in Scripture from three standpoints. These three standpoints may be summed up by three expressions:

1. Sanctification Instigated
2. Sanctification Continued
3. Sanctification Consummated

We first consider

SANCTIFICATION INSTIGATED

*T*HE moment a man believes in Jesus Christ he is sanctified. This is contrary to a notion which was once more or less generally believed, that Sanctification was sort of a second blessing. The second blessing idea has been so long exploded that it does not call for elucidation.

Sanctification begins the moment salvation begins. It is impossible to be saved without also being sanctified. The two are simultaneous. If you have the one you have the other also. If you are not sanctified, you are not saved. You cannot have salvation without Sanc-

tification to boot. They go hand in hand. They are inseparable. Every Christian is sanctified.

This is proved by I Corinthians 1:2. Paul is declaring who the Corinthian letter is written to.

Unto the Church of God which is at Corinth, to them that are SANCTIFIED in Christ Jesus, called to be SAINTS, with all that in every place call upon the name of Jesus Christ.

This passage tells us so plainly who the sanctified are, that it is truly strange that any question has ever been raised on the subject.

Paul says he is addressing his letter to "the sanctified in Christ Jesus," and then in the very next words tells us in clearest language who the sanctified are:

All that in every place call on the name of Jesus.

Paul's specific statement does away with the necessity for further discussion. *All* who call on Jesus Christ by faith are *sanctified*. There is not one left out. Hence we see that every believer in Christ Jesus is *sanctified* or *set apart*.

The way God has brought our Sanctification about is stated in Hebrews 10:10:

... we are sanctified through the offering of the body of Jesus Christ once for all.

Hence, all believers are sanctified by a mighty act of God which is based upon the finished work of Jesus Christ.

Furthermore, just what this mighty act of God does for the believer is stated in Hebrews 10:14:

By one offering He hath perfected forever them that are SANCTIFIED.

Taking this group of passages together we find two vitally important propositions on Sanctification:

First, God has perfected (made perfect) all the sanctified.

Second, God has sanctified all believers.

Hence, God has made all believers perfect. And this astonishing conclusion is exactly what the apostle Paul declares in Colossians 2:10 where he says of those who have believed in Jesus,

Ye are perfect in Him Who is the Head of all principality and power.

But as we face this wondrous truth we must not forget that the Bible is constantly making the distinction between the believer's Standing and State. Thus teaching that all believers are sanctified and made perfect in Christ has to do with their Standing in heaven

and does not in any wise refer to their State here upon the earth.

In fact, we all know quite well that there are many who have believed in Christ who have plainly shown by their lives that their walk upon the earth (that is, their State) is not perfect, while we have just very convincingly learned from the Scripture that since they have called on Jesus by faith they are sanctified and perfected—in their wondrous Standing in Christ, and furthermore, that *Standing* in Christ cannot be lost, for the Scripture we have just observed in Hebrews says in clearest terms,

He hath perfected FOR EVER them that are sanctified (Heb. 10:14).

Thus the whole sweep of the truth begins to loom up. The perfection which God has given the believer in his *Standing* never changes. He is perfected forever. He has been given, *free*, Christ's perfection. In his Standing he is holy, pure, perfect—a saint.

Now we are ready to contemplate the second phase of Sanctification:

SANCTIFICATION CONTINUED

WHEN the believer accepts Christ he receives a Sanctification which is *instantaneous*. That is the *instigation* of Sanctification. As the believer submits his life to Christ from day to day he receives a Sanctification which is *progressive*—that is the *continuation* of Sanctification. The Sanctification which is instantaneous is in the Standing. The Sanctification which is continuous is in the State.

This is what Paul is talking about in II Corinthians 3:18 where he says,

For we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image FROM GLORY UNTO GLORY.

That is the way Sanctification (over set apartness) finds its expression in our *State*—"from glory unto glory," "step by step"—onward and upward—growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Referring to the Body of Christ which is made up of those who are already sanctified in their Standing—perfected forever—Paul said in Ephesians 5:26,

... sanctify it and cleanse it with the washing of water by the Word.

Thus we see on the plain authority of Scripture, those who are already sanctified in their Standing need to be
(Continued on page 301)



THE only reason why Christian topics of the most serious and personal sort are tabooed from all ordinary conversation, is that Christians themselves are afraid to introduce Christ into their conversation, and are unwilling to take the risk of being witnesses for Him. Let it never be forgotten that the aim is to save a lost man, and not to make him feel good nor even to save our own face from embarrassment.

—J. C. Massee



BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

HEAVENLY PLACES IN CHRIST

Ephesians

- I. THE HEAVENLY PLACE OF BLESSING
Eph. 1:3
- II. THE HEAVENLY PLACE OF POWER
Eph. 1:19-20
- III. THE HEAVENLY PLACE OF REST
Eph. 2:6
- IV. THE HEAVENLY PLACE OF MANIFESTATION
Eph. 3:10
- V. THE HEAVENLY PLACE OF VICTORY
Eph. 6:12

—A. M. H.

— } —

THE WAY TO HEAVEN

- I. A HIGHWAY
Isa. 35:8a
- II. A PLAIN WAY
Isa. 35:8b
- III. A SAFE WAY
Isa. 35:9
Ps. 91:1
I Pet. 3:13
- IV. A HOLY WAY
Isa. 35:8

—J. C. B. M.

— } —

STRENGTH

Joshua 1:9—"Be strong!"

- I. THE MEASURE OF STRENGTH—The Need
Deut. 33:25—"As thy days . . . thy strength"
- II. THE FOUNTAINHEAD OF STRENGTH—The Lord Jesus Himself
Eph. 6:10—"Be strong in the Lord"
- III. THE METHOD OF STRENGTH—The Holy Spirit working in the new man
Eph. 3:16—"Strengthened with might by His Spirit in the inner man"
- IV. THE RECIPIENTS OF STRENGTH—The weak and imploring
Isa. 40:29-31
Heb. 11:34
II Cor. 12:9-10
- V. THE GOAL OF STRENGTH—Intimate fellowship; victorious, fruitful service; growth
Col. 1:9-11

—C. L. F.

— 284 —

FORGIVENESS

Psalms 130

INTRODUCTION: A subject much discussed and little understood

Forgiveness is twofold

Forgiveness of God

Forgiveness of man to man

I. FORGIVENESS PROVIDED—by God through Christ
In Christ—Eph. 1:7

A. The theme of His earthly message
Matt. 9:6

B. The theme of the Lord's Prayer

C. The plea of His prayer on the cross
Luke 33:34

II. FORGIVENESS POSSESSED—by faith in Christ

Ps. 32:1

Col. 2:13

Rom. 8:33

God's forgiveness covers all sin

A. Known sin

Rom. 4:7

James 5:15

I John 2:2

B. Unknown sin—sin of ignorance

Num. 15:22-26

Lev. 5:15-16

III. FORGIVENESS PRACTICED—through occupation in Christ

Luke 17:3-4

Eph. 4:32

Col. 3:13

I Cor. 4:12

CONCLUSION:

When God forgives, He FORGIVES

It is complete

It is absolute

It is irrevocable

It is unchanging

"Be ye kind, one to another, tenderhearted, forgiving one another, even as God for Christ's sake HATH forgiven you" (Eph. 4:32).

—C. R. L.

— } —

THE THREE LOOKS

I. THE BACKWARD LOOK—Atonement

Isa. 45:22

II. THE UPWARD LOOK—Advocacy

Heb. 12:2

III. THE ONWARD LOOK—Advent

Titus 2:13

—C. P.

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Rev. H. A. Somerville, pastor, Church of the Open Bible, Amarillo, Texas, maintaining a growing, vigorous testimony, reports an open door for radio testimony as "Sky Pilot" over station KGNC, 1410 kilocycles, every day except Sunday, from 6:00 to 6:15 A.M. Central Standard Time. He had a special series of meetings September eighth to fifteenth, two services daily, speaker being Paul G. Wapato, the American Indian orator and evangelist, full blood member of the Wenatchee tribe of Indians from the State of Washington, and known as "The Bryan of the Red Race."

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Mr. George Palm, '32, and Mrs. Palm (Edith Clark, '32), working with the Ozark Self-Help Bible School, headed by J. B. Thornton, Pastor of Hope Church, St. Louis, Missouri, are happy in their work, which they report is being richly blessed of the Lord.

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Miss Anna Thorell, '25, Orinoco River Mission, South America, is on the field in Cumana in great need of additional support. Pray, give, as the Lord directs. This office will be glad to receive any funds for her and see that they get to her promptly.

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Rev. W. R. Gorsage, '24, has resigned his pastorate at Winslow, Arizona, and taken the field at Tempe, home of Arizona State Teacher's College. Rev. George Probert and his wife (Cecille Probert, '19) have been at Tempe for the past five years.

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Mrs. Hannah Roach, '30, Inland South America Missionary Union, Peru, South America, underwent an operation last June, diabetic condition interfering with healing of incision, but is much improved. She sends "a greeting to all my fellow workers together with Him in the greatest work in all the world."

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Rev. and Mrs. Jesse Roy Jones, '23 and '27, of the D. B. I. Music Department, took charge of the music at the Southwest Missionary and Bible Conference at Flagstaff, Arizona from August 6 to 18, and then went to Hayden, Colorado to take charge of the music for Rev.

WHERE IS THE CLASS OF '27?

Roy R. Boese

Pastor, Ivywild Presbyterian Church

Colorado Springs, Colorado

Nelson J. Gerhart

Pastor, Zion Baptist Church and Myers Memorial Baptist Church

Mobile, Alabama

Florence E. Wishard Jones

Faculty, D. B. I.

Eulalia Mae Carson Lindquist

Registrar, D. B. I.

C. Reuben Lindquist

Dean, D. B. I.

Marjorie Skivington Paton

Omaha Bible Institute

Omaha, Nebraska

Carl Harwood, El Centro, California, in a ten-day series of meetings. Reports from others indicate that their services were very much appreciated, and added a real spiritual stimulus to the meetings.

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Mr. Ivan E. Olsen, 1935-36 President of D. B. I. Student Organization, Student Pastor of churches at Burns, McCoy, Antelope, Sheephorn, and Derbe Mesa, Colorado, is very active in "Grace and Truth" club subscription work this summer, being far ahead of any other students in number of subscriptions obtained thus far.

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Summer visitors at D. B. I. not heretofore mentioned in this department:

Mr. Koonz, Detroit, Mich.

Mr. and Mrs. K. R. Wyman
Copper Spur, Colo.

Mrs. Chas. Albertson, Burns, Colo.

Mr. and Mrs. Gilbert M. Daws
Mt. Vernon, Ind.

Miss Keeves, Springfield, Mo.

Mr. Clarence Hendricks
North Platte, Nebr.

Mr. Glen Discoe, North Platte, Nebr.

Mr. Lloyd Adkins, North Platte, Nebr.

Miss Gertrude Hynes, Carlton, Minn.

Mr. and Mrs. W. P. Sutherland, Houston, Tex.

Misses Frieda, Ann, and Clara Puls, Houston, Tex.

Mr. and Mrs. Hugh Clark and son, North Platte, Nebr.

Mrs. L. Shannahan, St. Louis, Mo.

Mr. Roy Shannahan, St. Louis, Mo.

Mr. Edward Skaggs, St. Louis, Mo.

Mrs. Minnie Zapf, St. Louis, Mo.

Mr. and Mrs. Jabis Sievers, Santa Fe, N. M.

Mrs. Guy Vaughn, Evansville, Ind.

Rev. and Mrs. J. I. Paton, Omaha, Nebr.

Mr. and Mrs. M. E. Crouse, Harlan, Kan.

Mr. and Mrs. Harold Nelson, Richvale, Calif.

Misses Doris, Loreen, and Lois Nelson, Richvale, Calif.

Mr. and Mrs. Alfred Nelson, Bertrand, Nebr.

Mr. Alden Anderson, Loomis, Nebr.

Mr. Fritz Nelson, Bertrand, Nebr.

Miss Bernice Rose, Hayden, Colo.

Rev. Albert Biggs, Gunnison, Colo.

Mr. J. C. Shriver, Oklahoma City, Okla.

Mrs. Ruth Byers Arnold, Sturgis, S. D.

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*

DATES STILL OPEN FOR MRS. AMIE—
3, 28, 29

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2		4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27			30	31		

DATES STILL OPEN FOR MISS JOHNSON—
10, 19, 20, 23, 24, 26, 28

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9		11	12
13	14	15	16	17	18	
	21	22			25	
27		29	30	31		

Needs of two missionaries almost fully pledged. Who will help finish out the calendars by pledging \$2.25 per month? General fund now needs enough cash for establishing station and missionaries will be ready to go.



A LETTER TO MRS. AMIE FROM HER FORMER COOK IN AFRICA

Mavu Kimi, West Afrique

Mama Hungula in the white man's country:

Greetings to you, and are you happy?

I am strong, and my children and their mother are all well, and my village people are all well and strong in their work, and I am happy as their teacher.

The letters of yours arrived and thank you so very much, yes one thousand times for them.

About the affair that you wrote to me and asked about my having the willing heart to work in your cook house again, and go with you, my answer is in words like this. If you return to Congo and I hear of the affair and the village which will be your place of abode, I shall hunt you.

I have very much happiness to stay with you in your work, the same work which I did before for you, therefore if you are near or if you are far, I will stay with you.

Mama, this affair that you have not returned to your country here is not good. You have surpassed your time in the white man's country. So if you come, we will be so happy.

Many are here with me and send you love. Do not forget my bicycle tires and the stick of glass (thermometer).

You remain happy in our Father God, and quickly hunt your francs so you may return very swiftly. (Note calendar at top of page.)

Greet all those of the Body of Christ who are with you in your house.

I am the child of yours,
Kitele Davidi

THE EDITOR'S MAIL BAG

That so many of the members of the "Grace and Truth" family are enthusiastically passing on their copies of the magazine for the help and blessing of others who are not receiving it, is a source of real encouragement to the Editor and to his staff of assistant editors. We quote below extracts from letters that have come to the Editor's desk revealing the fact that we have many more readers of "Grace and Truth" than are represented on our mailing list. For this we thank God. Our sole desire is that the message of the Word shall go forth and find lodgment in the hearts of His people, so we are grateful for the help which our subscribers have been in this respect.

Here is a testimony of a friend living in Michigan:

I am enjoying the magazine very much and lend it out so others can get the blessing from it.

And a young woman doing a great deal of Young People's work speaks concerning the blessing that "Grace and Truth" has brought to her and to the young people with whom she works:

Just received "Grace and Truth" this morning. I teach the Sunday-school lesson from it, also use the "Days of Youth" stories for Jr. B. Y. P. U. We like them very much. The Senior B. Y. P. U. uses the "Bible Seed Thoughts" in their department. "Grace and Truth" is a great magazine. I don't see how I ever got along without it. I also lend my copies to others so we more than enjoy the magazine. The articles are always so plain and the Scripture in each brings us from confusion to a clear understanding.

From Kansas has come this word from a friend who is enthusiastic about spreading the ministry of the magazine:

A friend sent a year's subscription to "Grace and Truth" to our pastor and a Christian doctor here. The pastor's wife took her copy to church yesterday morning, and the doctor has his copy in his waiting room. Our Lord never leads wrong, does He?

Here is a testimony coming from a friend who came in touch with "Grace and Truth" as a result of a subscriber passing on the magazine to her.

Please send me a copy of "Grace and Truth" containing the lesson of Jesus in the Shadow of the Cross. I especially want the Editor's exposition on the Prayer of Christ. I've never heard or read as good an exposition as that is, and I just read it lately.

And from Illinois this cheering message has come to our desk:

I greatly appreciate "Grace and Truth." Be sure I will make good use of it. There are others who benefit in the reading also. They agree with

me that it is the BEST magazine of its kind, and I am constantly recommending it to others for their instruction and profit.

Another friend living in Kansas testifies of the blessing of passing the magazine on to others:

I take this opportunity of telling you how very much I enjoy "Grace and Truth." I have loaned my copies to my friends who are not so fortunate as I. I prize the magazine very much. It is a great spiritual help in these trying times in which we live.

A layman, deeply interested in the study of God's Word, now speaks from Missouri:

"Grace and Truth" is a source of valuable information to me in things spiritual and I am glad to be able to pass it on to others.

And the missionaries, laboring in the lands afar, are not without their part in passing on the ministry of "Grace and Truth." A missionary serving the Lord in India says:

"Grace and Truth" is one of the finest religious magazines I have ever seen. I read every word of every number, then lend the magazines to several friends here and re-read them when they come back.

And now we will seek to answer the question of an interested friend who is somewhat tangled with regard to the groups mentioned in Revelation seven.

Please explain to me Revelation 7:4-9. Are they the same groups or two separate groups? And are they Jewish or Gentile?

In raising your question concerning Revelation 7:4-9, you include passages which relate to two separate and distinct groups. Revelation 7:4-8 has to do with the 144,000 who shall be sealed of God and sent forth with the message to the nations of the world. However, their sealing will not take place in this dispensation, but in the dispensation which follows the one in which you and I now live, that is to say, the Great Tribulation. This is the Elect Remnant prophesied in the Old Testament. They are blessed with special protection from the very hand of God as they pass through terrible judgment scenes which shall characterize the coming day of Tribulation. They are not spiritual Jews. They are real Jews from the various tribes in whose veins flows the very blood of Abraham, Isaac, and David exactly as the Scripture says.

Revelation 7:9 belongs to the next section. This section includes verses 9-17. Here the Spirit of God gives a description of the great multitude from all gentile nations who have come under the sound of the preaching of the 144,000 Jewish preachers who go forth with the Gospel in all its power and beauty during the days of the coming Tribulation.

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

THE GOSPEL OF CHRIST AND OTHER ADDRESSES

In this case the talented and earnest preacher uses the good, old fashioned homiletical method. We mean by that that he employs the method of dividing his sermons into several heads. For example, in his first sermon on Romans 1:16, "I am not ashamed of the Gospel of Christ," he makes three divisions: (1) The Person of the Gospel; (2) The Power of the Gospel; (3) The Purpose of the Gospel; and he properly derives all these headings from the text. Our preacher does not aim to be profound, and therefore he is never abstruse. His style is always simple and clear, and so his sermons are easy reading; and yet they give us the heart of the Gospel. Dr. Williams is soundly evangelical. He upholds all the fundamental doctrines of Holy Writ, and does it without becoming polemical. These are inspiring sermons for both ministers and laymen.

"THE GOSPEL OF CHRIST AND OTHER ADDRESSES," by Jerome O. Williams, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. Price, \$1.50.

GOD'S CHRIST AND GOD'S BOOK

Two brothers have jointly written this book. It is a good production. To use scientific theological language, it is a treatise on Christian Apologetics, setting forth many reasons for believing Christ to be the world's Redeemer and the Bible to be a divinely inspired Volume. The authors uphold the need of Apologetics in the scientific use of the term. It may surprise some people to know that the word "apology" (Greek, apologia) occurs eight times in the Greek New Testament, and its corresponding verb ten times. We cite I Peter 3:15: "Be ready always to give an answer (apologia) to every man that asketh you a reason for the hope that is in you." Thus the word means a reasoned vindication of the Holy Scriptures. Persons who desire to get a book which stoutly upholds the evangelical view of the Bible as God's holy and inspired Volume should secure this inexpensive book.

"GOD'S CHRIST AND GOD'S BOOK," by Archie Naismith, M.A., and W. Fraser Naismith. Pickering & Inglis, London, Glasgow, and Edinburgh. Prices: paper, 1s. 6d. (\$.40); cloth, 2s. (\$.50).

THE BLESSING OF BELIEVING

"Without faith it is impossible to please God" (Heb. 11:6). Do you ask why? One good answer is, our Heavenly Father likes to be trusted. How can we please Him if we do not trust Him? The preacher of the uplifting sermons in this book holds that a person's faith makes a lot of difference in his life; indeed, if he does not live according to his belief, he is hypocritical. The author, who is the successful pastor of the Baptist Temple, Charleston, West Virginia, "believes what he

believes in," as some one has patly put it. For these troublous times he urges people to have faith in God Who "doeth all things well." Our author has a special gift for drawing practical lessons from texts and incidents of the Bible. He has an original vein that makes his sermons interesting and lifts them above the commonplace.

"THE BLESSING OF BELIEVING," by Strothers A. Campbell, D.D. Fleming H. Revell Company, New York, London, and Edinburgh. Price, \$1.25.

TRAINING FOR CHURCH MEMBERSHIP

No one can deny that many churches and pastors have been lax in respect to giving people proper instruction before and after they have been received into church membership. Thus many persons are in the Christian church who know very little about the beliefs, duties, and privileges belonging to members of the Christian church. This valuable book is intended to correct this mistake. The first part of the book contains articles by representatives of some of the leading denominations, describing the kind and amount of instruction given to prospective and new members. The second part presents chapters by the author suggesting the best methods of instruction. It is a practical manual on the subject discussed. We regret to say that the author in a few places yields too much to the modernistic view of the Bible (pp. 75, 76).

"TRAINING FOR CHURCH MEMBERSHIP," by A. Earl Kernahan, D.D. Fleming H. Revell Co., New York, N. Y. Price, \$1.50.

FOR BETTER, NOT FOR WORSE

The author has produced a work of abiding value on marriage. He calls it in the sub-title, "A Manual of Christian Matrimony." It is, however, more than a manual; it is a TREATISE and contains 504 large pages; yet the publishers announce the price to be only \$2.00. Therefore, as to both quantity and quality, the reader will get his money's worth if he buys this book. The author has ranged far and wide for information on the vital subject of marriage. Constructively, he upholds the biblical doctrine of the marital relation, which, of course, is monogamy. He shows just what the Bible teaches, and adds many reasons why its teaching is right, and why it is the only right conception of marriage. He also gives much valuable information for both married and unmarried people. If young people would follow his suggestions and counsel, there would be very few unhappy alliances, if there would be any. Dr. Maier also does much critical work in his book; he exposes many of the loose views of marriage that are current today, and shows how wrong and sinister they are. All along the way, he imparts much valuable information, and for the most part all his facts are well documented, so that scholars, who desire to do

so, can check his statements. We hope that this treatise on the vital subject of marriage will win many thousands of readers.

"FOR BETTER, NOT FOR WORSE," by Prof. Walter A. Maier, Ph.D. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. Price, \$2.00.

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EIGHT THINGS THAT MATTER

From the Christian viewpoint there are many things that matter; but Dr. Scroggie, in this little book, points out and develops only eight of them, and they certainly are of great importance. They are as follows: assurance of salvation, yieldedness to God, knowledge of the Bible, power in prayer, missionary-mindedness, specific service, Christian stewardship, and spiritual fellowship. All of these subjects are presented in the author's wonted vital and interesting way.

"EIGHT THINGS THAT MATTER," by Rev. W. Graham Scroggie, D.D. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 6d. (\$12).

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THE TRIUMPH OF JOHN AND BETTY STAM

All of us know of the sad and tragical death of Mr. and Mrs. Stam at the hands of Communists in China. In a very intimate and interesting way the story of their lives is told in this little book. Both of them were brought up in devoted Christian homes. Each had a distinct Christian experience, and each felt a clear call to missionary work in China. Many touching incidents in their lives are recited. How they were seized and cruelly treated and put to death, and how their little child, Helen, was saved—all this is told in a gripping way. Sad as the narrative is, the faith and fidelity of Mr. and Mrs. Stam have proved an inspiration to many people.

"THE TRIUMPH OF JOHN AND BETTY STAM," by Mrs. Howard Taylor. China Inland Mission, 237 West School Lane, Philadelphia, Pa., also 150 St. George Street, Toronto, Canada. Prices: paper, 40 cents; cloth, 75 cents.

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SOME OLD TESTAMENT PARABLES

Dr. J. Stuart Holden, who recently passed on to his reward, had both facility of expression and felicity of style. This book consists of some of his striking addresses on Old Testament subjects and New Testament principles. As usual, he is somewhat trenchant in his treatment of the faults of Christians. Sometimes we have felt that he dissects Christian people so sharply as almost to discourage them, and thus make them feel that there are no true Christians at all in the world. But perhaps such caustic rebuke of sins and faults is needed in this superficial age. Dr. Holden treats of four Old Testament parables in this book, while the rest of his eleven chapters deal with New Testament subjects. The book reveals Dr. Holden at his best. The fluency of the style makes it attractive reading, and the spirituality of the teaching deepens and enriches the Christian life.

"SOME OLD TESTAMENT PARABLES" (with addresses on New Testament Principles), by J. Stuart Holden, D.D. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, one shilling, net (\$24).

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WAITING FOR HIS COMING

The various phases of our Lord's Second Coming are dealt with in this volume in a most masterly way—if not always convincingly. The author believes, with many other students of prophecy, that Christ's Second Coming will be in two stages—the coming for His saints and the coming WITH them. That means, he believes in the "Rapture" and the "Appearing." The word "Rapture" is not in the Bible, but the doctrine for which it stands is, according to our author, clearly taught. The author gives three

reasons why the Lord will surely come again: 1. He has promised to come; 2. The divine plan would otherwise be incomplete; 3. God's love demands His Second Coming. Why, then, His long delay? This question is answered. Many other important questions are answered in this engaging volume.

"WAITING FOR THE COMING," by J. T. Mawson. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 2s. (\$48).

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THE CROSS OF CHRIST

In this case the author has proved himself to be a true and profound theologian. In his fifteen chapters he canvasses practically everything that the Bible has to say about our Lord's death upon the cross. He shows that Christ's sacrifice was necessary, voluntary, vicarious, redemptive, propitiatory, reconciling, atoning, substitutional, and complete. He lays much emphasis on "the finished work of Christ" for man's redemption. It is an important and timely work, dealing with a timeless subject.

"THE CROSS OF CHRIST," by James H. Todd. The Bible Institute Colportage Association, Chicago, Ill. Price, paper-bound, 20 cents.

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"THUS SAITH THE LORD"

There is no special unity or system in the theme of this book, except that everything circles around a "Thus saith the Lord." It is a miscellany of what the Bible teaches on many subjects, both doctrinal and practical. Of course, the author is loyal to the Bible, and believes in its plenary inspiration. He does not hold the weak doctrine that the Bible is inspired because it inspires people who read it, but because it is God-breathed; because no prophecy of old time ever came by the will of man, but holy men spake as they were moved by the Holy Spirit. The book is packed with information regarding the teaching of the Bible.

"THUS SAITH THE LORD," by Samuel Vanden Hoek. The Scriptures Publishing Society, Grand Rapids, Mich. Prices: paper, 75 cents; cloth, \$1.00.

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NOTES AND NOTICES

The Colportage Association has also issued another booklet by Dr. Herbert Lockyer, bearing the title, "Two in One," by which the author means the two natures in the believer. He shows how to make the spirit victorious over the flesh. Price, 10 cents.

Over in China a controversy has been going on for some years over the best Chinese term by which to translate the words for God in the Old and New Testaments. A scholarly pamphlet has been sent us on this dispute. Its title is "The Chinese Term Question," and its author, Rev. George O. Lillegard. He holds that the proper Chinese term by which to translate ELOHIM in the Old Testament and THEOS in the New Testament is Shen, which is a general term. He does not believe that SHANG TI is the right name because it is a particularistic term for the God of Confucianism and Taoism. To our mind, the author makes out a strong case for his view. The pamphlet may be had of the author, 14 Kingsboro Park, Jamaica Plain, Mass. Price 15 cents.

It is due the publishers to say that the three books bearing the titles, "In Small Corners," "The Believer's Magazine," and "Ritchie's Reciter," reviewed in the August number of this magazine (p. 221), are published by John Ritchie, Ltd., Kalmarnock, Scotland, who issue many popular evangelical books.

A recent American traveler and lecturer among missionaries in China informs us that the most serious problem before the missionaries of that country at present is the menace of Modernism. The controversy produces sinister effects on the natives and the general missionary work.

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON and MISS ANNA BENTHIEN

THE MOTHER ROBIN

HOW many of you boys and girls ever saw a mother bird feeding her babies? We will suppose the bird you saw was a robin. Robins are so friendly and seem to enjoy being around people. Perhaps you were hidden behind some bushes so you could peek through the leaves and watch the little birds get their breakfast. Do you remember while you were waiting how quiet the little birds were? Then soon you saw the mother robin coming. She lighted on a branch some distance away, then came closer, and you saw the worm in her bill. Then suddenly you heard the greatest commotion in the nest. The little birds were all squirming around and twittering with delight. Their mouths were wide open, each one wanting the worm. Every little bird in that nest wanted the worm for they were hungry, and they all liked worms. The mother robin came and perched on the edge of the nest and soon the worm was gone. But the children were still hungry. Do you remember what the mother robin did then? Did she fly off to a comfortable shady branch and take a rest? Or did she go to the top-most branch for a sun bath and a song? No; as soon as the worm disappeared down the wide mouths, she flew away to hunt for more food for her hungry babies. Soon she was back with another, then another, until those little robins had enough. She did not say, "I am too tired, you will just have to go hungry." Or, "I am invited to a party this afternoon in the clover pasture, so you must wait until I return." The mother robin had her family to feed and she fed them. She was faithful to her duty.

Does this remind you of Someone Who is faithful to us? Does it make you think of how God has fed His people through all the ages? Remember how the children of Israel were fed in the wilderness? They had to gather food, but God gave it to them faithfully every morning. The Lord has given us His Book, and He wants us to feed on His Word. He wants us to be as hungry for this spiritual food as the little robins were for the worms. The Lord has been faithful in preparing the food for us, and now we need to take it and feast upon it.

Isaiah 55:1 says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price."

God has provided the food. Are we hungry for it? Do we go to it eagerly and eat enthusiastically? Do we miss it if we are forced to do without it? Or do we come to the Bible wishing we did not have to spend our time that way? Do we read a verse or two, not relishing it, but just because we think we have to?

The Word of God is full of good things. The Lord has given to us so many good feasts all through the Bible. There are so many interesting stories, so many beautiful verses that will make us better men and women if we will but let them. Do we want them? God has been faithful and made the provision. Do we care enough for what

He has done to reach out and take them? Let us be like the little robins who reached out, hungry and anxious, for the food. Let us feed upon God's faithfulness.

THE UNGRATEFUL CHICKEN

ONE day I sat watching a chicken which had been tied to a tree back of a mountain cabin. This chicken was in a strange land and needed protection against the coyotes and other wild animals for which it would have made a good meal. The cord with which the chicken was held secure was long enough to allow plenty of freedom for exercise, and it was evident that the one who cared for the bird must have known what hens like. On one side of the tree there was a pile of fine dust in which most chickens would have delighted to lie, and throw the fine particles through their feathers. A mound of sand was also within reach, for chickens, you know, need a little of this grit every day. There was clear water, food, and shade. In fact, everything that could possibly be wanted, and freedom to get it was provided. The cord tied to the chicken's leg did not hinder its walking, scratching, sunning, dusting, eating, or drinking. All were provided within a circle of about ten feet in diameter around the pine tree. What more could any chicken want?

As I watched the chicken I saw that it ignored the fresh water, it spurned the food, it did not pick at the green weeds. Grasshoppers, which afford most chickens such delight, were unnoticed. I also saw that the sand had not been scratched in. The pit of dust showed no evidence of being used. In fact, that chicken was standing as far out from the tree as the cord would stretch, one leg held up in the air by the pull of the rope in order to get that much farther away. It wanted greater freedom. There was everything supplied, and more too, that it would find beyond this circle of freedom, but it was not content or satisfied. It seemed blinded to what had been provided. It yearned to go and drink out of a muddy spring near by. It longed for greater liberty and was not happy in the freedom which had been given it. The food and drink were free. A thoughtful hand had prepared them, but they were not appreciated. I would call that an ungrateful chicken, wouldn't you?

I couldn't help but compare this chicken with some Christians. Many Christians are just like that. The Lord has given us so many things—joy, peace, happiness, love, food, shelter, clothing, eternal life, and many other blessings. Yet we often ignore the Lord's provision. We do not enjoy the happiness He has provided. We refuse the joy which would come to our hearts if we would only trust Him. His love means nothing to us. We take food, shelter, clothing, sunshine, and water for granted. We accept eternal life but fail to find any joy in possessing it. We reach out for worldly pleasures and seem blinded to what is ours in Christ Jesus. All that we need and

should want is provided—is ours for the taking. It is free, yet we are just like the chicken, we are ungrateful. We spurn the pleasures of a Christian life, lived in fellowship with the Lord, and seek to stretch the liberty which He has given us to find our own pleasures in worldliness. The Lord has permitted us much freedom. Since we are strangers and pilgrims here in this world, let us beware that we do not stray from the Lord, because the Adversary "as a roaring lion, goeth about seeking whom he may devour."

Let us as Christians open our eyes to what our Saviour has provided for us. Let us begin to enjoy living within the circle of His choosing, eat of His food (the Bible), and enjoy the freedom He has given us. Let us determine not to be as the chicken, always seeking to go beyond that which our Master has permitted. He will not hold us as the rope did the chicken. We can go if we choose to do so. He looks on and watches us, yearning that we will stay within the limits which He has provided, and feast upon His thoughtfulness.

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TRAVELING HOME

EVERYONE get out your Bible. I hope you don't have to brush the dust off the cover, which would mean that you do not use it very often. Turn to Psalm 18:30. Let us read this verse together. "As for God, His way is perfect: The Word of the Lord is tried; He is a Buckler to all those that trust Him." This verse just seems to fall into an outline, doesn't it? First we have God's perfect way, then God's tried Book, and last, our trusted Buckler.

Let us suppose that a young man is starting on a journey which is really the journey of life. This person has just reached that age when he realizes that he needs a Saviour and by faith he has taken Jesus Christ as his Redeemer. He is born again. He knows that the life which he has been living is wrong. He has made plans for a career, but acknowledges that those plans were selfishly made. He now yearns to do God's will and he naturally seeks God's plan for his life. It is only normal and reasonable that he should find out what the One for Whom he is going to work, wants him to do. So on his knees, with God's Word before him, he asks His Saviour to reveal unto him what He would have him to do during the rest of his life here upon earth. Little by little the Lord burdens him for the Jewish people. The burden grows. He lives in a large city where there are many Jews, and he finds he loves these people, since the Lord has become more precious to him. That is only reasonable, isn't it? When the Lord becomes more precious to us, so also will His people. This young man was not hasty in his decision. He knew the Lord was dealing in his life. He knew the Lord had given him a burden for the Jews, but he also knew that as yet the Lord had not shown him that he was to work for the Jews. He was willing to do any kind of work and to go anywhere. Of course, many times he had doubts, many times he found he would rather go most anywhere, do most anything, than to work with the Jews. But he so longed to be in the very center of God's will that he was willing to lay aside his preferences and do his Saviour's will.

So patiently he prayed day after day that he might definitely know God's plan for his life. Gradually a quiet conviction came into his heart that the Jewish work was what the Lord had in store for him. This conviction grew from day to day and he thanked the Lord for so clearly showing him what his work was to be. Laying all doubts aside, he accepted the Lord's leading and was ready for the next step in his life's journey. He found God's perfect way for his life. Now he wondered what the Lord had in store for him.

As he faced his life work, he realized how little he knew about Christian work. He saw his need of help and counsel. One day the Lord made it possible for him to talk with a Jewish boy about his own age, and this son of Abraham knew more about the Bible than he did. This

sent him to his knees in prayer, telling the Lord he must know more about the Book. Again the Lord dealt in his life and the boy was confident that he should get training somewhere. He had recently read of a Bible school, so he investigated, and finally arrangements were made for him to go to one near at hand. There he became rooted and grounded in God's Word. During those years of training, he proved the Book to be true many, many times. For his needs he claimed God's promises and found that the Lord never went back on them. Sometimes, it is true, the answer did not come just in the way he wanted, but it always came. The Book became his constant companion and over and over again he would gain new steadiness and happiness by repeating one of its many comforting verses. The Book became familiar to him. He had tried it, and it was true. So he not only had God's perfect way, but he had also God's perfect Book.

At this Bible school he also found the Lord Jesus to be his Shield and Buckler. Many times he was made fun of by the Jews whom he was always seeking to win. Often he was insulted. Naturally, this depressed and discouraged him, and it wasn't until he learned to keep Jesus always before him that he found strength and steadfastness of purpose to go on. The Lord became very real to him. He learned to be conscious of His presence at all times, and to realize that the Lord Jesus was his Buckler, always going before him to prepare the way and to protect from the fiery darts of the wicked one. So when this young man graduated from Bible school he not only had a tried Book, but also a trusted Buckler. He was then ready to go out into the world to do God's will for his remaining earthly life.

He knew "God's perfect way," which for him was work among the Jewish people. He had God's "tried Book." It had become more and more precious to him with each day of his life. He also had "God's trusted Buckler" which was the Lord Jesus our Saviour. He was well equipped with a perfect plan for his life, with a tried Book and with the trusted Buckler.

He started out upon life's journey and continued in the center of God's will for him, with the tried Book and the trusted Buckler always before him. The Lord used and blessed him because he was looking to the Saviour, constantly seeking His will concerning all things. He read the Word of God daily, feasting upon its riches, and the Lord Jesus came to mean more to him than all else beside. Testings melted into nothingness since the Lord was always near. Times of discouragement turned to times of proving God's faithfulness, and he continued in his journey through life with his steps ordered by the Lord—God's perfect way; with his faith firm in the Book—God's tried Book; and surrounded and engulfed in the very presence of Christ—the trusted Buckler.

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S. M. C.

All boys and girls should be interested in what is going to take place on this earth in the age which follows the one in which we live. I Thessalonians 4:13 to 18 tells us about the time at the very close of our age. The Lord is going to come back, and all Christians will be taken out of this world to be with the Lord forever. What a glorious time that will be! Then begins the Great Tribulation period which is a short age of about seven years of terrible testing and tribulation. Read Matthew twenty-four and learn some of the trials of that time. The entire book of Revelation tells us about this age of testings for those who are left upon the earth. The second chapter of Joel will also be interesting when you know that it too tells about the Tribulation period.

It will be fun to memorize verses telling us about the things that will actually take place on this earth, will it not? So for this month memorize: Matthew 24:21, 22, 23, 24. Start today when you get your magazine so you will not put it off and then forget it.

It will not be long now until the Scofield Bible is given to some boy or girl. Will that boy or girl be you?

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by THE EDITOR
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT
Children's Talks by MISS ANNA BENTHIEN

Fourth Quarter, Lesson 9

Sunday, December 1, 1931

EZRA'S MISSION TO JERUSALEM

Lesson Text: Ezra 7:6-10; 8:21-23, 31-32
Devotional Reading: Psalm 63:1-8

Golden Text:

"The hand of our God is upon all them that seek Him, for good" (Ezra 8:22).

The primary mission of Ezra in going to Jerusalem is found in Ezra 7:10: "Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ezra was a priest and a scribe. He belonged to the most noble order of men, which order first came into prominence in his time and which afterward played so fatal a part in the religious history of Judaism. The scribes had in some form long existed. They had originally been the registrars or clerks by whom the people or the army were numbered. They then rose into greater importance as royal secretaries. Then as the prophetic writings took a more literary form, and the calamities of the falling monarchy and the subsequent exile stimulated the people to collect and register the fragments of the past, they took a prominent place by the side of the prophets. Such an one in the earlier generations had been Baruch, the friend of Jeremiah. Such an one now was Ezra in the Jewish schools of Chaldean learning. As a scribe Ezra knew God's Law and he desired above all else to teach that Law to his fellow-countrymen living in Palestine. Our lesson today will deal mostly with his journey from Babylon to Jerusalem because our lesson two weeks from today deals with his teaching of the Law of God. We will consider this lesson under six headings: (1) His Call (Ezra 7:6, 9); (2) His Preparation (Ezra 7:6, 11-26); (3) His Thanksgiving (Ezra 7:27-28); (4) His Discovery (Ezra 8:15-20); (5) His Fast (Ezra 8:21-23); (6) His Arrival (Ezra 8:31-36).

I. HIS CALL

God is always mindful of His people and of their special needs. God had not only seen to it that the captives in Babylon had been properly taken care of by softening the hearts of those heathen Chaldean kings, but He was also mindful of the remnant left at Jerusalem. This remnant had backslidden terribly. (Read Ezra 9.) They had intermarried with the heathen people round about them at Palestine. "Be ye not unequally yoked together with unbelievers" (1 Cor. 6:14). However, in spite of this sin, God's heart was very tender toward these people. He called Ezra, many miles away in the land of Babylon, to come and bring them a message of repentance. God looked for a willing soul and was not disappointed. Many years before this, God had called another man to go to this same land, and that man also was found willing. "By faith Abraham, when he was called to

go out into a place which he should after receive for an inheritance, obeyed" (Heb. 11:9).

Our text, Ezra 7:6, indicates that the king granted Ezra all his requests according to the hand of the Lord his God upon him. This was a definite indication that God was leading him.

II. HIS PREPARATION

Upholding the tradition of his race, Ezra was a business man. He knew that the kings of Babylon had been very fair and lenient with his people, so he did not try any underhanded work such as King Zedekiah had tried at one time. But rather, he put his request personally to King Artaxerxes. We are told in Ezra 7:6 that the king granted him all he asked for. Evidently Ezra's request was that he might be granted permission to take his people, who were vassals to the king of Babylon, back to their native land. His petition involved several thousand people, but the king was willing to grant it. We have no way of telling whether or not Ezra asked the king for gold and silver, but we find in the decree of Artaxerxes (Ezra 7:11-26) that the king made ample provision for the temporal needs of the expedition.

The king's decree was very comprehensive. He gave Ezra all the men of Israel that were willing to go (vs. 13). He provided gold and silver which was collected from the Israelites and Chaldeans alike (vss. 15 and 16). He suggested the wise expenditure of this money (vss. 17 and 18), and guaranteed the return of certain vessels and furniture needed in the temple at Jerusalem. He also sent commissions to the governors of Palestine to give Ezra anything and everything that he should want or ask for. Sometimes God's method of providing for our needs is to direct us to some human friend. This was the case with Ezra. But mark you, God had prepared the heart of the king before Ezra went to him. So Ezra was ready to start his journey. He had his men and all the necessary provisions. But Ezra, being a man of God, did not depart on his journey until he had done something else.

III. HIS THANKSGIVING

Ezra paused in his busy program of preparation to thank God for using this heathen king to do His will. In Ezra 7:27 he said, "Blessed be the God of our fathers, which has put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem." How many times do we pause from our labors to thank God for some blessing or provision for our needs? It is to be feared that we wait sometimes until evening or until

unday to thank Him, and, alas, by that time we have forgotten all about what He has done for us.

IV. HIS DISCOVERY

After Ezra had made final preparations and had actually started on his journey toward Jerusalem, he called a halt at the river Ahava. There is no definite information as to the location of this river, but it is reasonable to suppose that it is a short distance from Babylon on the road to Jerusalem. Ezra, being a careful leader, viewed the people and the priests," that is, he took an inventory of his expedition, and he found that there were none of the sons of Levi among them. This was a grave mistake. We know from Jewish history that God ordained that the tribe of Levi should assist Aaron in the priestly temple duties. "And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel" (Numbers 3:9). "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office" (Exodus 28:1). Ezra quickly sent back to the remaining captives in Babylon an appeal for Levites and servants of the temple. In verse eighteen he indicates that the provision was made. It was Ezra's concern over the spiritual welfare of the people that caused him to discover and correct this mistake before they were too far on their journey.

V. HIS FAST

"Then I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this: and He was entreated of us" (Ezra 8:21-23).

While still sojourning at the river Ahava, Ezra called a special meeting of thanksgiving before continuing on his journey. As was the Jewish custom, he called the people to a fast. Fasting has its place, but nowhere do we find Paul giving instructions to the Christians of this portion of the Body to thus afflict themselves. In several passages Paul, the Apostle, refers to his own fasting, but every indication is that it occurred in the Transition period.

We find in the twenty-second verse that Ezra had made some statements, and even boasts, to the king in regard to the power of his God to protect. Realizing that caravans such as his were usually accompanied by an escort of soldiers and horsemen to protect them from the wandering Bedouins, he pondered over the question of the people's safety. As he meditated on this, he realized that he could not ask the king for assistance because of two reasons. First, because he had already made his boast to the king, and to ask for soldiers now would be an admission of his lack of faith in his own God, and he, Ezra, was trying to bring a testimony to this heathen king. Second, he must not be guilty of a lack of trust in his God. So Ezra and his followers, even as Moses of old in the Exodus, continued the long journey to Jerusalem without armed protection.

VI. HIS ARRIVAL

"Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem, and abode there three days" (Ezra 8:31-32). The journey covered some nine hundred miles and required nearly three and one-half months. They had trusted in their God and found Him able. "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6). After the arrival in Jerusalem the party rested for three days and then the sacrifice was offered in the temple. After this, verse 36 tells us that "they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the

river: and they furthered the people, and the house of God."

The first part of Ezra's mission to Jerusalem was completed.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

It is said that Oliver Cromwell on his deathbed exclaimed, "It is terrible, yea, it is very terrible to fall into the hands of the living God! Do you think," he said to his chaplain, "that a man who has once been in a state of grace can ever perish eternally?" "No," replied the chaplain, "there is no possibility of such a relapse." "Then I am safe," replied Cromwell, "for at one time I am confident that I was chosen."

Some hundred and thirty-seven years before Cyrus, king of Persia, was born, the divinely inspired prophet Isaiah wrote down the word of the Lord in which Jehovah, calling Cyrus by name, said, "He is My shepherd and shall perform all My pleasure." Josephus, the great Jewish historian, tells us that when the young king Cyrus was shown the prophecy of Isaiah concerning him, he was seized with an earnest desire and purpose to fulfil all that was written in this prophecy concerning the release of the Jewish exiles and the rebuilding of God's house at Jerusalem.

As we read God's Word and the prophecy concerning the "mighty things" which those who believe on Him shall perform, should it not stir our hearts with a righteous ambition to fulfil all the Word of the Lord concerning us?

—"Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What was the secret of Ezra's successful leadership? (Ezra 7:10)
2. Why should we deem it of utmost importance to seek the Word of God for our own lives and to teach it to others? (Ps. 119:9, 11; John 15:3; Rom. 1:16; II Tim. 3:16-17)
3. Does God honor aimless or purposeful prayer? (Matt. 7:7-8; Jas. 1:5-6)
4. What are the admonitions of the Scripture to those who are spiritual leaders? (I Tim. 4:12-16; II Tim. 2:15; 4:1-2; I Pet. 5:1-3)
5. What incentive is there for courageously meeting distressing circumstances? (Josh. 1:9; Ezra 8:22; Isa. 41:10; Matt. 19:26; Rom. 8:28; Eph. 3:20; Heb. 13:5-6)
6. In times when danger threatens, what antidote have we for worry and fear? (Ps. 112:7; Prov. 16:20; Isa. 12:2; 26:3-4; Phil. 4:6-7)
7. What fruit of the Spirit found in Ezra's life is so needed in lives of Christians, and yet is so seldom manifested? (Ezra 7:27-28; Ps. 100:4; Eph. 5:4; Col. 1:12; 3:15; I Thess. 5:18)
8. When we pray, is it presumption to expect great things from God? (Jer. 33:3; Mark 10:27; Eph. 3:20)
9. Which kind of work is most effective: work done in our own strength and in our own way; or work preceded by prayer and entered into with God's strength and at His direction? (Jer. 10:23; John 15:5; Phil. 4:13)
10. Was it fanatical and foolhardy for Ezra to take six thousand people on the dangerous journey from Babylon to Jerusalem without armed protection, trusting in God alone to keep them from harm or evil? (I Sam. 2:9; Ps. 20:7; 33:16-18; 44:3-8; 118:8-9; Isa. 59:19; Zech. 4:6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

It is said of Ezra that "he had prepared his heart to seek the Law of the Lord, and to do it, and to teach in

Israel statutes and judgments" (Ezra 7:10). Here was a man who was given the task of teaching God's people the ways of the Lord. His purpose was to seek God's Law first of all, then to do it himself, and then to teach others. Sometimes we seek our way and ask God to bless it as we do it, without being sure it is what God wants.

The temple at Jerusalem was the central place of worship where God's people gathered together to offer sacrifices. Ezra obtained a letter from King Artaxerxes in which the king gave permission to Ezra to go to Jerusalem to worship. So Ezra and his people went to Jerusalem.

On the way to Jerusalem, Ezra proclaimed a special time of fasting and prayer, that he and his people might be led of God. This was their constant desire that all that was done would be of God's leading. After the time of fasting and prayer, they continued on their journey to Jerusalem. Ezra had boasted of his God and His power to save, and was ashamed to ask the king for a band of

soldiers to protect them from the enemy on their way to Jerusalem. This cast him entirely upon the Lord. The journey was a long and perilous one, and it took them many days to pass through the desert. They were not equipped for fighting, and the path was dangerous, for there were thieves along the way. But Ezra's trust was in God, and God honored it and protected them all the way. His protection was far better than any army of men that the king could have sent.

Today we go along our journey in life with many dangers on the way. We have a wonderful Saviour Who goes with us every step, and we know that His protection is the only protection that will keep the Devil from harming us as he lies in wait for our souls. God's protection for Ezra was not only for a day, but for the whole journey, and so God's watchcare over our lives will be until the journey of life is ended. You can trust the Saviour to be faithful.

Yours in His faithfulness,
Aunt Anna

Fourth Quarter, Lesson 10

Sunday, December 8, 1935

NEHEMIAH REBUILDING THE WALL OF JERUSALEM

Lesson Text: Nehemiah 4:6-9, 15-21

Devotional Reading: Psalm 85:1-7

Golden Text:

"The people had a mind to work" (Nehemiah 4:6).

There is a gap of some thirteen odd years between Ezra's arrival at Jerusalem and the beginning of Nehemiah's memoirs in the book bearing his name. We shall discuss this lesson under the following headings: (1) Nehemiah Petitions the King (Neh. 2:1-8); (2) Nehemiah Persuades His People (Neh. 2:11-20); (3) Nehemiah Prevails Against Opposition (Neh. 4:1-6, 14); (4) Nehemiah Perfects the Wall (Neh. 6:15-19).

I. NEHEMIAH PETITIONS THE KING

We find in the first chapter of the book of Nehemiah that Nehemiah had the position of cup bearer to King Artaxerxes. He had become a trusted servant of the king. As cup bearer, his was the task to give the royal wine to his majesty. While not engaged in this, he was the secretary or guard to the royal apartment, allowing only those persons to enter as he should choose. Even princes of royal blood had to submit to his discretion. Chapter one tells us that while engaged in these various duties, some of his Jewish brethren who were also in captivity, came to talk with him. They informed him of the desperate plight of those left in Palestine, the terrible condition of the city of Jerusalem, and the broken-down walls. These things troubled his heart greatly, so much so that it affected even his countenance. In chapter two, verse two, we find that the king said, "Why is thy countenance sad, seeing that thou art not sick? This is nothing else but sorrow of heart." The king spoke very kindly to Nehemiah and said, "For what dost thou make request?" This gave him the opening he had been hoping for. His petition was short and to the point: "If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my father's sepulchers, that I may build it" (Nehemiah 2:5). God had worked beforehand in the king's heart and his answer was quick and in the affirmative. "So it pleased the king to send me; and I set him a time" (vs. 6). In his petition, Nehemiah also asked for letters of recommendation to the rulers and orders for material from the royal forest near Palestine. The king granted all these requests, and in addition, sent captains of the army and horsemen with him.

II. NEHEMIAH PERSUADES HIS PEOPLE

The journey was evidently uneventful because Nehemiah merely said, "So I came to Jerusalem and was there three days" (vs. 11). Nehemiah was both a shrewd and a humble man. He did not immediately ride into the city of Jerusalem with blasting trumpets and great ado

as some perhaps would have done. But rather, he camped outside the city and rose up in the night and took a tour of inspection round about the city to ascertain the extent of the damage to the wall. He took this trip by night so that others would not know of his plans and perhaps try to influence him or change his mind. He then quietly came into the city and spoke to the rulers. He told them of the hand of his God which was good upon them, and also the king's words that were spoken unto him (Neh. 2:18). He gave them his impassioned plea with all the zeal and earnestness of a man who has heard the voice of God. The rulers of the city were quick to respond and said, "Let us rise up and build" (vs. 18). Although so simply stated here in Nehemiah, the succession of events was almost dramatic. Here were these people who had yielded so long to lethargy, not even trying to argue or dissuade Nehemiah from his purpose. They quickly agreed. Are we as quick to agree with that which we know is right?

III. NEHEMIAH PREVAILS AGAINST OPPOSITION

No great man or work for God has been without its trouble or opposition. But the Old Book tells us that "tribulation worketh patience" (Rom. 5:3), whether it be with individuals or institutions. If we are to grow, we must meet the storms of life. Our Saviour did not flee from the enemy when He lived on earth; but in every instance He met Satan and was victorious. Likewise, Nehemiah refused to flee from the strong opposition that met him on every hand. He met it in the strength of the Lord with prayer and with a will that had been given wholly to God, and in every case he was victorious. There are five distinct instances of opposition. We shall endeavor to handle them briefly.

In the first part of chapter four, we find that the first opposition was ridicule. Sanballat and Tobiah, evidently neighboring kings or lords, sought to discourage the Jews from even starting to rebuild the wall by their scornful remarks. They said, "What do these feeble Jews" (vs. 2). And also, "Even that which they build, if a fox go up, he shall even break down their stone wall" (vs. 3). What a beginning for these people who had been discouraged for so many years! But Nehemiah knew how to meet this. We see in chapter four, verse four, that Nehemiah prayed to God: "Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity." And thus defeat was turned into victory. And verse six tells us that the wall was built because "the people had a mind to work." The first skirmish is over and now we pass on to the second one.

The opposition this time was by armed force from the enemy. In verse eight we find that they "conspired all of them together to come and to fight against Jerusalem, and to hinder it." Nehemiah again met the opposition by praying to God (vs. 9), by exhorting the people to be occupied in the Lord (vs. 14), and by thoroughly organizing them so that while one half worked on the wall, the other half stood by to protect the workmen with the sword (vs. 21).

Then in verse ten we find the opposition coming from discouraged brethren. This time it came from within. "And Judah said, the strength of the bearers of burden is decayed, and there is much rubbish; so that we are not able to build the wall." Indeed, there was much rubbish near the wall, and this rubbish had to be cleared away before the large stones could be hoisted upon the wall. Evidently those who had the task of cleaning up the rubbish had lost the spirit of enthusiasm for the rebuilding of the wall. The fervor which they had at the beginning had passed, and they were not yet animated by seeing the end of the task near at hand. The walls were only half completed. But this dreary stretch in the work was where steadfastness, not fainting, was most needed. The account does not definitely tell us what Nehemiah's answer was to these brethren, but the fact that the work of the wall progressed so rapidly is proof enough that Nehemiah had no time to listen to such puny excuses.

The next opposition was greed (Nehemiah 5:1-5). Because of a serious drought or dearth, some of the workmen had been compelled to mortgage their property in order to buy food and pay their taxes. Now, it is not wrong to borrow money. Neither is it wrong to lend money and to charge interest for it. The verse in the Bible which says, "Owe no man anything," really means, in the original Greek, to "defraud no man anything." But where greed came in was that the creditors took advantage of their debtors, exacting usury. The result was that the people were in worse shape, perhaps, than we are even now in our depression. Nehemiah was very indignant when he heard these things. He summoned the guilty nobles together and called them to repentance and restitution (vs. 11). He recommended, since usury had crept in, that all back interest be cancelled and none charged from then on. The nobles responded to his appeal. They said, "We will restore them, and will require nothing of them; so will we do as thou sayest" (vs. 12).

In chapter six, the first two verses, we find that the last opposition was through craft. Sanballat and Tobiah sought to entice Nehemiah from his position as leader in Jerusalem to some lonely place down on the plain where they could have a "friendly" chat over their differences. They really meant to do him harm. Nehemiah's answer to them was that he was too busy (Nehemiah 6:3). Again he turned to God in prayer, saying, "Now, therefore, O God, strengthen my hands" (vs. 9). And the Lord answered, for He upholds the righteous and casts down the wicked.

IV. NEHEMIAH PERFECTS THE WALL

In a few verses in the latter part of the sixth chapter, we are told that the walls were finished in the remarkably, and almost incredibly short time of fifty-two days. God had called Nehemiah to rebuild the wall, and God had strengthened his hands so that the walls were built as though there had been no opposition. Nehemiah had not leaned to his own understanding, but rather had trusted in his God. He set up an organization in Jerusalem with his brothers, two very faithful men who feared God, as the leaders. These two godly men were given charge over Jerusalem, and thus Nehemiah's work for the time being was finished.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Say, fellows, my home town was on the Oostanaula River, a small stream navigable only about thirty-five miles and by boats of small draught. A little steamer,

sailing under the name of "Etowah Bill," plied back and forth upon that shoaly river, carrying freight and passengers. It was one of the great desires of my boyhood to take a ride on it, and one day, to my great delight, I found myself a passenger for the round trip—actually to spend three days and two nights on the boat. One incident I shall never forget: A very shoaly place in the river afforded a channel only a few inches wider than the boat itself, the current dangerous and swift between threatening rocks. The old-style paddle wheel at the stern could not possibly push the boat up against the swift current, and even if it could, no pilot could hold her stem true to the middle; variation of a few inches would have surely wrecked the boat. Intensely I watched Captain Coulter's method, as he shouted his commands to the deck-hands. Pausing in the calmer water just below the rushing channel, he sent two men in a skiff with a light line to the right-hand shore; then upward along the bank they made their way to a great live-oak, standing like Gibraltar on a projecting point in a sharp bend of the river above the rapids. A heavy rope was attached to the line and the men pulled it to the tree and wrapped and tied it securely. On the boat one end of the line was made fast to the capstan, and when a group of deck-hands began winding and the rope came taut, the nose of the "Etowah Bill" headed straight toward the big tree, which also lined the boat accurately through the channel, with about six inches on either side for margin. Slowly, inch by inch, but surely and safely, the little steamer negotiated that difficult and treacherous passage, and in due time was sailing the upper waters.

Fellows, that's Purpose. One end is rooted down in your heart; the other is made fast yonder.

—Wade C. Smith, "Sunday School Times"

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. How should we perform the work that God gives us to do? (Eccles. 9:10; Rom. 12:11; Col. 3:17, 22-24; I Pet. 5:2)
2. What is the best weapon that can be employed in defeating the attacks of the adversary of our souls? (Matt. 26:41; Luke 18:1; Eph. 6:10-18; Col. 4:12)
3. Are those who wholly follow the Lord exempted from persecution? (John 15:20; 16:33; II Tim. 3:12)
4. Should Christians allow persecution or difficulty to turn them aside from doing God's will for their lives? (Neh. 4:1-6; Ps. 16:8; Dan. 6:6-11; Acts 20:22-24 with II Cor. 11:24-27 and II Tim. 4:7; II Cor. 15:58)
5. Was Nehemiah's dependence primarily in his elaborate plans for defense or in the God to Whom he prayed? (Neh. 4:20)
6. What reward has God promised to those who victoriously meet testings? (Jas. 1:12)
7. What preventive and remedy does the Scripture give for faintheartedness? (Luke 18:1; II Cor. 4:16-18; Heb. 12:3)
8. Does God hear and answer prayer? (I Sam. 1:10-17; Ps. 91:15; 118:5; Isa. 65:24; Jer. 33:3; Dan. 10:2-14; John 14:13-14; Acts 12:5-17; Jas. 5:16-18; I John 5:14-15)
9. Is oneness of purpose a necessity in putting over a work for God? (Mark 3:24-25; Rom. 15:5-6; I Cor. 1:10; Eph. 4:1-3; Phil. 1:27; 2:14)
10. What should be our attitude toward the testings which come into our lives? (Rom. 5:3-5; II Cor. 12:9-10; Jas. 1:2-4)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls.

The city of Jerusalem had been taken by the enemy and destroyed. The Jews, with Nehemiah as their leader,



decided to rebuild the wall of the city. How their enemies laughed at the thought of it; and while the building was going on they would stand by and scoff at them. The enemies of God's people were satisfied as long as the children of Israel were captive and their city broken down, but as soon as they heard that the wall was to be rebuilt, they began making it hard for them. But God's blessing was upon Jerusalem and upon His people, and so as Jeremiah began rebuilding the wall he prayed and God answered his prayer. It looked dark and stormy all about him, but Nehemiah knew that he could look to God in just such times and find the strength and courage that he needed.

While half of the people guarded the wall, the other half worked. The interesting thing was that those who worked on the wall did not work with both hands, but as they worked with one hand, they held a weapon in the other. They were ready to fight if need be. Jeremiah said, "Be not ye afraid of them; remember the Lord . . . and fight for your brethren" (Neh. 4:14).

To the one who knows Jesus as Saviour, there need be no fear of the Devil who is the enemy of the soul. When we "remember the Lord" and all He has promised, we need not fear. His Word is filled with promises such as, "Fear not," "Be not afraid," "Trust in the Lord," and many, many more. Nehemiah told his people to "remember the Lord," but He also said, "Fight." We need to remember Jesus our Saviour, not fearing the Devil but "trusting in the Lord" and then fight. Not fighting in a physical way, for God's Word tells us we do not fight against flesh and blood, but against spiritual powers. Ephesians 6:10-18 tells us to put on the armor of God in order that we might be victorious warriors.

May the Lord make us strong soldiers for the army of the Lord, and may we fight not in our strength, but in His. If we do this, victory will be ours.

Yours in trusting Jesus,
Aunt Anna

Fourth Quarter, Lesson 11

Sunday, December 15, 1935

EZRA TEACHING THE LAW OF GOD

Lesson Text: Ezra 7:10; Nehemiah 8
Devotional Reading: Hebrews 10:19-27

Golden Text:

"Thy Word have I hid in my heart" (Psalm 119:11).

A period of twelve years elapsed between the expedition of Ezra found in Ezra seven, and the reading of the Law as recorded in Nehemiah eight. What Ezra the priest was doing during these twelve years, we are not sure. He may have returned to Babylon, or he may have remained in seclusion in Palestine. At any rate, we hear nothing of him in the first seven chapters of the book of Nehemiah. In our lesson two weeks ago we mentioned the purpose of Ezra in coming to Jerusalem. He "had prepared his heart to seek the Law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:10). No man could have had a more noble purpose than this.

The ninth and tenth chapters of the book of Ezra tell us something of the reforms of Ezra, which were accomplished because of his knowledge of the teachings of the Law. But the public reading and the wholehearted acceptance on the part of the people did not come until the time recorded twelve years later in the eighth chapter of Nehemiah. The particular reform that Ezra instituted was to persuade the chief men of Israel to put away the strange wives that they had taken from their heathen neighbors.

Godliness with sincerity is always pleasing to God. We find in Ezra 9:6 how the sins of Israel affected the heart of Ezra. He prayed, "O my God, I am ashamed and blush to lift up my face to Thee, my God; for our iniquities are increased over our heads, and our trespass is grown up unto the heavens." What a burden of sorrow this man had for his people. He pled with his brethren to heed God's Word and to repent. They quickly replied, "As thou hast said, so must we do" (Ezra 10:12).

Our lesson today will be as follows: (1) The Word of God Requested (Neh. 8:1); (2) The Word of God Read (Neh. 8:2-5); (3) The Word of God Revered (Neh. 8:5-6); (4) The Word of God Received (Neh. 8:7-9); (5) The Word of God Respected (Neh. 8:10-18).

I. THE WORD OF GOD REQUESTED

Nehemiah, in the first seven chapters of the book bearing his name, had held a very prominent place. He had served faithfully in his God-given task of repairing the wall. But the time for the reading of the Law of God had come. Nehemiah the builder, stepped aside and let Ezra, the scribe and priest, take his proper place. This was a memorable day for the Jewish people, noteworthy because they asked for God's Law to be read to them. Their spiritual apathy was turned to fervency of spirit; darkness was transformed into light. These Jews

proved, by their very request, that they were not listening to the natural man, because "the natural man receiveth not the things of the Spirit of God" (I Cor. 2:14). The Spirit led them to a Book which could meet every need and satisfy every hungry soul (I Tim. 3:16-17).

II. THE WORD OF GOD READ

Ezra, the priest, was only too glad to heed the desire of his fellow-countrymen. He "brought the Law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month" (vs. 2). The portion of the Book which Ezra read was undoubtedly the Pentateuch, referred to in the first verse as the "Law of Moses" which the Lord had commanded to Israel. As he read, he stood upon a wooden pulpit made expressly for such occasions (vs. 4). Beside him stood thirteen chosen Levites who assisted in the reading and interpretation of the Word of God. Today we think that one hour, or at the most, one hour and a half is long enough for a service. But this revival meeting lasted from morning until midday and in spite of the long meeting, "the ears of all the people were attentive unto the Book of the Law" (vs. 3).

III. THE WORD OF GOD REVERED

The people had a profound respect for the holy Law. This was, to many, perhaps the first time that they had looked upon the sacred scroll. As "Ezra opened the book in the sight of all the people: (for he was above all the people;) . . . all the people stood up" (vs. 5). The oriental method of showing reverence and respect was to stand. There is a distinct difference between reverence and worship. As soon as the people had gotten to their feet, Ezra blessed the Lord in prayer and all the people answered, Amen! Amen! And then "they bowed their heads, and worshipped the Lord with their faces to the ground" (vs. 6). They showed their reverence to God's Book by standing. They worshipped the God of that Book with bowed heads and faces to the ground.

IV. THE WORD OF GOD RECEIVED

Quite different from our present method of teaching and preaching, Ezra was assisted by these thirteen Levites as well as some other men. Evidently he read the Law sentence by sentence and briefly expounded it. Then the Levites made his explanation clear to the people. Ezra, perhaps, did not read throughout the whole service, but no doubt was relieved by some of the Levites. This implication is taken from the eighth verse: "So they read in the Book in the Law of God distinctly and gave the sense, and caused them to understand the reading." R. A. Torrey comments: "They were marvel readers in three

important respects: (1) 'They read in the Book of the Law of God distinctly.' Many modern preachers have much to learn in this respect. (2) They 'gave the sense.' They did not attempt to allegorize or to explain away what God had said. They made plain to the people just what God had said. That is marvel preaching. (3) 'They caused them to understand the reading.' They were not content with giving the sense. They made sure that the people had caught the sense and they really understood." The special reason for giving the sense of the Law was that for a century and a half the national life of Judah had been suppressed. For nearly five generations those who had remained in Judah had been mingling with the heathen and had learned their language. Hebrew had become to them by this time, almost a strange tongue. The language of Moses was not utterly unintelligible, but it had become needful to give the sense.

"All the people wept when they heard the word of the Law" (vs. 9). They were just beginning to realize the depth of sin to which they as well as their forefathers had gone. We are told elsewhere that "the Law was our schoolmaster to bring us to Christ" (Gal. 3:24). That was the case here. The Law was revealing to them the extent of their sin as well as pointing them to Jehovah.

V. THE WORD OF GOD RESPECTED

As soon as the people began to weep, Nehemiah stepped back into the picture. We find in verse nine that he sought to comfort the people, not by trying to minimize their deep concern over sin, but by counselling them to appropriate the joy of the Lord which was their strength. The Levites were able to comfort the people from another angle too. "The Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved" (vs. 11). It was not customary for the Jews to mourn on a holy day. So their godly repentance was turned to genuine gladness and joy "because they had understood the words that were declared unto them" (vs. 12).

On the second day they again gathered together. This time they found that there had been an error in the custom of the feast of the tabernacles. Since the days of Jeshua they had failed to dwell in booths for the seven days of the feast. "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths" (Lev. 23:42). This specific command had been long neglected. Some have thought that the actual feast had been forgotten, but we find in II Chronicles 8:13 as well as in Ezra 3:4 that this was not the case. It was merely the observance of the rule concerning the booths that they had forgotten. So the people, desiring to keep all the commands of God, immediately went forth to secure the necessary materials and made themselves booths. "And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua, the son of Nun, until that day had not the children of Israel done so. And there was very great gladness" (vs. 17).

The feast of tabernacles is both memorial and prophetic—a memorial of Israel's redemption out of Egypt; prophetic as to the kingdom rest of Israel after her regathering and restoration when the feast again becomes a memorial.

The people not only heard the Word, but they heeded it. What a lesson for us today.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Visiting a great Christian hospital recently, I said to the beloved "pastor" of the institution, "How can you stand living constantly in such an atmosphere of suffering and tears and suspense? I believe it would drive me crazy." "No indeed," he replied, "I don't look at it that way. People do not come here to suffer, but to be relieved—not to die, but to get well. Our records show that about ninety-five percent of all who come here for treatment are either cured or greatly helped. They were on the down-grade until they came here; their coming

marks a blessed 'about face' from sickness to health and strength." It was so that Nehemiah and Ezra felt about the penitent people. They had sinned—true; and their guilt lay heavy upon them, "for all the people wept when they heard the words of the Law." But in turning unto Jehovah and His Law, they had left their old sins behind them, and their faces, their hearts, were toward better living. It was a day not for grief, but for rejoicing.

—Rev. H. L. Martin

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is the Bible the word of men or the Word of God? (Exod. 34:27; Num. 33:2; Jer. 1:6-9; Luke 1:70; I Cor. 2:13; I Thess. 2:13; I Tim. 6:3; II Tim. 3:16; Heb. 1:1; II Pet. 1:20-21)
2. How does the unbeliever regard the teaching of the Bible? (Jer. 6:10; Hos. 8:12; Acts 17:18; I Cor. 1:18; 2:14; II Pet. 3:3-4)
3. What response to the Word of God does God desire in the heart of man? (Matt. 7:24-25; Luke 11:28; Rom. 6:17; Col. 3:16; Heb. 2:1; Jas. 1:21-25; II Pet. 1:19; Rev. 1:3)
4. Who is exalted throughout the entire Bible? (Luke 24:27; John 1:45; 5:39; Acts 10:43; I Pet. 1:10-11)
5. Does the reading of the Bible convince men that they possess a divine spark or does it convict them of their utter sinfulness? (Ps. 51:5; Isa. 64:6; John 3:19-20; Rom. 3:10-12, 19-20, 23; 5:12; 7:7-9, 13; Gal. 3:22)
6. Does God purpose that Christians should be long-faced and gloomy in their outlook on life? (Neh. 8:10; Jer. 15:16; John 15:11; Rom. 15:13; Gal. 5:22; Phil. 4:4; I Thess. 5:16; I Pet. 1:8; I John 1:4)
7. Are the promises of the Word of God absolutely reliable? (Ps. 119:89, 152; Isa. 40:8; Matt. 5:18; Tit. 1:2; Heb. 10:23; I Pet. 1:24-25)
8. What weapon of warfare is the Bible likened unto? (Eph. 6:17; Heb. 4:12)
9. Where do we find the message of salvation for hell-deserving sinners? (Rom. 1:16; 10:14-18; II Tim. 3:15; Jas. 1:21; I John 5:13)
10. How prominent a place should the Word of God have in our lives? (Deut. 6:6-9; 30:14; Josh. 1:8; Ps. 119:11, 15, 46, 54, 97; Prov. 6:21-23; John 5:39; Col. 3:16; 4:6; II Tim. 2:15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Ezra's purpose was to seek God's Law and then do it (Ezra 7:10). In our lesson today we have a picture of one of the most wonderful gospel meetings ever held. In Nehemiah it says, "The people gathered themselves together as one man." They were all of one purpose, and that to know more of God's Law. Ezra took God's Law and opened it before the eyes of the people and taught them the things which God had spoken. In the third verse of this same chapter we read another interesting thing about this meeting—"He read . . . from morning until midday . . . and the ears of the people were attentive unto the book of the Law." These people were hungry for spiritual food and were willing to listen to Ezra as he read, and they worshipped the Lord. It was not the book of the Law that they worshipped, but the One Who wrote the book.

The Bible is God's Word to you and to me. It is a plain Book and easy to understand, but God uses men to read His Word and teach us His ways. Are we like these people, eager and willing to know God's Word? God's Word tells us that we are sinners, but it also tells us of a wonderful Saviour Who can save from sin. As we read the Bible, or as one of God's ministers of the Word reads it to us, do we receive its message with joy?

ful hearts? We should, for God knows our need and plans for that need to be met in Jesus.

Is Jesus the Saviour of your life? If He is, you can read His Word and know that He will teach you what is necessary for your life. If Jesus is not your Saviour, you can read His Word and find that although you are a sinner, there is a wonderful Saviour Who will save

you from your sin. "He that believeth on the Son HATH everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on Him" (John 3:36). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Yours in our wonderful Saviour,
Aunt Anna

Fourth Quarter, Lesson 12

Sunday, December 22, 1935

CHRISTMAS LESSON

Lesson Text: Matthew 2:1-12
Devotional Reading: Isaiah 7:1-9

Golden Text:

"Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21).

It is quite appropriate that today we should depart from the regular lesson theme to discuss the birth of our Lord and the events surrounding it. We shall consider this portion of the book of Matthew under three headings: (1) The Incarnation of Jesus (Matt. 2:1-2); (2) The Machinations of Herod (Matt. 2:3-8); (3) The Adoration of the Wise Men (Matt. 2:9-12).

I. THE INCARNATION OF JESUS

This second chapter begins with a very simple statement concerning the birth of our Lord; the details surrounding that birth have been given in the first chapter, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem" (vs. 1).

The birth of Jesus, in some ways, was the greatest event that the world has ever seen because it marked the beginning of an act which made it possible for men to go to heaven instead of hell. The Saviour's birth in the manger of Bethlehem did three things which we shall discuss briefly. First, it fulfilled prophecy. The Word of God is absolutely accurate and can be relied upon. The statements of prophecy concerning the birth of the Lord Jesus were just as reliable then as the historical statements concerning that birth and subsequent death on the cross are to us now. God's Word sometimes even prophesies the place where a certain event is going to occur. And when this is the case, we can be assured that the prophecy will be fulfilled to the letter. In Micah 5:2 we find that the Babe, Jesus, was to be born in Bethlehem. Now Mary, the mother, lived in far away Nazareth and a reconciling of the two would seem to be quite difficult. But men who were utterly unconscious of God's purposes and prophecies, by many decrees and other means, worked together so that Mary was brought to Bethlehem at the time of our Lord's birth, and thus God's Word was fulfilled and His eternal plan carried out. "Surely the wrath of man shall praise Thee" (Ps. 76:10). "And we know that all things work together for good" (Rom. 8:28), in ways that are sometimes strange to us. God takes the wrath of man and makes it to praise Him even when those involved are very wicked and fully unaware of what is being done. The prophecy, "Unto us a Child is born, unto us a Son is given" (Isaiah 9:6), was fulfilled, and "Mary brought forth her first born Son; and she called His name Jesus" (Matt. 1:25).

Another thing that happened in the incarnation of Jesus was the full establishment of His deity. Again we turn to a prophetic statement in the Old Testament. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). This is, without any question, a prophecy of the coming of our Lord. We believe in the reliability of the very words of Scripture and we are specifically told in this passage before us that Jesus was to be the seed of the woman. Not the seed of man and woman, but the seed of woman alone. Thus we have the prophecy of His virgin birth. To have been born of man and woman would have put Jesus Christ on the same plane as ordi-

nary man. He would have had inherent sin, and would therefore have been incapable of being the Saviour of the world. But Jesus was God. In the incarnation He merely humbled Himself, being born of a woman, so that He could take our place on the cross. The fulfillment of Genesis 3:15 is found in Matthew 1:23: "Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel which being interpreted is, God with us."

The third thing made possible through the incarnation of Jesus was the provision of salvation. No doubt in the divine mind of God, salvation could have been planned some other way. But it was not. God had ordained that Jesus should take on Himself the likeness of sinful flesh, live on this earth for a few short years, and then become our Substitute on the cross. Any other method would have been outside the plan of God. Throughout the earthly life of Jesus, men sought to interfere with this plan. From the time that King Herod tried to destroy Him until the organizing of the would-be assassins of Jesus near the latter part of His ministry (John 11:47-53), Jesus went quietly about His Father's will, saying, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down Myself" (John 10:17-18). And so the sweetest message ever told is found in such a passage as Luke 2:11: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

II. THE MACHINATIONS OF HEROD

Herod the great, the villain of our Christmas story, was one of the most wicked kings that ever sat upon a throne. He was king of Judæa by appointment. He respected the Jewish religion and used great tact when he had a mind to do so. The wise men of our story, in seeking for the Babe, Jesus, were guided by a star. For some reason, with which we are not familiar, they came to Jerusalem instead of to Bethlehem, and there inquired of the king as to where they might find the Babe. King Herod immediately became greatly concerned. One reason for his concern was that the wise men had said, "Where is he that is born King of the Jews?" (vs. 2). Being a very wicked and jealous man, he saw in this the possibility of a new contender for his throne. He was troubled so greatly that he called a special conference of all the chief priests and scribes and demanded of them where Christ should be born. These men knew the Scripture and immediately answered him, "In Bethlehem of Judæa: for thus it is written by the prophets" (vs. 5). What a revelation of the spiritual blindness of these chief priests and scribes. They knew about the birth of the Lord Jesus and yet were not interested. It has well been said that, "He came unto His own and His own received Him not."

Now Herod was a past master at deceit. He feigned godly interest to these wise men and said, "Go and search diligently for the young Child; and when you have found Him, bring me word again, that I may come and worship Him also" (vs. 8). But the Lord warned them in a dream that they should not return to Herod, so they departed into their own country another way. Oh, the foolishness of puny man to think that he, Herod, could scheme and succeed in his wicked machinations against the God of the universe.

III. THE ADORATION OF THE WISE MEN

Through the literary aspirations of certain men, we have been led to believe that there were three wise men who came to visit the Babe in the manger. That there were at least two, we are assured, because the plural is always used. But as to how many more than two there were, nobody knows. These wise men from the East were the ancient Magi. They were the students of the stars—astrologers. They sought to live up to the light they had. God met them where they were, and gave them more light. It is always so. He that lives up to the light he has, will get more. But the man who refuses to live up to his light will lose even that. As they studied the stars, God led them by a star. The bright light that led them on was dim—only starlight. But it was the best they had. And as they followed it faithfully, God gave them fuller light—His revealed Word, and following that, they found Him Who is the Light of the world. In their earnestness to find the King, they took a long, weary journey. But their labor was abundantly rewarded. They made far better use of their little light than the chief priests and scribes did of their fuller light. They came for the best of purposes—to worship Him at Jerusalem.

Upon leaving King Herod, the star which had been the guide of the wise men for so many miles, again went before them until it stood over where the young Child was. When they saw the Babe with Mary, His mother, they fell down and worshipped Him. And when they had opened their treasures, they presented unto Him gifts, gold, and frankincense, and myrrh.

These men become a beautiful example of God rewarding willing souls. "If any man will do His will, he shall know of the doctrine" (John 7:17). God looked to the scribes and priests but found none who were ready to worship His Son. He then turned to these wise men of the East and let them behold the Babe first. This same God will also lead us into truth and into larger blessings, just as fast as we are willing to follow Him.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Dr. Guinness had spoken on "The Imminent Return of the Lord Jesus Christ." But some would say to him, "That was where the Thessalonians were mistaken. That was where Paul was mistaken. Christ has not come, and that was where the Revelation was wrong in stating, 'I come quickly.' He has not come quickly." Well, the speaker replied, he could not go into the whole vast subject in one address, but he could remind them that with the Lord a thousand years was as a day, so that the Lord could still consider it quickly, as though He had been absent but days. And he would like to illustrate how he knew that the coming was near.

He had heard the "Messiah" with great delight the previous evening. Now if a man had asked him after the performance had proceeded for a couple of hours, how long he thought it would still continue, he would have answered, "About five minutes." "But," the man might have expostulated, "how can that be? It is in full swing, has been going on for two hours, and I see no reason why it should not continue two hours longer. How do you know it will be over in five minutes?" "Then" said Dr. Guinness, "I should have answered him, 'BECAUSE I HAVE THE SCORE. Don't you remember that beautiful solo? And that chorus? And I know it will soon be over because I have the score and they are singing the last chorus.'"

It is a wonderful thing to "have the score" so you may follow events that lead to the Advent. Perhaps soon God's new day will dawn. We are near His coming; how near we know not, but one thing we do know, it cannot be long!

—"The Evangelical Christian"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Was Jesus only a man, or was he God? (Isa. 7:14 with Matt. 1:18-23; John 1:1-2; 10:30; 12:45; 14:7-10; 20:28; Phil. 2:5-7; Col. 2:9; I Tim. 3:16)
2. What outstanding predictions did the Old Testament prophets make concerning the birth of Jesus? (Gen. 3:15; Isa. 7:14; Micah 5:2)
3. Were these predictions fulfilled? (Matt. 1:18, 22-23; 2:1; Gal. 4:4)
4. Why did Jesus leave the glories of heaven to come down to this earth? (Matt. 1:21; 20:28; Luke 2:11; 19:10; John 3:17; 10:10-11; Gal. 4:4-5)
5. Is there any name other than the name of Jesus whereby we may be saved? (Acts 4:10-12)
6. What condemns men to everlasting hell? (John 3:18, 36)
7. Did Jesus provide salvation for only a limited number of people? (Isa. 53:5-6; John 1:29; 4:42; II Cor. 5:18-21; I Tim. 2:6; Heb. 2:9; I John 2:2)
8. Although Jesus took upon Himself the form of man, in what way was He different from all other men? (Luke 23:41, 47; John 19:6; II Cor. 5:21; Heb. 4:15; 7:26; I Pet. 2:22; I John 2:29; 3:5)
9. Since our Lord and Saviour Jesus Christ gave His all for us, what should we give to Him? (Prov. 23:26; Rom. 12:1-2; I Cor. 6:19-20; II Cor. 5:14-15)
10. Is Jesus coming back again? (Acts 1:9-11; I Thess. 4:16-17; Tit. 2:13-14)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Throughout the Old Testament, we find the Lord continually drawing the heart of man to Himself. The children of Israel would walk with the Lord for a short time and then drift away and grieve the Lord by the lives they lived. The Lord God continually cried, "Return unto Me," but Israel did not always heed that cry. As we come to the closing book of the Old Testament, we again find the Lord pleading with His people to return from their sinful ways and follow in the steps of the Lord. God's love for them was so great that He sent His Son to earth to die for the sins of the world.

The Christmas lesson tells us of the Saviour Who came to earth to die for us. Although we hear the story often, it never becomes old, for it is the story of salvation for those lost in sin.

The Saviour came to earth as a little Babe. But why was He named JESUS? Was there any special reason? Ah, yes, dear boys and girls, God tells us in Matthew 1:21 that His name was called "Jesus," because He came to save His people from their sins. Jesus then means "SAVIOUR."

Do you recall the blessed story of the Babe of Bethlehem—how He was born of a virgin; how there was no room for Him in the inn; and how He was born in a manger? Jesus, Who was the Lord of heaven, left all His glory and came to earth in a lowly birth, "that through His poverty, we might be rich." We read how the wise men sought the Christ-child and worshipped Him. They were wise men indeed. First, they SOUGHT Jesus; then, as they followed the star, they FOUND Jesus; then, they REJOICED in Jesus; then, they WORSHIPPED Jesus; and last of all, they GAVE GIFTS to Jesus.

Jesus is the Saviour of the world. Is He your Saviour? If not, be as the wise men—seek to know Jesus as your Saviour, not by following the star, but by following God's written Word. You too will find Jesus as did the wise men. You will rejoice and worship Him. Then, because of all He has done for you, you will want to give a gift to Jesus too. That gift can be your life. He has saved you, and now you will want Him to have your life that you might tell others of Him.

Yours in Jesus our Saviour,
Aunt Anna

REVIEW--SIGNIFICANCE OF THE EXILE

Devotional Reading: Psalm 126

Golden Text:

"But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children" (Psalm 103:17).

I

ISAIAH PORTRAYS THE SUFFERING SERVANT

Lesson Text: Isaiah 53:1-12

Golden Text: Isaiah 53:5

II

THE STORY OF JEREMIAH

Lesson Text: Jeremiah 1:6-10; 26:8-19

Chapters 37, 38

Golden Text: Jeremiah 1:7

III

THE MESSAGE OF JEREMIAH

Lesson Text: Jeremiah 7:1-23

Golden Text: Jeremiah 7:13

IV

BELSHAZZAR'S FEAST

(International Temperance Lesson)

Lesson Text: Daniel 5:17-28

Golden Text: Proverbs 20:1

V

JUDAH TAKEN CAPTIVE

Lesson Text: II Kings 25:1-12

Golden Text: Proverbs 14:34

VI

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Lesson Text: Ezekiel 33:7-16

Golden Text: Romans 14:12

VII

THE RETURN FROM CAPTIVITY

Lesson Text: Ezra 1:1-11; Psalm 126:1-6

Golden Text: Psalm 126:3

VIII

THE MESSAGE OF HAGGAI AND ZECHARIAH

Lesson Text: Haggai 1:2-8; Zechariah 4:6-10

Golden Text: Psalm 122:1

IX

EZRA'S MISSION TO JERUSALEM

Lesson Text: Ezra 7:6-10; 8:21-23, 31-32

Golden Text: Ezra 8:22

X

NEHEMIAH REBUILDING THE WALL OF JERUSALEM

Lesson Text: Nehemiah 4:6-9, 15-21

Golden Text: Nehemiah 4:6

XI

EZRA TEACHING THE LAW OF GOD

Lesson Text: Ezra 7:10; Nehemiah, Chapter 8

Golden Text: Psalm 119:11

XII

THE CHRISTMAS LESSON

Lesson Text: Matt. 2:1-12

Golden Text: Matt. 1:21

XIII

REVIEW

Golden Text: Psalm 103:17

BIBLE CHARACTERS REVIEW

In this last quarter we have studied eight outstanding characters: Jeremiah, Belshazzar, Nebuchadnezzar, Ezekiel, Ezra, Haggai, Zechariah, Nehemiah, and in the first and last lessons, Jesus Christ. It is quite unique that our Lord should have first and last place in our last quarter's

work because that is exactly the place accorded to Him by God in His universe.

This gives the teacher nine different subjects to hand out to that many members of his class. If those assigned will carefully study the lesson or lessons dealing with their character, an interesting class period will result. Take care that only two or three minutes are allotted to each.

GOLDEN TEXT REVIEW

The teacher, again using members of the class, should assign them a Golden Text. They should diligently search out the personal message or application in each lesson and center their remarks around the Golden Text given them. Watch the time element. A splendid lesson because of its devotional character. It does that which every teacher should be doing—apply the heart of the lesson to the individual life.

SPECIAL SUBJECTS

This is a method of review in which the teacher retains the entire review period, delivering a message on some subject suggested by the group of lessons just finished. Here are a few samples:

1. Lessons from Israel's Captivity and Return
2. The Rebuilding of the Wall in the Face of Obstacles
3. Yieldedness Exemplified in Israel's Leaders
4. Our Lord's Coming Prophesied and Fulfilled

Conduct your review in a sparkling manner. Get a blessing from it as you study it and then pass the blessing on to the class. When members of the class take part, "fill in" between talks with pithy remarks.

— f —

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Many years ago at Delhi, on the evening of the day on which Queen Victoria was proclaimed Empress of India, I remember witnessing and feeling the strange sense of awe that came over the vast concourse of spectators, European and native alike, when we saw the Queen's likeness and then the Prince of Wales', which had been wonderfully represented in a set of fireworks, gradually fade away and pass into darkness. But—and this it was that touched us all—the Crown remained in all its glory. The picture was meant to illustrate the permanence of the Empire. When both Queen and Prince are gone the Crown remains. God's loving-kindness was experienced by my parents, now by myself, and will be by my children and their children. We pass, but His loving-kindness is "from everlasting to everlasting."

—"Sunday School Times"

— f —

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Why was the perfect Son of God willing to be wounded for our transgressions? (Jer. 31:3; John 3:16a; Rom. 5:8; Gal. 2:20b; I John 4:10)
2. Does God accept any excuses that Christians may offer for not witnessing for Him? (Exod. 4:10-12; Jer. 1:7; I Tim. 4:12)
3. What kind of drink fully satisfies the soul of the Christian? (John 4:10, 14; I Cor. 10:4; Eph. 5:18)
4. Is it possible for Christians to so live that they can look forward with boldness and confidence to the day when they shall appear before the Judgment Seat of Christ to be judged for rewards? (II Tim. 4:6-8; I John 2:28; 4:17-18)
5. Does God delight to do great things for His own? (II Chron. 16:9; Jer. 33:3; II Cor. 9:8; Eph. 1:19; 3:20)

6. Will the Lord always be good to those who love Him? (Ezra 8:22; Ps. 34:8, 10; 52:1; 73:1; 84:11; 85:12; 86:5; 100:5; 106:1; 107:8; 145:9; Rom. 8:28)

7. Does God have a definite work for every Christian to do, just as He did for Ezra and Nehemiah and other of the Old Testament saints? (I Cor. 7:17, 20-24; Eph. 2:10)

8. What is the best safe-guard against drifting into sin? (Ps. 37:31; 119:11, 101, 105, 133; Mark 12:24; II Tim. 3:16-17)

9. Can Jesus deliver us from the power of sin in our daily lives? (Ps. 25:15; I Cor. 15:57; II Cor. 10:3-5; Phil. 4:19)

10. What should the mercies of God constrain us to do? (Rom. 12:1-2; II Cor. 5:14-15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The lessons of the past quarter have turned our minds continually to one outstanding thought: GOD IS GRACIOUS. God's people sinned, and their sin brought judgment, but in spite of their sin, God was gracious. If

they were willing to walk in His ways, He was willing to shower His blessings upon them; but if they were unwilling and drifted away, He chastened them in order to bring them back to His ways.

The memory verse for the last lesson of this year is one which shows us how long God remains gracious toward a sinful people. "The lovingkindness of the Lord is from everlasting to everlasting" (Ps. 103:17). He never stops being gracious.

As we start the new year, let us keep this thought in mind, and because of His great love, let us learn to do what He would have us do, rather than grieve His heart by our constant sinning. Yes! He is gracious, but instead of taking advantage of His grace and going on sinning, let us take advantage of His grace and do the right rather than the wrong. His grace provides strength for you that you might not sin.

New Year's resolutions are good when you decide to do more for the Saviour, for then He will help you. A good resolution for each boy and girl would be to promise the Lord that you are going to read the Bible and pray every day. You can keep this resolution if you will, for He will be faithful in reminding you. Will you do it for JESUS?

Yours in the God of all grace,
Aunt Anna

PERSONAL EVANGELISM IN THE NEW TESTAMENT

(Continued from page 275)

(Eph. 4:11-12). Apart from personal evangelism, this universal witness cannot be borne by all; nor can "every creature" be reached except by personal evangelism, because the command is to "go" to all mankind—not for them to "come" to services and to hear us preach.

Personal evangelism is practical not only because it is a ministry that all Christians can engage in, but also because it is the only possible way for the whole world to be reached. It is an admitted weakness of evangelistic meetings that no matter how well planned, advertised, and carried out the meeting is, how attractive the surroundings are, nor how capable the preacher is, the unsaved simply do not come to church in any large numbers. In our complex mode of modern life there are some who find it impossible to come to services. Others do not come because of prejudice or unwillingness. Are these people exempt from having the Gospel brought to them? Are these folks not to be reached? There are countless multitudes in our land and others that no preacher will ever reach in a public meeting. The only way that they will ever be reached is by one person's going to them personally with the Gospel. Paul practiced this along with his public meetings (Acts 20:20). The only way to reach all the people is to reach each individual.

III. PERSONAL EVANGELISM IS EFFECTUAL

THE percentage of effectiveness of a gospel message may be in inverse proportion to the size of the audience. Folk have a way of thinking that we always mean someone else. That situation is not possible where there is only one in the audience; there is no escaping the application. When Nathan went to David privately and said, "Thou art the man," David knew just exactly who he meant, and which David it was. This is likewise true in preaching the Gospel. In personal evangelism an opportunity is given to settle problems and clear the mind of all questions—that is seldom done in a general meeting. No two people have the same experience, and the personal worker has a greater opportunity than any public minister to help the individual to a clear understanding of the Gospel. He can answer their problems, settle their perplexities, and answer their questions directly from the Word. Many have been influenced in public meetings, but matters were definitely settled in the inquiry room with some Christian wisely using a Bible.

Personal evangelism is effectual, as one may see from the many instances of New Testament conversion by this method, and their abiding results. See Nicodemus, woman of Samaria, Ethiopian Eunuch, Priscilla and Aquila, Onesimus, and Zacchaeus as a few examples. Note the contacts utilized—social engagements, casual conversation, chance meeting, business contacts, and even fellow prisoners. The Devil could shut Paul up in prison and keep him from a public ministry; still he preached to the soldiers chained to him, and they carried the message to Caesar's household and even to the whole world. Yes, personal evangelism is practical. It can be done by every believer in every circumstance of life, and those so won to Christ stand true. In modern times D. L. Moody was won to Christ in the back room of a shoe store by his Sunday-school teacher, with only two present. C. I. Scofield was saved in his law office with one other person present, a Christian with a New Testament.

Reader, are you evangelizing YOUR WORLD? Are you praying for a pulpit, or are you making a pulpit of your contacts every day? Are you waiting for a congregation to call you, or are you obeying the call of God to evangelize the congregation of one near you? No Christian fulfills his obligation to the Lord merely by attending services, by praying, by supporting the work of the church morally and materially—important though these things are—but by being a witness for Christ. It is always "in season" to do personal evangelism.

FUNDAMENTAL FACTS

(Continued from page 283)

sanctified in their State. All believers are permanently sanctified in their Standing, and all believers are sanctified in their State to the extent that they allow themselves to be cleansed and washed by the Word of the living God. By this means they may grow. By this means they press on "from glory unto glory." But whether it be in the Standing or in the State—"this is the will of God, even your Sanctification."

In conclusion we consider the third phase of Sanctification:

SANCTIFICATION CONSUMMATED

THE consummation of our being set apart unto God, unto holiness, and unto divine service will occur at the Second Coming of the Lord. The Holy Spirit makes this inescapably plain in I John 3:2:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

The day of the Second Coming of the Lord is the day of the wondrous victory of those who have put their trust in Him. We shall be LIKE HIM in that day. We shall see Him face to face in that day. Our Sanctification shall be complete in that day. Our setting apart unto the holy purposes of God shall be made manifest to angels, demons, and men in that day. Glorious, wondrous, matchless consummation of the mighty Sanctification which God began the day the soul believed on Him.

The three phases of Sanctification are illuminating. Sanctification is a marvelous PROVISION of the Father, a blessed PROGRESSION in the Holy Spirit, and a glorious POSSESSION in Christ Jesus in the coming day of heavenly bliss.

The three phases of Sanctification show us our POSITION before God, our CONDITION before men, and our RECOGNITION before the throne of glory. In our Standing we are instantaneously set apart or sanctified unto glorious PERFECTION.

In our State we are set apart unto service, set apart unto a sacred life-work and to a holy life in the performing of the LIFE-WORK.

In the heavens we shall enter the perfect Sanctification of our Standing, set apart with Christ forever more, Standing and State blending into eternal bliss.

Thus we have seen Sanctification in its instigation, Sanctification in its continuation, and Sanctification in its consummation. Summarized, Sanctification is God setting His child apart for perfect holiness in his Standing, and a life of holy living and service in his State.

Have you been living an aimless desultory life? Perhaps fairly decent one day only to drift into sin the next? Have you been living a life that you have planned for yourself? Even if your plans seem to work out pretty well, your life is an utter failure if you miss God's plan. If God cares for such minute things as the hair of your head, and the Scripture declares He does, then you may rest assured He has a clearly planned out life-work and service for you. If God notes an incident as small as the falling of the sparrow—and the Scriptures declare He does—then you may be positive that He has the fullest plan possible for your precious soul's life-work. The price of your soul was the blood of Jesus. Would God leave your bloodbought life with all its important possibilities to mere chance? Would God leave His work on the earth unplanned? Ten thousand times, NO!

Since God has a plan for your life, find that plan and enter without doubt or disputing. If you know God's plan for your life and you have gotten out of the plan—GET INTO THE PLAN AT ONCE. If you are in God's plan, then let a man abide in the calling wherewith he is called.

After a man is saved, the most important thing in all the world for him is to know the will of God for him, and to obey it. Oh, doubting and lagging one, step out by faith in Christ tonight, into the joy, the service, the Holy Spirit given strength, the privilege, the honor, of being sanctified—set apart in your State here upon earth to a God-planned life.

Practical and Vital Evangelism

(Continued from page 279)

be preached? Facing a lost and dying world, what message must be declared? Surely we cannot offer fancy soap to filthy sinners. It takes more than moral essays

and ethical musings to work miracles of transformation. The Gospel we bear must be adequate and complete.

A casual reading of the chapter which engages our attention shows what message it is that must be preached. It is first the message of redemption as found in the words, "He died for all." This means that in the work of Jesus there is deliverance from the bondage and guilt of sin. It means there is forgiveness through blood that was shed. In His work upon the cross, He gave Himself for us in such a way as to redeem us from all iniquity and to purify unto Himself a people zealous of good works.

Moving on from the truth of redemption, Paul deals with an experience which causes him to say, "If any man be in Christ Jesus, he is a new creation, old things are passed away, behold, all things are become new." Ours is not a message of creative living, but a message of recreative living, living produced by the power and operation of the Spirit of Holiness. God hasn't appointed pansies and perfume, daisies and dandelions to help make us Christlike, but He has given us of His nature and of His Holy Spirit Who will produce fruitage which makes a man fit for heaven, and, consequently, fit for earth. Regeneration is the only perfect adjustment between the Creator and the creature.

The Christian message is a message of reconciliation. "God was in Christ reconciling the world unto Himself." How plain and simple that message! God could only turn toward a sinful and rebellious world and look with mercy and compassion upon it, because of what Christ accomplished. To look at a wicked world apart from Christ would be to pronounce instant judgment upon it. As a result of this marvelous work of the Son, God is not now imputing trespasses unto men, so that it is not the sin question which is vital, but the Son question. Is it not apparent from these things that the message in which God takes peculiar delight is a spiritual one? The emphasis does not fall upon the social or temporal side, but upon the spiritual and eternal relationships of life.

THERE can be no evangelism apart from a messenger. God has graciously ordained that His redeemed children shall be the purveyors of truth just as the disciples took the bread and fishes from the hands of Jesus and passed them on to the hungry and waiting multitudes. To God, His messenger is an ambassador, one who represents Him in a strange and foreign land. When he speaks it is for and in behalf of Another. Surely this is an office of great privilege, dignity, and power! God has appointed every one of us to this task. All without exception have received the appointment though they may not be a credit to the office which they hold. God's plan is so sweeping that it means every Christian to every creature. We are won that we might win, and saved that we might serve. The crucial hour is upon us. God's time for action is now both for sinner and saint. Will we who profess to love Him and own Him as Lord, be found faithful or faithless? We will succeed in proportion as we yield our all to Him.

SPURGEON, THE PASTORAL EVANGELIST

(Continued from page 277)

tion; STAYS AT HOME AND ATTENDS TO HIS OWN BUSINESS; and yet has the greatest working church in the world to-day, and from that church has sent out more preachers and Christian evangelists than any theological seminary within the same space of time!

Any church may be an evangelistic centre, and any pastor an evangelistic preacher, if there be a WILL. Wesley's quaint motto, "All at it, and always at it," is the key to the problem. The preacher must LIFT UP CHRIST. Let us not be afraid of the repetition which Sydney Smith regarded as the secret of impression. The word INCULCATION is full of ethical suggestion: it means "to tread in with the heel" (IN, CALX). Men never tire of hearing the old, old story; it is the OLD, but ONLY, remedy for sin and sorrow. Let us depend upon the Gospel itself

as the attracting power, unmixed with human poetry and philosophy. Mixtures of incongruous things make brittleness. Preaching that corrupts God's Gospel with man's folly lacks consistency and coherence; it is doomed, like Nebuchadnezzar's image; it is on a wrong basis, and will fall and be ground to powder.

There is a story of a marble-cutter, with chisel and hammer working a block of stone into a statue. A preacher who was looking on said, "I wish I could, on hearts of stone, deal such transforming blows!" "Perhaps you might," was the workman's quick answer, "if, like me, you worked on your knees." We are deeply and unalterably persuaded that the POWER OF PRAYER is the lacking, if not the lost, power of the Christian ministry of to-day. The work done on the knees is the only work that evinces or effects the transformation which is a supernatural sign that God is with the workman. The Bible, studied on the knees, becomes a new Book; the cross, seen from the knees, wears a new halo; the sermon, wrought out on the knees, thrills with a new power. Mr. Spurgeon's whole work is vitalized by the breath of prayer, which is, after all, the breath of God.

While the work on the new Tabernacle was yet scarcely begun, in 1859 Mr. Spurgeon and one of his praying deacons met on the grounds one evening, after the workmen had gone, and there besought God for a blessing on the work and its safe completion, and that no one engaged upon it might suffer harm. The prayer was answered in abundance; not a man was hurt in the entire course of building. Again, in 1861, as the work neared completion, there were put on record the fact that four thousand pounds were needed to open it free of debt, and the prayer that God would bestow the needed money. The pastor and leaders in the movement affixed their signatures to this covenant of prayer. Four months later, a record was added that the prayer was answered in abundance and in anticipation of the actual need. This covenant of praise was similarly signed; they set to their seal that God is true, and asked His continual blessing on the new building. Shortly after, the house, built at a cost of one hundred and fifty thousand dollars by a comparatively poor congregation, was dedicated without debt. A work so begun and so carried on must have upon it God's seal.

If we would have in our churches to-day a revival of plain preaching and prevailing prayer, without one new condition or addition, every such church would become a centre of evangelism. We must stop seeking for, and planning for, success of a worldly sort upon a worldly basis. All the attractions and adornments of the world cannot make up for the lack of spiritual power. If the angel no longer comes down and stirs the pool, vainly shall we call in the quacks of Jerusalem to impregnate the waters with medicinal drugs. We must cry to heaven till the angel comes down and imparts healing virtue.

God's purpose in raising up Spurgeon seems to be to rebuke, both in pulpit and pew, apathy and idleness, unbelief and worldliness; to show that no new measures are needed; that the old Gospel is still the power of God unto salvation. One anointed tongue and pen have been at work for a generation; wherever that voice has reached or that pen scattered through the press its million leaves, there the sacred fires have been kindled. Let us learn, and from closet and pulpit, in family and assembly of believers, let us pray the Lord of Elijah for the fire from above, till even the unbeliever is compelled to shout, "The Lord He is God!"

MEANS AND METHODS

(Continued from page 281)

prayed together that we might be led by God's Spirit. He then spoke, and spoke with concentration, discrimination, and power.

This illustrates for us one other thought—we do too much talking. Here is a man before us we want to help and win. We must win his confidence first, no matter how many times we go to see him. You will win him when you are conscious that he has given you his heart, and that you have his confidence. Why, Paul could

never have talked to that runaway slave, Onesimus, in Rome, if he had not won his heart! Do you suppose he would have told Paul he had run away from his master, Philemon—the very one Paul was going to send that letter to? Let us talk less until we win the life, letting the man talk to us, and thus finding out what he needs. The wise man in this world is the man that has learned what NOT TO SAY.

How many of us have written letters to men individually as to their soul's salvation? How many of us can think of men who are unsaved with whom we have influence? Some men whom we know and whose confidence we have, are without Christ, and we have never written to them personally upon this subject.

I am not pleading for a correspondence that carelessly throws in a religious word anywhere for the sake of doing religious work, or appealing a fanatical zeal to do something. Some men always put tracts in business letters.

But now referring to correspondence. In this there is a great means of winning men to Christ. A personal testimony in this matter from my own experience may help, even if it surprise. As far as I can judge (and we all realize how poorly we can judge results), this kind of service has directly won more men and women to the Lord Jesus Christ than any other, aside from personal direct appeal. More have given the direct testimony of their personal letters than through sermons or special services. I can sit down tonight and from the record of sixteen years in the Christian ministry, give more definite results of men reached through personal correspondence than by means of any other single method.

The very success of business life today is largely due to correspondence. Work which is not so much of a personal as of a constructive nature. The postage stamp has become a mighty means of power.

I went into one of our great bond houses recently. The president took me into a private room and showed me how great quantities of circulars were being stamped and addressed. Thousands could be turned out in an hour. What is this? It is the use of the postage stamp practically applied to modern business methods.

If you cannot use long hand, dictate a letter. Talking with a traveling man of New York City, he said: "I never let a day end without dictating a letter to some personal friend about his soul's salvation." And then he added quietly: "I want to tell you this: All unconsciously to me, three stenographers in the last few years have been won to the Lord Jesus Christ, won through the letters I have dictated, and in each case I did not know a single word I said was being taken to heart by them."

Another illustration. Young Mercer is called by a lot of the college fellows, "Postal Card Mercer." I had a postal from him this winter, when he was speaking to the Johns Hopkins boys on my old stamping ground in Baltimore. Another came yesterday from an old Northfield Cornell boy, who is traveling in Spain, who had learned the value from him. He wrote on the card: "You see, I am 'Mercerised'!" He was keeping up that which had so helped him. This correspondence method can even be thus carried on with postals. It is the human touch through "Uncle Sam."

Now, when a man sits down and writes you a letter or a postal, you know he means business. You open the letter hurriedly and read: "Dear William, I am alone in my room tonight, and I have felt a definite impulse to write you a letter about the thing that is nearest my heart. I have been praying for you, that you might know my Friend, the Lord Jesus, personally. You know what my life was before I found Him. There is plenty of inconsistency in my life now, but my heart is hungry to help you. If there is anything I can do to open this matter up, I want to do it. Don't answer this letter if it troubles you, but just know, IN MY HEART OF HEARTS, I am praying for you, and if there is anything in God's world that I can do to make you thoughtful I want to do it."

What will the receiver say? "Ned is certainly daft on religion. What has he got up his sleeve?" He may say that, but he will never get away from that letter,

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and human nature cannot get away from life blood with a flippant remark. Later he will say in his heart: "Now do you know it was a mighty fine thing of Ned to write me that letter. Look at the time he spends in driving in the evening. Look at the entertainments that are going on, and he thought enough of me to put in his time that way. He is in earnest—I wonder if I am!" He knows that he values him, and he also knows that it was a tremendous effort for him to write that letter. The fact comes over him that this man really values him and loves him.

And then we can use all kinds of openings. Think of the opportunities that come to us every day of our lives.

A young woman wrote me: "I want you to pray for such and such a friend. She has recently met you, and she made a single remark the other afternoon that showed me she believes you are sincere and earnest. That is a good deal for her to admit. With the natural opportunity of approach that you as a minister in her community have, I ask that you will use your influence in calling, and I believe that at just this time, if you can only get her to church, you could say the word that would make her life count for Christ."

A few years ago in Baltimore one of our pastors told me his heart was so saddened that no one was coming into the church at a coming Communion that he wept as he knelt and prayed. Suddenly the thought came into his mind: "Why don't you use your pen?" He said he rose and immediately wrote eight letters. In some of these letters he used long passages of Scripture. He wrote them to eight young men in his church who had not previously confessed Christ. He told me, without another single influence, except following those letters up, six of those eight united with the church three weeks from that Sunday morning, and the other two came in afterward. A consecrated pen will win men to Christ, not as a substitute for the personal word, but as an assistant.

If we are to start on this method, it will become practical and natural to us through use, and in no other way. This is a direct way of preaching the Gospel for laymen as well as ministers. It may be more to us as ministers also.

We are not using this means as we should, and that is why we are not having results.

What are we here in this world for? For anything else than the definite actual help we can give one another for this very thing? How much real good have we done others? How much real help will it mean to our city? to our churches?

Will you not form the habit and gain the power by starting in NOW to do some of this very work?

I want to call attention to a wonderful fact in correspondence—DISTANCE IS ELIMINATED! Correspondence absolutely eliminates distance.

This acts like a Marconi wireless. I used to think if any important problem came up, the only thing to do was to take the train at once and go to the individual.

I have learned that we can do a great deal with a postage stamp or a telegram, and sometimes with a better result. We annihilate distance, and we can reach any one by this method.

Today a letter came from India from a dear friend. It was so clear, so explicit, so far ahead of the letter I sent him a few months ago, that he has largely convinced me he is right and I wrong. Now I might have talked with that man three or four hours without so satisfactory a result.

The other day word came to one of the ministers in this city that a classmate was staggering under a tremendous burden in the East. He sat down and promptly wrote him a letter, which said: "I am with you heart to heart." The answer came back: "You will never know how just in the moment of need that letter of yours gave to me a new strength and a new bound of courage, and I am going on in my work here and win out. Your letter is just what has done it."

Men, we are too BUSY to converse with men, and too BUSY to correspond with men, and it is the old thought over again—the man we were told to watch IS GONE!

The first eleven chapters of Romans taught that "justification by faith" is God's method. But the twelfth chapter made the application and appeal: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (common sense) service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

I challenge you to whom these words come to BEGIN.

WHAT are we, WHO are we, and WHO is HE? And to Whom are we pledged? I challenge you to get busy for Christ with brain, heart, and pen, and if this is not your purpose, stay out of the arena! For the blessing we do not use passes from us. The power and strength which we do not use cease to be ours. We MUST!

AS THE EDITOR SEES IT

(Continued from page 274)

When we pick up hitch hikers, do we point them to the Saviour before we let them out of our car? Let us look over our other daily experiences. Do we witness to the delivery boy, electric meter reader, book peddler, the new tenant next door, office employees, fellow stenographer, or "buddy" in the shop? God is holding everyone responsible for telling the Story, not to the fellow we never meet, but to the ones we associate with every day. "Be ready always to give . . . a reason of the hope that is in you" (I Pet. 3:15) says the Word of God.

God sometimes lets the unusual occur in order that we might have a new opportunity for witnessing. It may be an accident, flat tire, fire, or even a funeral. Some of us at a recent funeral had the blessed privilege of leading several of the bereaved relatives and friends to a saving knowledge of Jesus. On such a sad occasion we are inclined to excuse ourselves from personal work because of the sorrow, but it is the most logical time of all to preach Jesus.

Whether an opportunity for witnessing is ordinary or extraordinary, let us be faithful.

—E. E. L.

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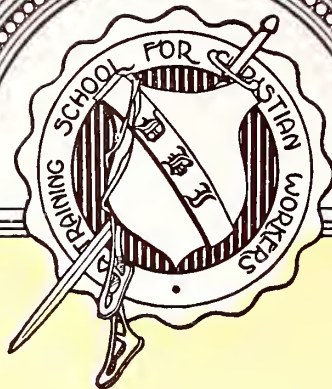
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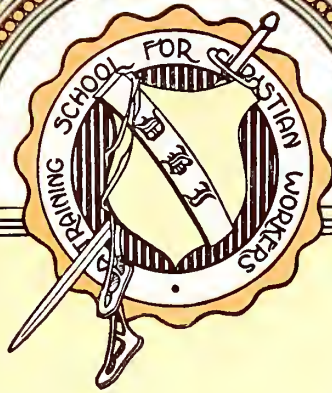
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*And He saith unto them,
Follow Me, and I
will make you
fishers of
men*

Matt. 4:19



GRACE AND TRUTH

*Fifteen Cents the Copy
One Dollar Fifty the Year*

False Religions Number

Clifton L. Fowler
Editor



November

1935

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DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

False Religions

THE wide scope of our magazine permits us to minister to people of varied walks of life and schools of opinions and beliefs. Therefore in faithfulness to God it devolves upon us as a sacred responsibility to sound a clarion note of warning to God's children everywhere. Our method is to analyze the "poison" and prescribe the "antidote." Paul warns us of those who have "a form of godliness," but deny the power thereof; and exhorts us, "from such turn away." This issue of "*Grace and Truth*" is devoted to brief exposes of various current false religions.

Haile Selassie I

REV. Frank Mierop, missionary to Ethiopia, writing in the *Ohio Independent Baptist*, gives inspiring information concerning Emperor Haile Selassie. We quote:

On Wednesday afternoon of this week, His Imperial Majesty, Haile Selassie I, Emperor of Ethiopia, sent a very humble request to all missionary societies represented in the city, requesting them to uphold both himself and his Imperial Ministers in prayer during these difficult days in Ethiopia. The following day His Imperial Excellency, the Ethiopian Minister of Foreign Affairs, acting as His Imperial Majesty's messenger, contacted every missionary. He humbly requested that each missionary send a cablegram to his respective head-

quarters requesting the Christian people to uphold the Empire in prayer, that the will of God concerning Ethiopia may be fully accomplished. His Majesty, Haile Selassie, is a born-again son of God—a real spirit-filled Christian. The same can be said concerning the Minister of Foreign Affairs.

The hearts of Christians everywhere will be stirred by these facts. The Emperor of this nation, which some

of our news writers have at times spoken of disparagingly, has set an example in the matter of prayer which it were well for some of our "intelligent" and "civilized" rulers to emulate.

Jehovah's Witnesses

QUITE a hubbub has been raised in an eastern state because the children of a certain family refused to salute the American flag. After full investigation the children

were expelled from the school, and rightly so.

But the point which is of special interest was brought to light in the course of the investigation. The children who refused to salute the American flag were from a family of "Jehovah's Witnesses." "Jehovah's Witnesses" are Millennial Dawnists. The Millennial Dawn error is being spread throughout America by thousands of pages of printed matter written by Charles T. Russell and "Judge" Rutherford, and is also gaining adherents by means of a nationwide series of electrical transcription broadcasts. This wretched heresy is just as



The Jordan River just above the Dead Sea. Photograph by Miss Frances Paul, former D. B. I. student, now a missionary to Syria.

subversive to faith as it is destructive of patriotism.
"From such turn away."

The President and the Preachers

THE President of the United States, Franklin D. Roosevelt, has addressed a letter to the preachers of America, seeking their comment, advise, and counsel. He suggests that the preachers may drop a word which "will bring us again to the right way." Some of the answers have been severely critical of President Roosevelt and his policies, while others have been more kindly and commendatory.

One of the strongest of these letters which we have seen was written by Dr. Richard S. Beal, of Tucson, Arizona. His letter follows:

Dear Mr. President:

It was with delight that I read your letter of recent date addressed to me. In compliance with your wishes, I take pleasure in replying, and setting before you how I feel "our government can better serve the people."

For years it has been my custom to remember the chief executive of our nation both in public and private devotions. It has been a joy to remember you personally before the Throne of Grace. Not unmindful of the overwhelming problems with which you have been compelled to deal, I have felt that you needed all the spiritual help possible.

That these have been grave and distressing times is apparent to all and we can only hope as you stated in a recent address, that we have passed through the storm and are now facing fair weather.

I was indeed glad to note that you made mention of our working together for the common end of better spiritual . . . conditions. Humbly, I would like to suggest to you as our leader that for the sake of better spiritual conditions you set the example by attending the house of God on Sundays rather than spending your time on a yacht. This I have felt keenly, and by showing the way, you

could be of immense help in lifting the spiritual state of the nation.

While there may be some economic advantage in the recognition of Russia, I am confident that for the moral and spiritual prosperity of our nation and for the good of the whole world, we should never allow business and social relations with a country who has declared war on all constituted authority, and goes so far as to deny those principles which have made our country truly great. For our government to break with Russia would be, in my judgment, a step toward a more wholesale Americanism, and a stern rebuke to any encroaching Communism in this country.

Taking the clergy of the nation into your confidence is a most commendable thing, but as I read your letter, I could have wished that you had done this long ago. I think you would have found these men advising you strongly to abandon your liquor policy and to insist on a dry America.

In my own community, the police blotter record is a disgrace, and what else could one expect so long as we have conditions far worse than when the saloon was a common sight? Our nation is doomed and headed for a drunkard's grave unless you and your associates see the folly of present conditions and call for a reversal of our course by advocating sober legislation. In a policy of this sort you will have the cooperation of the Church of America which is more concerned about human welfare and the moral and spiritual progress of the nation than of party success.

Fully appreciating the gravity of the hour, and wishing you every possible success as our President, believe me to be,

Humbly and sincerely yours,

—(Signed) R. S. Beal

Satisfactory and Convincing

THE wild, imaginative, and fanciful theories of man's origin which the evolutionist promulgates, continue to engage the modern mind, destroying the faith of many, and scattering everywhere corrupted morals and blighted lives. Inasmuch as the press usually lines up with the propagandists of evolutionary vagaries, it is most refreshing to find the following declaration in one of Arthur Brisbane's widely published editorials:

For the majority, the most satisfactory and convincing account is found in Genesis, with Adam and his family starting all the various human races.

Right you are, Mr. Brisbane. The Word of God is, to a mighty host, "satisfactory and convincing." Because it is so "satisfactory and convincing," the theories and denials of the Modernist and evolutionist are completely unsatisfactory, and fully fail to convince. The Word of God shall stand forever despite all the gorillas and orang-outangs of the scientific coterie.

"That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).



Class of 1939. Let every member of the "Grace and Truth" family join in prayer for this fine group of young people who now constitute our first year class.

WHY BUCHMANISM IS DANGEROUS

by C. REUBEN LINDQUIST

AMONG the many and varied strong delusions and counterfeits of Christianity which Satan has foisted upon the human race in these latter days, there are few of the modern day cults which are so deceptive or which present so many dangerous pitfalls to trap the innocent and unwary as the Oxford Group Movement, otherwise known as Buchmanism.

Borrowing the language of Scripture and employing orthodox phraseology, the leaders, devotees, and enthusiastic adherents of this fake religion glibly declare that in this movement they have found the key to real happiness and the solution of life's problems. They tell of a new awakening, a new experience, a change which has come over them, transforming their lives from that of sin and degradation, into a glorious new relationship with Christ. Thus they deceive and delude their victims. Quoting from an article in the *Literary Digest* of August 5, 1933, entitled, "Religious Awakening at Buchmanite House Parties," we read: "One of the visitors to the house party at Oxford was Donald MacKenzie, who had been sentenced for one to fourteen years in a California prison for using a worthless check. While in prison he read, 'For Sinners Only,' and was visited by a number of the Buchmanite movement. Within a month he is reported to have changed fifty lives, and he professed himself to be sorry when he left prison."

By means of these spurious testimonies, some earnest and sincere souls have been drawn into the movement. Even godly men and women, believing that Buchmanism, because of its close resemblance to the true Christianity, was a revival of the Christianity of former years, joined forces with the movement, later to learn and to realize, sometimes through sad experiences, that the Group Movement was just another house of fables built upon the treacherous quicksands of satanic perversion and delusion.

Others, not having a knowledge of the truth or not knowing the way of salvation, have been carried away by the emotional appeal characteristic of the Group Movement, embracing it as the true faith, and have now become ardent admirers of Dr. Buchman, its founder, and enthusiastic promoters of this soul-blighting heresy. Truly Buchmanism, with its deception and perversion of truth, masquerading as the true Christian faith, presents a challenge to every born-again child of God, not only to contend more earnestly for "the faith once for all delivered unto the saints," but also to warn all who might be deceived by the wiles of the Devil as embodied in the Group Movement. Buchmanism

reminds us of the solemn warning addressed by our Lord to His disciples when He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15).

Even a casual investigation of the Group Movement in the light of Scripture will readily reveal that while it poses in "sheep's clothing," inwardly its plan and purpose is characteristic of the "ravens wolf."

Buchmanism is dangerous because

**IT EXCLUDES FAITH AS THE ONLY
GROUND FOR SALVATION AND
FELLOWSHIP**

IN HIS little booklet entitled, *Buchmanism*, the Rev. Harold T. Commons, a Baptist pastor, once ensnared by its subtlety, but who later came to see the fallacy of the movement, gives us a brief expose of the unscriptural positions as he found them presented by Dr. Buchman and his followers. From his observation of its "inward workings" he found that anyone could join regardless of their previous faith or belief. No questions were asked of converts, no doctrines were discussed with believers, and faith in Christ as an essential was not even mentioned. Modernists, Fundamentalists, believers, and unbelievers, all were readily admitted without any discrimination whatever. Again quoting from the article published in the *Literary Digest*, we find confirmatory evidence to this fact. "One of the house parties," we read in the Church of England Newspaper, "was attended by a Roman Catholic, an Anglo-Catholic priest, an unemployed man, a former suffragette, a Jewess, and an Admiral, all bearing witness to the power of the movement . . . There, too, were a chaplain from Portugal, the head of the German press in Geneva, and his wife, an official from the Secretariat of the League of Nations, the joint proprietor of the leading daily newspaper in Denmark, the head of a girls' school in Silesia, a general, officers of the Army and Navy, all drawn together by the Group's spirit of fellowship."

On the authority of God's Word which declares, "Without faith it is impossible to please God" (Heb.

(Continued on page 336)

THE SABBATH DAY CONTROVERSY

by ERNEST E. LOTT

WHILE seated in my office the other day, a man walked in and requested my help. Assuring him of my willingness to do what I could, I invited him to sit down and tell me his troubles.

He began, "Those Seventh Day Adventists won't let me alone. They tell me that I am not obeying God's Word if I don't worship on Saturday. What am I going to do? Can you, a minister, tell me on what day I'm supposed to worship?"

Pity for this poor man flooded my heart when I saw his perturbation, and there came over me the desire to help him, as well as the many other unsuspecting victims of the Seventh Day Adventism Heresy.

It is our desire in this brief investigation to set forth an answer to this man's question. We first examine the claims of Seventh Day Adventism on Sabbath keeping.

They advocate Sabbath keeping for all, even though we are living in the Body age. We quote from one of their leading pamphlets, *The Change of the Sabbath* by George I. Butler, page 29: "God rested on the seventh day of the first week of time. We are to rest on the same day of the week to keep that great fact in memory."

They make the astounding claim that salvation rests partly in Sabbath keeping. Quoting from another one of their books: "One of the conditions of salvation and having our names retained in the book of life, is to keep the Sabbath" (*Johnson's Bible Text Book*, p.36).

They assert that worship on the first day of the week is unscriptural. Note their words: "Absolutely no evidence for the observance of the first day . . . and authority for it cannot be found in the Bible" (*The Christian Sabbath*, by Carlyle B. Haynes, page 66).

With such bold claims before us, we do not wish to let them go unanswered. We present four reasons why we do not observe the Sabbath as our day of worship. It is hoped that these arguments will be convincing in their logic and proof.

We do not keep the Sabbath because Sabbath keeping is a Jewish law, and we are not Jews. We are sons of Abraham by faith but not after the flesh. Speaking to Moses, the Lord gave the following command in Exodus 31:

13: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep." The context in verse fifteen proves that the "sabbaths" refer to the seventh day of each week.

Another reason for our not keeping the Sabbath is that we live in a new dispensation, and consequently we are not under the Law. "For sin shall not have dominion over you: for ye are not under the Law, but under grace" (Rom. 6:14). Sabbath keeping is the fourth commandment, and its being part of the Law is freely admitted by all Seventh Day Adventists.

Our third reason for believing as we do is that Paul warned us against legalizers who observe special days. Speaking directly to the Galatians, he said, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:9-11). Since Paul felt as he did, we have reason too of being skeptical.

Still another reason for our stand is that as believers we have partaken of a "rest" which is a fulfilment of the Sabbath type. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His" (Heb. 4:9-10). The Scriptures clearly teach that God's Seventh Day was a type of our "seventh day," that is, our salvation.

Surely it was not necessary to give four reasons for not observing the Sabbath, because any one of them would have been sufficiently convincing since clear Bible proof was given. However, if space permitted we could give additional reasons against sabbath observance to those already presented. We now press on to the discussion of our own reasons for observing Sunday as a worship day instead of some one of the other days.

We worship on Sunday primarily because our Lord chose that day on which to be resurrected from the dead. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene . . . and the angel answered . . . He is not here: for He is risen" (Matt. 28:1, 5-6). We do not know why the Lord of Glory

(Continued on page 338)

ONE of the most subtle and objectionable of the popular heresies of this day of the confusion of religions is Seventh Day Adventism. Lott presents some of the phases of Adventism's errors in a clear and convincing manner.

A SYSTEM DIVORCED from REASON

by JESSE ROY JONES

MARK Twain says in his book entitled *Christian Science*:

"Mrs. Eddy has one very curious and interesting peculiarity: whenever she notices that she is chortling along without saying anything, she pulls up with a sudden 'God is over us all', or some other sounding irrelevancy, and for the moment it seems to light up the whole district; then, before you can recover from the shock, she goes flitting pleasantly and meaninglessly along again, and you hurry hopefully after her, thinking you are going to get something this time; but as soon as she has led you far enough away from her turkeylet she takes to a tree. Whenever she discovers that she is getting pretty disconnected, she couples-up with an ostentatious 'But' which has nothing to do with anything that went before or is to come after, then she hitches some empties to the train—unrelated verses from the Bible, usually—and steams out of sight and leaves you wondering how she did that clever thing."

Commenting further on her literary ability, Mark Twain has this to say: "Where she puts her literary foot down, her trail across her paid polisher's page is as plain as the elephant's in a Sunday-school procession." He sums up her literary attainments as follows:

"Desert vacancy, as regards thought.
Self-complacency.
Puerility.
Sentimentality.
Affectations of scholarly learning.
Lust after eloquent and flowery expression.
Repetition of pet poetic picturesquenesses.
Confused and wandering statement.
Metaphor gone *insane*.
Meaningless words, used because they are pretty, or showy, or unusual.
Sorrowful attempts at the epigrammatic.
Destitution of originality."

This analysis by Mr. Clemens of the literary effort of the foundress of Christian Science strikes at the heart of a philosophical system which we make bold to say is divorced from reason. We submit several propositions to prove this position:

(1) Christian Science is unreasonable because it denies the existence of matter. "God never created

JONES has gathered together a convincing group of quotations from *Christian Science* and its critics. His treatise is characterized by a refreshing touch of humor and fairness to the published statements of *Christian Science*.

matter" says the Christian Science bible, *Science and Health*. This is the basis of the whole system. It is expressed in detail as follows: "God is everything and has no existence, but is an illusion of mortal mind. Sin, sickness, and death have no existence, but are illusions of mortal mind. Indeed, 'all evils such as plagues, tornadoes, cyclones, fires, earthquakes, and accidents have no existence, but are illusions of mortal mind.'"

(2) Christian Science is unreasonable because it teaches

its adherents to deny what they know to be facts. Every Christian Scientist acknowledges the existence of the five physical senses by the fact that he makes use of them every day. But Christian Science denies the reality of them by saying: "The five physical senses are the avenues and instruments of human error." Mrs. Eddy also says, "If delusion says, 'I have lost my memory,' you must contradict it. No faculty is lost." Here, as Dr. A. C. Dixon has well said, "are directions for denying what you know to be a fact."

(3) Christian Science is unreasonable because it teaches silliness for soundness. As an example we quote here the teaching of Christian Science on bathing: "Bathing and rubbing," says Mrs. Eddy, "to alter the secretions or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian healing." "We need a clean body and clean mind, a body rendered pure by mind, not by matter." "The daily ablutions of an infant are no more natural or necessary than it would be to take a fish out of water once a day and cover it with dirt, in order to make it thrive more vigorously thereafter in its native element." What a wonderful boon this would be to many a mother. Just give the baby a bath in the universal mind.

(4) Christian Science is unreasonable because it encourages superstition and ignorance. The major premise of Christian Science, "Matter, sin, sickness, and death have no reality," is nothing short of superstition. The motto, "Where ignorance is bliss it is folly to be wise" is quoted with approval by Christian Science, to say nothing of the fact that members of the Christian Science Church are ordered not to buy, sell, or

(Continued on page 333)

The Pastor Who Was Not a Pastor

by RODERICK MORRISON



AN UNFAILING principle in the Christian life is to let the Bible decide all controversies. Man's opinions and ideas are worthless and unreliable if divorced from the Word of God. Morrison believes this and carefully uses this principle in discussing Russellism.



THE title of this article at once suggests to us that some one was functioning under the name of Pastor, who was not worthy of the name, and the problem now before us is, who could he be? Since this issue of "Grace and Truth" is dealing entirely with false religions, we can expect to find the man referred to connected with one of these religions, and he is none other than the late Pastor Russell who was amenable for bringing into effect that erroneous doctrine known as Russellism or Millennial Dawnism. Notice, we do not hesitate to classify the doctrine as false.

The enigma or problem now before us is to prove the statements we have made above, and we will not find much difficulty in doing so, for anything that is not in unison with God's Word is false, and anyone moving under the name of pastor who is not feeding his flock on God's Word is not a pastor.

To go into a complete study of Russellism at this time is entirely out of the question, for space does not allow of it; we can, however, consider one phase of it, namely, Salvation.

If there is one teaching in all of God's Word that man needs to be straight on, and that requires more emphasizing than another, surely it is the teaching of Salvation, for if we are not first of all straight on Salvation, it is unthinkable to expect to be straight on any of the other doctrines of the Word. And so in our brief discussion we will seek to lay some of what Pastor Russell has to say concerning Salvation over against what the Holy Spirit has to say concerning it.

From *Studies in the Scripture*, by Pastor Russell, we have this statement: "The sacrifice for sins does not complete the work of atonement" (Vol. 5, page 17). Now if this be true, we who are Christians, and are depending entirely upon the finished work of Christ for our salvation, had better discover what has yet to be added to the work of atonement in order to make salvation an issue.

We do not know where Pastor Russell got his ideas, but we are content to base our ideas entirely on

God's Word, for we believe the old Book when it says, "All Scripture is given by inspiration of God . . ."

Has it ever occurred to you, reader, that all paradoxical religions are based upon man's works and that Russellism is no exception?

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (I Cor. 3:15).

This does away with the works idea entirely, for the Scripture inference is that a man who accepts Christ as his Saviour is saved regardless of his works. And again,

By the which will we are sanctified through the offering of the body of Jesus Christ once for all (Heb. 10:10).

The translators were correct when they inserted the words, "for all," for the original Greek means "upon one occasion only." Thank God that the sacrifice for sins did complete the work of the atonement, and that nothing remains for us to do but believe.

How very sagacious is the Adversary as he seeks to pervert God's holy Word in the minds of men and to get them on the wrong track. Listen to another of Pastor Russell's statements: "It is a hope rather than the real life that God gives us now, the hope that we may ultimately attain it" (Vol. 5, page 386).

If we have only the hope of one day attaining eternal life, surely we are of all men most miserable, and if this is all that the Christian life means, why bother any more about it? We may just as well quit. But what saith the Scriptures?

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son.

And this is the record, that God hath given to us eternal life, and this life is in His Son.

He that hath the Son hath life; and he that hath not the Son of God hath not life (I John 5:10-12)

Well, praise the Lord for His Word; it surely does straighten us out. What a joy it is to know that we do not have to hope for eternal life; we do not have to expect it; it is a present possession and nothing can alter it. This certainly does stabilize us and give us encouragement to press on in the battle of life.

Although we could continue enumerating Pastor Russell's falsehoods, we have only time to consider one more. "The justified believer is in no sense of the word a new creature" (Vol. 6, page 118). Apparently we are to take
(Continued on page 335)

Observations on the Holiness Movement

by H. A. IRONSIDE

SINCE turning aside from perfectionist societies, I have often been asked if I find as high a standard maintained among Christians generally who do not profess to have the "second blessing" as I have seen among those who do. My answer is that after carefully, and I trust without prejudice, considering both, I have found a far higher standard maintained by believers who intelligently reject the eradication theory than among those who accept it. Quiet, unassuming Christians, who know their Bibles and their own hearts too well to permit their lips to talk of sinlessness and perfection in the flesh, nevertheless, are characterized by intense devotion to the Lord Jesus Christ, love for the Word of God, and holiness of life and walk. But these blessed fruits spring, not from self-occupation, but from occupation with Christ in the power of the Holy Spirit.

The great professing body who are scarcely clear or pronounced as to anything, I do not here take into account. I refer rather to those among the various denominations, and those outside of all such companies, who confess Christ boldly and seek to be a testimony for Him in the world. Compared with these, I repeat, a far lower standard of Christian living is found among the so called holiness people.

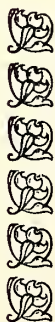
The reasons are not far to seek; for in the first place the profession of holiness induces a subtle spiritual pride that is often the veriest pharisaism, and frequently leads to the most manifest self-confidence. And secondly, the next thing to saying I live without sin, is to say that nothing that I do is sin. Consequently, the teaching of holiness in the flesh tends to harden the conscience and to cause the one who professes it to lower the standard to his own poor experience. Any who move much among those in this profession will soon begin to realize how greatly prevalent are the conditions I have described. Holiness professors are frequently cutting, censorious, uncharitable, and harsh in their judgment of others. Exaggerations, amounting to downright dishonesty, are unconsciously encouraged by and often indulged in in their "testimony" meetings. The rank and file are no freer from vulgarisms, slangy expressions, and levity in conversation than ordinary persons who make no such profession; while many of the preachers are largely given to sensational and amusing sermons that are anything but serious and edifying. And all this, mark you, without sinning!

The apostle Paul emphasizes "envy, strife, and divisions" as evidences of carnality, and designates them as the works of the flesh. Where have divisions, with

all their accompanying evils, been more manifest than among the rival holiness organizations, some of which roundly denounce all connected with the others as "backsliders," and "on the road to hell"? I have heard such denunciations on many occasions. The bitterness existing between the Salvation Army and the various off-shoots therefrom—the Volunteers of America, the discredited American Salvation Army, the now defunct Gospel Army, and other "armies"—may be instanced as cases in point; while the other holiness societies have no brighter records. I have observed that debt and its twin brother, worry, are as common among such professors as among others. In fact, the sinfulness of worrying rarely seems to be apprehended by them. Holiness advocates have all the little unpleasant ways that are so trying in many of us: they are no more free from penuriousness, tattling, evil-speaking, selfishness, and kindred weaknesses, than their neighbors.

And as to downright wickedness and uncleanness, I regret to have to record that sins of a positively immoral character are, I fear, far more frequently met with in holiness churches and missions, and Salvation Army bands, than the outsider would think possible. I know whereof I speak; and only a desire to save others from bitter disappointments I had to meet leads me to write as I do. Among Christians generally there are failures that shock and wound the sensibilities of many, occurring from time to time, through a lack of watching unto prayer. But surely, among the holiness people, such failures, if they ever occur, do so at very rare intervals! Would that I could say so. Alas, it is far otherwise. The path of the holiness movement (including, of course, the Salvation Army) is strewn with thousands of such moral and spiritual breakdowns, I would not dare to try to tell of the scores, yes, hundreds, of "sanctified" officers and soldiers who to my personal knowledge were dismissed from or left the "Army" in disgrace during my five years' officership. It will be said

(Continued on page 334)



DR. IRONSIDE, pastor of the Moody Memorial Church, is no respecter of persons or sects. He knows the poison of "holiness" when he sees it and has the courage of his convictions to expose it. God give us more men like him. This article is one of the chapters in Dr. Ironside's book, "Holiness, the False and True," and is used with his kind permission.



SEDUCING SPIRITS

by RALPH E. OBITTS

OBITTS presents an illuminating discussion of both New Testament and present day Spiritism. At the present hour Spiritism has reached the proportions of a system. This system or cult is built on the actuality of demon-possession, even though it is denied by many people. Obitts has added some valuable material to this misunderstood subject.

WITCHCRAFT; the occult; the black arts; sorcery: these words are relegated by most people today to the realm of groundless superstition. Demons? The existence of demons is about as plausible to the average man as are the fairy tales found in nursery books. The average man in our modern materialistic age is convinced that demons do not and cannot exist, because he has never seen any of them. However, a few men have been unblinded by materialistic ignorance. No less an authority than the late William James, M.D., LL.D., Ph.D., Litt.D., of Harvard University, was such a man. (While he lived, William James' reputation and influence as a psychologist in America and in Europe were unequalled.) In reviewing a 500 page book entitled *Demon Possession . . . Phenomena of Our Own Times*, Professor James published the following statements:

" . . . a trustworthy report of facts. The phenomena are among the most constant in history, and it is most extraordinary that 'science' should ever have become blind to them. The form which they take in our community is the benign one of mediumship . . . "

God's Word says, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and . . . demons" (I Tim. 4:1, marg.). It is evident from this verse that spirits seduce men—that demons deceive men. The word "seducing," used here to describe the spirits and demons, implies that they are intelligent beings who desire to have dealings with humans. And as this verse plainly indicates, the demons are opposed to "the faith" and to God. Hence it is not surprising to find that the demons turn men away from God by leading them astray from the paths of Truth.

The demons are sometimes called "familiar spirits" (Lev. 19:31; Isa. 19:3), pointing to their custom of becoming acquainted with individual men or women. An individual's introduction to such an acquaintance with a demon may occur at the ouija board, or through automatic writing, or in the presence of a palm reader, or a crystal gazer, or psychic reader, or any fortune teller who is not a fake, as well as through the spiritualistic medium at a seance, or through a Hindu Swami. Of course, if a person does not give heed to the demon

or spirit, it will not seduce him. But if a person gives heed and seeks further acquaintance with the unseen spirit, the deception progresses.

For ages one of the common tricks of demons has been their impersonation of departed human beings. The loved ones left behind, torn by the grief of the separation at death, are naturally easy targets for delusion concerning communication with their departed dead. For example, Sir Oliver Lodge was deluded by demons into what he supposed was communication with his dead son, Raymond, as described in his book *Raymond*. In some instances demons have gone so far as to pose for counterfeit photographs, hazy and indistinct, after a person's death. In Arthur Conan Doyle's book, *The Vital Message*, appears a pair of two photographs, one being an ordinary photograph of a certain young man which was taken before his death, and the other being a photograph taken some months after his death, through a clairvoyant. The second one, although so dim and obscured as to be self-evidently a demon counterfeit, was nevertheless accepted by the parents of the dead young man. But all impersonation of the departed dead by unseen spirits is deception. Such passages in God's Word as Isaiah 8:19-20 and Luke 16:19-31 make it clear that the dead cannot communicate with the living. As the late Dr. I. M. Haldeman has written, "Beyond all question then the Word of the living God teaches the Christian dead do not come back, nor do they in any manner whatsoever hold communication with, nor give communications or messages to the living."

The messages from the unseen spirits are by no means altogether fakery. For the demons have a certain amount of knowledge of human affairs, and can impart some information. Through spiritist mediums, demons occasionally foretell events which are about to happen in the life of an individual seeking the medium's advice. Sometimes demons enable a medium to give directions to someone who has lost some very valuable article, as to just where the valuable can be found. Such a "spirit of divination" which brought "much gain by soothsaying," was cast out of a young woman by the apostle Paul, as recorded in Acts 16:16-18.

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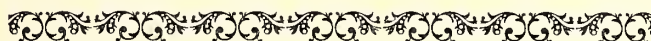
THE CORE OF MORMONISM

by ELMER SEGER

A FAIR appraisal of Mormonism reveals the fact that its doctrines are not scriptural. This is only one of the many indictments against this religious system, but it should be sufficient to make the seeker after truth recognize the insidious falsity of Mormonism. Mormon doctrine is based on not "rightly dividing the Word of Truth," on misrepresentation of Scripture, on pure invention without Scripture proof, and on statements directly contrary to Scripture. This is not an attempt to villify and discredit Mormons, for such action would in no wise edify, but it is an attempt to show the unbiased student the unscripturalness of Mormonism.

Mormonism is in no way circumscribed by the clear statement of Scripture: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15), for it does not rightly divide the Word. It errs in this respect on the doctrine of salvation and in regard to visions and revelations. Quotation from *Rays of Living Light*: "Let us now see what those works are which are essential to salvation To enable a man to perform any work whatsoever requires that he have *faith* in the ultimate result of his works The second step is that of *repentance* The third step for a man to take in this life to secure salvation in the eternal world is to be *baptized* The fourth step for man to take while in this state of probation, is to receive *the laying on of hands* for the reception of the Holy Ghost" (pp. 9-11). Now faith, repentance, baptism, and laying on of hands are all scriptural in their proper place. But their scriptural position is not as steps to salvation. As a brother minister has just recently said, "A statement must be read in its proper relationship. When my wife had a stomach ache I got a big book on medicine. Looking under stomach ailments, I found that you should give a quart of epsom salts. That sounded funny, so I looked at the heading of the section again, and found that it was the section on cows. It makes a difference whether the remedies are for human beings or for cows." And it makes a difference whether the statements of Scripture refer to essentials for salvation or to some phase of the Christian life. We will not attempt to explain how these four things given by Mormonism as

THE propaganda and agitation against Mormonism has led the casual observer to believe that the greatest sin of this famous Utah heresy was polygamy. Seger brings a sound, unanswerable indictment against them on a much more serious ground than their warping of the marriage relationship, of which they are guilty.



any man should boast" (Eph. 2:8-9). Faith is essential to salvation, but it is not to be mixed up with works. Mormonism, therefore, does not rightly divide the Word on the subjects of faith, repentance, baptism, and laying on of hands. Neither does it rightly divide the Word in regard to visions and revelations. Visions and revelations have their proper place in the Word of God, but they do not scripturally belong to Joseph Smith. Yet, *Doctrines and Covenants*, page 96, says, "If it be right I will cause your bosom to burn within you; therefore you shall feel that it is right; therefore you cannot write that which is sacred, save it be given from me." And the *Hand Book on Mormonism*, page 2, declares, "Joe in a kneeling posture, with a bandage over his eyes, so luminous was the sight without it saw things unutterably wonderful. He could reveal full well the place where stolen property or wandering flocks could be found." These statements are made about Joseph Smith, founder of Mormonism, a careful study of whose life would be another indictment against this religious invention. Although we could give many other proofs of our contention, we believe the foregoing is sufficient to indicate that Mormonism errs in not rightly dividing the Word.

And it likewise errs in misinterpreting the Word. Two instances of this are in its interpretation of a Peter passage and a Mark passage. In *Rays of Living Light*, page 39, I Peter 4:6 is misinterpreted to mean that a man has a second chance after death. Yet Hebrews 9:27 plainly declares that "it is appointed unto **men** once to die, but after this the judgment." And here are the words in *The Plan of Salvation*, pages 23 and 24, misinterpreting a passage like Mark 3:29: "Whosoever receives God's punishment receives eternal punishment, whether it is endured for one hour, one day, one week, one year, or an age." This is gross mishandling of the Scripture, for eternal damnation is as endless as eternal life. A passage like Mark 9:45-46, using different language, should forever settle anyone's doubts on a mat-

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Fundamental Facts of the Faith

No. 11--Adumbration

by THE EDITOR

OUR Bible becomes astonishingly clear to us when we go deeper into it. Our first reaction to the Word of God may have been that of perplexity, but as we study further into its revealed truths, that perplexity turns into amazement that so much could be contained in its statements. Our Editor demonstrates this again in his eleventh delightfully illuminating study of this radio series.

—E. E. L.

THE Adumbrations or *picture-messages* of the Word of God are called by the more familiar name of *types*. These types extend throughout the entire Old Testament and are found in Matthew, Mark, Luke, John, and Acts of the New Testament. In fact, God has caused typical teaching to stand connected with His chosen people, Israel, throughout the length and breadth of revelation.

The types are the pictures which God Himself has inspired and placed in the Bible. The overwhelming majority of the types are pictures of our Lord and Saviour Jesus Christ. Books published in this day and age are always more likely to appeal if they are well illustrated by a large selection of photographs and happily chosen pictures. The types of the Bible make God's Book one of untold interest, for it is *Deity* Himself Who selected the pictures and placed them just where they would stand out with finest significance and arouse the greatest interest and bring the richest blessing.

But God knew that these pictures were in danger of being either entirely missed or else grossly misunderstood by those who read His Word; consequently, He has placed in the New Testament the inspired explanation of the types. Thus the whole subject of the types becomes another one of the interesting illustrations of that important fact which needs such faithful repetition, the fact that the Bible is self-interpreting.

In I Corinthians 10:11 the apostle Paul tells us in language which is so plain that it needs little, if any, explanation that the incidents and experiences which took place in the history of the nation of Israel had a special typical meaning. His words are:

Now all these things happened unto them (that is Israel) for ensamples.

But the word translated "ensamples" is the Greek word for "*types*." Consequently Paul said, "*These things happened unto them for types.*" This is more than just a Bible study "*hint*," this constitutes inspired directions as to how to approach the problems of Old Testament study.

In one of the discourses of our blessed Lord He said,

Moses wrote of Me.

With a definite statement like that to follow, the student turns quickly to the writings of Moses to find where he wrote of Christ, and search as you will you will only find one short passage where it is clearly evident that Moses is speaking of the coming Messiah. That passage is Deuteronomy 18:15-19 where Moses predicts the coming of the Prophet Who shall bear the very words of God, and if men will not hear Him God will require it of them.

But this one reference does not meet the requirements of the general sense of the New Testament passage.

Moses wrote of Me.

The connection is of such a sort as to leave the inescapable impression that Moses wrote a good deal about Him.

The idea that Moses had much to say about Jesus is further borne out by Luke 24:27. In this passage He had just appeared to the two who were on their way to Emmaus. The Holy Spirit describes the rather lengthy conversation by the words:

And beginning at MOSES and all the prophets, He expounded to them in all the Scriptures the things concerning Himself.

Thus we see that when He was expounding Moses He was showing to them that Moses spoke of Him, and since there is only one direct prophetic reference *from Moses* to Jesus, He must have been explaining to them how Moses was speaking of Him in the types and Adumbrations.

We turn to the Old Testament (and especially to Moses) for an Adumbration, or type. The first one to catch our attention is

I. THE LAMB

THROUGHOUT the Old Testament God gives to the lamb a place of prominence. We see it constantly in the sacrifices being offered to God on

the altars of the temple. We see the lamb on the day of atonement. Every Jew familiar with temple scenes knew that the lamb had some vitally important meaning in the religion of the true God. If you had asked a Jew what was the typical significance of the lamb he might not have been able to give a full elucidation of what was foreshadowed, but he would have known clearly that it stood in some way connected with God's redemption and atonement for His people.

But the New Testament gives the meaning. We do not have to proceed far in the reading of the book of John before we find John the Baptist speaking to his disciples and saying, as he points to our Lord Jesus,

Behold the Lamb of God, Which taketh away the sin of the world (John 1:29).

John in one clear-cut utterance has given the meaning of the *lamb*. Jesus is the Lamb. He is our blood-shedding One. He is the consummation of the picture. He is the fulfilment of the type. Every lamb ever slain on Jewish altars was an Adumbration of Him. Our Lord and Saviour Jesus Christ is "the Lamb of God Which taketh away the sin of the world."

II. THE HIGH PRIEST

AGAIN we turn to the Old Testament to discover some outstanding feature or character. We quickly observe the tremendous importance of God's High Priest. A study of the history of Israel shows the great influence wielded by the different high priests. Some of them became as important and as greatly beloved as the king. If the high priest was a deeply godly man, the effect on the people was to cause them to be faithful to God. If the high priest was a mercenary man or a time server, the people soon reflected his spiritual condition. God's aim was always that the high priest should be a man who would bring blessing to the people by the unfailing beauty and rectitude of a holy life.

Seeing the important place given the high priests in Israel's history, we may well ask, what is the typical meaning of this character? The book of Hebrews gives a clearly satisfying answer to this query. Hebrews 2:17 says,

It behooved Him (the Lord Jesus) to be made like unto His brethren, that He might be a merciful and faithful HIGH PRIEST.

And Hebrews 4:14 says,

We have a great HIGH PRIEST, that is passed into the heavens, Jesus, the Son of God.

And Hebrews 6:19-20 says,

We have . . . an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the Forerunner is for us entered, even Jesus, made a HIGH PRIEST for ever.

Yes, the Bible is again demonstrated to be self-interpreting, and the typical significance of the High Priest is shown to be none other than our Lord Jesus Himself. As truly as Jesus is the Lamb, just so truly is He the fulfilment of the High Priest as well.

We have sought the meaning of the two types or Adumbrations which stood connected with the religious practices and worship of Israel. Let us go to another kind of type.

III. THE ROCK

WE TURN to an incident in the marvelous story of God's elect people as they moved from their bondage in Egypt to the promised land of Caanan.

It was a harrowing day indeed, during that wilderness journey, when the people awakened to the fact that their water supply was exhausted and that cruel thirst was attacking their bodies. But the national calamity which seemed just about to engulf the whole people of Israel was only another wondrous opportunity for God to show His delivering power. He gives quick instruction to Moses in Exodus 17:6:

Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it that the people may drink.

Moses did as God commanded. Standing in the midst of an arid, waterless wilderness, he mounted the rock as God had commanded and smote the rock—and marvel of marvels!—water gushed forth in such abundance that all were satisfied. The thirst of every man was quenched.

The question which presses upon us in this study of the Adumbrations of the Bible is, what is the meaning of the rock? The inspired answer to this interrogation is found in I Corinthians 10:1-4:

Our fathers . . . did all drink the same spiritual drink: for they drank of that spiritual ROCK that followed them: and that ROCK was Christ.

(Continued on page 335)

THERE are some today who deprecate all controversy or even mention of error. "Preach the truth," they say, "and let error alone!" This has a measure of truth, but not all the truth. So our Lord, the great Witness for the truth, unveiled error. Paul, too, nailed to the counter the denials of the resurrection at Corinth and, in writing to Timothy, not only mentioned a specific error which was being propagated at Ephesus, but named the false teachers. Jude refers to "certain men crept in unawares" and explains their character, as religious professors of the type of Cain, Balaam, and Korah. It is not clear how we can contend for the faith without mentioning the errors which are seeking to undermine it.

—W. Hoste

IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

FUTURE EVENTS REVEALED

If any man in America has wide and accurate knowledge of biblical prophecy, Dr. David L. Cooper, the author of this book, has such information. It is a keen analysis of Matthew twenty-four and twenty-five, collated with other biblical passages on prediction. First he gives a translation and harmony of "the Olivet discourse." In the following chapters he deals in a profound way with the signs of our Lord's coming, "The Great Tribulation," "The Rapture of the Church," "The Rewarding of the Saints," "The Judgment of the Living Nations and the Establishment of the Kingdom of God." The author elaborates his proofs for his method of interpreting the biblical predictions concerning the doctrine of the last things. He knows both the Hebrew and the Greek, and thus proves himself to be a master of biblical exegesis. We recommend the book to all students of the Bible.

"FUTURE EVENTS REVEALED," by David L. Cooper, Th.M., Ph.D. Biblical Research Society, 4417 Bernice Street, Los Angeles, Calif.

TEACHING THE BIBLE STORY

This book might be called a manual of Christian pedagogy. The author points out with many details and observations the technique of telling, in the most effective way, the biblical history and the various stories of the Bible. He also tells how NOT to handle the biblical material. Thus the work has decided positive and negative features. It is to be hoped that many teachers will secure the book and profit by its minute instructions.

"TEACHING THE BIBLE STORY," by Prof. Alfred Schmieding, M.A., Concordia Publishing House, St. Louis, Mo. Price, 75 cents.

THESE SIXTY YEARS

This title refers to the story of the Keswick convention, which was founded in 1875, sixty years ago. What does Keswick stand for? There are at least three ways of expressing its purpose: 1. To deepen the spiritual life; 2. To cultivate "scriptural holiness"; 3. To make a "full surrender to Christ." Many people were truly converted, and tried faithfully to serve God; but when they went to Keswick, they found that they had not made a complete surrender. When they did so, they received a special blessing and a double endowment of spiritual power. The story of the Keswick movement—for it is often described as a movement—is told in this volume in a truly gripping way. Many outstanding men and women of many nations have been connected with the original institution and with the many Keswicks in other places and other lands.

All books of which favorable mention is made may be ordered from the Institute Book Nook, 2047 Glenarm Pl., Denver, Colorado.

Quite a number of prominent Americans have spoken golden words on their platforms. Among the famous Englishmen and Americans who have been connected with the movement we may mention the following: Henry Drummond, John McNeil, F. B. Meyer, Andrew Murray, G. Campbell Morgan, W. Graham Scroggie, R. A. Torrey, D. L. Moody, W. H. Griffith Thomas, Arthur T. Pierson, and Charles G. Trumbull. Do not fail to get and read this important history of a world-wide movement.

"THESE SIXTY YEARS: THE STORY OF THE KESWICK CONVENTION," by Walter B. Sloan. Pickering & Inglis, Pubs., London, Glasgow, and Edinburgh. Price, 2s. 6d. (\$60).

THE STORY OF C. F. W. WALTHER

No kind of literature is more engaging than biography, providing the narrative is brightly told. Here we have a book of that kind. Dr. Walther was an outstanding character in early American Lutheranism. He was the chief founder of what is known as the Missouri Lutheran Synod, which has since been enlarged into the Lutheran Synodical Conference. He was born and reared in Germany; but, in company with many other Lutherans, he left the Fatherland on account of religious persecution by the rationalists, and came to the United States, seeking freedom of religious conviction. The immigrants settled in and around St. Louis, Missouri. While they found the religious freedom they sought, they met with many other kinds of trouble; but Walther and his fellow-Lutherans were brave and patient, and bore their trials with Christian fortitude. Dr. Walther, their leader, was a man of real piety and courage. He was truly a leader. While he was engaged in a good deal of doctrinal controversy, for he stood firmly for the Missouri type of Lutheranism; yet these polemical matters are not over-stressed in this gripping biography. The book will be enlightening to all readers, whether they are Lutheran or otherwise.

"THE STORY OF C. F. W. WALTHER," by Prof. W. G. Polack. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. Price, 75 cents.

THE PROBLEM OF LUTHERAN UNION AND OTHER ESSAYS

According to our learned author, Lutheran union, desirable as it may be in itself, is still well off in the distance. He has assembled many facts to establish his thesis. Sad as the situation is, he finds too much leaning toward liberalism, if not outright Modernism, in the United Lutheran Church to make union with other Lutheran bodies possible. He supplies documentary evidence of laxity of doctrine in the said Lutheran body. For ourselves, as a member of the United Lutheran Church, we would gently suggest that the Missouri Synod, to which the author belongs, herself places a barrier in the way

of Lutheran union and cooperation. And why? Let us say it very gently. As long as she continues to hold so strenuously to her peculiar doctrine of election, and makes it a condition of fellowship with other Lutherans, she prevents many thousands of Lutherans from coming together in the bonds of organic union. However, we are willing to admit that the evidence of leanings toward Modernism in some branches of the Lutheran Church forms the most serious obstacle to Lutheran unification, and even may threaten further breaks in the Lutheran ranks. The other chapters of Dr. Graebner's book are of signal value. Everybody ought to read the chapter headed "The English Bible Up-to-date." It keenly exposes the Modernism in some of the recent translations of the Bible, like those of Moffatt, Weymouth, Goodspeed, and Smith. "The Mendacity of Modernism" is the caption of a strong essay. We predict that this book will create a sensation in Lutheran circles, and probably in other circles as well.

"THE PROBLEM OF LUTHERAN UNION AND OTHER ESSAYS," by Prof. Theodore Graebner, D.D. Concordia Publishing House, St. Louis, Mo. Price, \$1.25.

THE WAY OF THE ORIENT

The author's wife furnishes a chatty "travelog" as an introduction to this informing book. In simple words she tells the story of their trip around the world. Then Dr. Richardson himself takes up the work and acutely analyzes the religions of the Orient, especially Hinduism, Buddhism, and Mohammedanism, and compares and contrasts them with Christianity. He also points out the unique factors of Christianity, showing how fundamentally it differs from the ethnic religions, and how much it is needed for all the peoples of the earth. By profound study and investigation he is convinced that Christianity cannot be merged with the pagan religions. Christianity alone bears the message of true salvation. The other religions have some truths which should be recognized by all people, but they fail to give to sinful man "the one thing needful"—salvation from sin and true eternal life. Professor Richardson here sets forth the true evangelical position, which leads to true and earnest evangelism—the giving of the Gospel of Christ to the peoples of the earth.

"THE WAY OF THE ORIENT," by Edward E. Richardson, Ph.D. The Judson Press, Philadelphia, Pa. Price, \$1.00.

GOD'S PICKED YOUNG MEN

That God picked His men, especially in their youth, to do a special work for Him cannot be doubted. Our author seizes upon this important truth regarding a number of young men of Bible times, and draws many vital lessons for life today from their services to God and humanity. He may sometimes make fanciful applications, but all of them are interesting, and have their value. He treats of sixteen biblical characters, beginning with Abel and ending with Christ.

"GOD'S PICKED YOUNG MEN," by Henry K. Pasma. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Price, 20 cents.

BIBLE STUDIES

We have here a good book in some ways, but a somewhat puzzling one. The author deals with two vital subjects: first, the Word of God; second, the Person of Christ. On the inspiration of the Bible he seems to be evangelical; but he rejects the statement that "the Bible IS the Word of God," and upholds the statement that "the Bible CONTAINS the Word of God." His argument is as follows: Not all of the Bible is the Word of God, because parts of it are the words of Satan and the words of fallible men like Job's friends. Thus the author seems to make good his contention that not the whole Bible is the Word of God. However, we still think it is safer to say, "The Bible IS the Word of God," with the understanding

that the biblical writers were moved and guided by the Holy Spirit to record what God wanted recorded in the way that He wanted it recorded. Thus the writer of Genesis three was inspired to report correctly just what Satan said when he tempted our first parents. The statement that "the Bible CONTAINS the Word of God" is dangerous. It is a favorite expression of the Modernists. The second part of Mr. Ervine's book stoutly upholds the true deity and humanity of our Lord.

"BIBLE STUDIES," by Albert Ervine. Thynne & Company, Ltd., 28-30 Whitefriars Street, London, E.C.4, England. Price, 2s. (\$50).

THEY THAT SOW

In a simple readable way the author tells the story of sowing the Word of God in many places in India among the heathen people. Such incidents as the following are narrated. A number of women had walked for fourteen days to a pagan shrine and fourteen days back. Their feet were blistered and bleeding. They had gone to the shrine to find peace and salvation; but on their return they said they had found no peace and no salvation. Then the author told them about the Prince of Peace, and comfort came to their hearts. The reaping may not always come so soon, but the author and her companions continued to sow the good seed "beside all waters."

"THEY THAT SOW," by Mary Warburton Booth. Pickering and Inglis, Pubs., 14 Paternoster Row, E.C.4, London; also Glasgow and Edinburgh. Price, 3s. 6d. (\$.85).

THE PROPHETIC CHARACTER OF THE PSALMS

Most evangelical Christians believe that the Psalms contain a large prophetic element. Our author points out this characteristic in many of the Psalms. They receive their most complete fulfilment and application in the events of our Lord's life and atoning work. On pages 14 and 15 the author lists twenty-five striking parallelisms between statements in the Psalms and well-known occurrences in the life of our Lord. For example, His creatorship and eternal existence are set forth in Psalm 102:25-28; His human descent in Psalm 89:4; His eternal priesthood in Psalm 110:4; His betrayal in Psalm 41:9, and so on. Our author has done excellent work in this volume. In his last chapter he explains the so called imprecatory Psalms, showing that the inspired writer was only pronouncing divine judgment upon the wicked and impenitent.

"THE PROPHETIC CHARACTER OF THE PSALMS," by E. Bender Samuel. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 2s. 6d. (\$.60).

NOTES AND NOTICES

An interesting booklet bears this title: "The First Chapter of Genesis: How Shall We Read It?" It is written by K. Storrie, of India, and is published by The Sovereign Grace Advent Testimony, 6 Cedar Road, Chiswick, W.4, London. Prices, per copy, 4 cents; per dozen copies, 36 cents. The author stoutly holds that Genesis 1:2 does not mean that the earth fell into a chaotic condition through the fall of angels, but that the phrase, "without form and void" (Hebrew, *tohu bohu*) describes the unfinished condition of the earth when the primordial material was first created. It was as yet unformed (*tohu*) and empty (*bohu*). He also presents a strong reason for believing that the creative days of Genesis 1 were literal days. However, he does not show how he would reconcile his view with the theory of geological periods.

The United Lutheran Publication House, Philadelphia, Pa., has issued a booklet entitled, "My Work," which is intended as a guide for church workers. The authors are Revs. O. Fred Nolde and Paul J. Hoh. It contains many valuable suggestions, which, if followed, will add to the

(Continued on page 339)

The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*

DOCTRINE AND POLICY

THE Berean American Mission, being the foreign missions department of the Denver Bible Institute, takes exactly the same doctrinal stand as the Institute. This may be found on the inside front cover of the official organ of the Institute and the Mission, "Grace and Truth." B. A. M. is a fundamental, evangelical, pre-millennial, faith mission, established to propagate the Word of God in foreign lands. As God directs and supplies the needs, a mission station will be established in the Belgian Congo of Africa. There are several large unoccupied territories there now.

— S —

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— S —

NEW CALENDARS

THE calendars which have been appearing on this page have been completely covered by the gifts of the Lord's faithful, save for three days of Miss Johnson's. We believe these three will be pledged before another issue of "Grace and Truth" appears. But next month two new calendars will appear. And the very first time they appear, there will be a number of days indicated as already pledged, for word has come that Miss Whitchurch and Mr. Jansen already have a number of days pledged. We will all watch with eagerness as the pledges come in.

Mrs. Amie
31 days pledged
Phil. 4:19

Miss Johnson						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	
	21	22	23	24	25	
27	28	29	30	31		

THE PRESENT NEED

AS INDICATED by the calendars of our two missionaries under appointment, the funds for their support have been very nearly supplied. This means that they are ready to go to the field. But the mission general fund needs to be supplied so that the incidental expenses in establishing recognition for B. A. M. and the expense of establishing a station may be met. In other words, about \$1,000 is needed immediately. Just as God has so wondrously provided for the passage and support of the two missionaries, so we believe He will provide this need.

— S —

MISSIONARIES

1. Under appointment
Beulah Macmillan Amie
Amanda Johnson
2. Accepted candidates
Albert Jansen
Vera Whitchurch
3. Applicants
Several consecrated young people

— S —

MISSIONARIES RETURN

MRS. AMIE and Miss Johnson, itinerating in the southland for two months, returned to D. B. I. October 26 with glowing reports of God's blessing upon their ministry there. The Lord's blessing all along the way—in protecting them from what could have been a terrible accident while they were traveling from Texas to Oklahoma, in supplying funds for the trip, in providing openings for testimony, in establishing new friends for the B. A. M. was climaxed in Oklahoma City in the provision of one of the big needs of the work. Watch for next month's issue. It will give a full description of it for your blessing and encouragement.

— S —

AN APPEAL TO OUR READERS

THE greatest need in any work for the Lord is constant, prevailing prayer. Money may sometimes be lacking, laborers may sometimes be lacking, and the work be carried on, but if prayer is lacking, it cannot prosper. So we appeal first of all for prayer: prayer for direction from the Lord in each step, prayer that there might be uncompromising fidelity to the Word of God in each undertaking, prayer for God's blessing on this faith-step for Him. As you pray, God will work in your heart as well as in the hearts of those for whom you pray. Will you be willing to give, remembering that every penny you give will be used to spread an unadulterated gospel message? Will you be willing to go if God wants you, remembering that where He leads is far safer and far more pleasant for the child of God than any other place in the world? We need prayers, willing souls to go preach the Word, and money to send them. Since souls who are faithful in prayer not only continue to pray, but give as God directs and go as He directs, the appeal we present to you is—PRAY.

BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

STEDFASTNESS

I Corinthians 15:58

- I. THE WHAT OF PAUL'S APPEAL—"Be ye stedfast, unmovable"
 - A. Stedfastness of beliefs and convictions

Eph. 4:14
James 1:6, 8
 - B. Stedfastness of life and conduct

Eph. 5:15-16
Col. 1:10-11
- II. THE WHO OF PAUL'S APPEAL—"Be YE stedfast"
 - A. Appeal to believers at Corinth

I Cor. 1:2a
 - B. Appeal to all believers

I Cor. 1:2b
- III. THE WHEN OF PAUL'S APPEAL—"Always"
 - A. In season and out of season

II Tim. 4:2
 - B. Stedfastness for a life time

II Tim. 4:7-8
- IV. THE WHERE OF PAUL'S APPEAL—"In the work of the Lord"
 - A. Every Christian is called to a life of service

Rom. 12:1-2
I Cor. 6:19-20
 - B. Every Christian is admonished to "abide (be stedfast) in the calling wherewith he is called"

I Cor. 7:20
- V. THE WHY OF PAUL'S APPEAL—"Your labor is not in vain in the Lord"
 - A. "Wherefore"—because of the gospel message—Christ died, arose, is coming

I Cor. 15
 - B. Because Christian service is worth while

I Cor. 15:58b
Rev. 22:12

—G. L.

SALVATION

- I. UNSPEAKABLE LOVE THAT THOUGHT IT

John 3:16
Rom. 5:8
- II. UNSPEAKABLE LIFE THAT BROUGHT IT

II Cor. 5:21
- III. UNSPEAKABLE DEATH THAT WROUGHT IT

Heb. 2:9
I Pet. 3:18
- IV. UNSPEAKABLE JOY TO MEN WHEN TAUGHT IT

I Pet 1:18

—W. B.

STEWARDSHIP OF LIFE

Reading: I Corinthians 9:17-27

- I. GOD HAS ORDAINED THE YIELDED LIFE FOR EVERY BELIEVER

Eph. 2:10
- II. GOD HAS PLANNED THE YIELDED LIFE FOR EVERY BELIEVER

Rom. 12:1
Ps. 37:23
- III. GOD EXPECTS THE YIELDED LIFE OF EVERY BELIEVER

Rom. 12:2—"reasonable service"
- IV. GOD CHALLENGES EVERY BELIEVER TO WALK IN THE YIELDED LIFE

Matt. 4:19—"Follow Me"
Rom. 12:1—"I beseech you"
- V. GOD PROVIDES ALL THAT IS NEEDED IN THE YIELDED LIFE FOR EVERY BELIEVER

Phil. 2:13
Rom. 5:17
I Cor. 10:13
- VI. GOD GUARANTEES A REWARD TO EVERY BELIEVER WHO CHOOSES TO LIVE THE YIELDED LIFE

I Cor. 9:17-21
Rev. 22:12
I Cor. 3:11-15

—C. R. L.

GOD IS ABLE

- I. GOD IS ABLE TO KEEP THE SOUL

II Tim. 1:12
Jude 24
John 10:28-29
- II. GOD IS ABLE TO SUCCOR THE TEMPTED
 - A. He will with the testing make a way to escape

I Cor. 10:13
 - B. He hears our cry

Ps. 34:6
- III. GOD IS ABLE TO DO ABOVE ALL WE ASK OR THINK

Eph. 3:20
- IV. GOD IS ABLE TO MAKE ALL GRACE ABOUND

Rom. 5:20
II Cor. 9:8

—E. E. L.

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON and MISS ANNA BENTHIEN

JULIA REGAINS HER SENSES

"OH! OH! OH!" screamed little Bobby Runyon. "My arm, my arm, oh, it hurts." Holding up his hand so that it would not hurt so much and look so funny, he got up from the ground where he had fallen and started for the house. Mrs. Runyon had heard his screams and hurried to the back door.

"What have you done now, Bobby? Why, my darling boy! How did you do it? It is broken, you poor boy."

Mrs. Runyon was a woman of action and soon she had her son to the doctor. The broken arm was set and fastened securely in a cast. It felt much better, and Bobby was smiling as he and his mother once more entered the kitchen door. Bobby's big sister had just gotten home from the art shop of which she was manager. She said in an off-hand way as she removed her hat from her glossy black hair, "What is wrong with Bobby, mother?"

"He broke his arm, Julia, and Dr. Rankin says it is a very bad fracture," said mother as she hurried to get the lunch ready.

"Mother, you don't mean to tell me that you took him to a doctor?" said Julia aghast. "Don't you know we have practitioners for any who need them? Won't you ever learn that we no longer believe in doctors? Bobby's arm could be cured by prayer. Why don't you have a little faith?"

"Oh, I am so sorry, Julia, if I have displeased you, but the child was in so much pain."

"There is no pain, mother. It's all in the mind," said Julia indignantly.

"But, Julia, what made Bobby cry if there was not any pain? It seems to me that he cried because it hurt, and—"

"Children always cry when they fall," said Julia with a quick glance of superiority at Bobby.

"No, I don't, Julia. You know I am not a bawl baby," said Bobby who felt hurt at his sister's remark.

"Julia, this new idea of yours about religion doesn't seem sensible to me," said Mrs. Runyon, as she finished putting the lunch on the table. "Well, lets sit down. Come, Bobby." She noticed that Bobby made a face as his elbow brushed the edge of the table and she said, "Does it hurt much, dear?"

"Mother!" and Julia stamped her foot. "If it hurts, it is just because he thinks it does. If you don't start believing as I do soon and let other folks know how we believe, I will lose my job at the art shop. You know we live in the midst of people of this belief, and I believe the same way. I have studied it, and know what I am talking about. All you have done is read your Bible, and not much of that, so how can you judge?"

"Well, I will try, dear, for your sake, but I must confess that I cannot understand it. Seems to me that when you break your arm the pain is in your arm, and not in

your head," said Mrs. Runyon as she passed the lunch meat to Julia.

"Mother, you make me tired. If you would only read some of the books I have, you would understand; but you choose to remain in ignorance. Do try and be sensible for once. Forget your old-fangled ideas."

Mother felt hurt and sent a look of appeal to this proud daughter of hers whom she loved with all her heart. She so longed to take her in her arms, as she used to do, but Julia would have none of that.

"Where is Mabel? Isn't she back from school yet?" complained Julia. "She promised to take a book back to the library for me. She never does keep her promise."

"Here she comes now," said mother, as she smiled at her fair daughter who came bursting into the door, her hair flying in all directions.

"How is mother's girl today?" asked Mrs. Runyon, as she waited for Mabel to take her place at the table.

"Just fine, mother." Then she noticed Bobby. "Why, Bobby—why what has happened?" asked Mabel as she rushed around to her little brother whom she adored.

Bobby looked at his beloved sister, glad for the sympathy and understanding that he did not get from Julia, and said, "I broke it, Mabel, and Julia says it doesn't hurt me, except in my head, but it does anyway. And when I rub my head, it doesn't help my arm at all."

"Oh, I am so sorry, Bobby, but it will get well fast now, won't it? I will read to you when I come back from school this evening, and you will forget all about the fact that it hurts. We will have such a good time."

Mrs. Runyon could not help thinking how logical this sounded, and stole a shy look at Julia, but that young lady only sneered at her young sister, thinking her too insignificant to argue with.

Years passed. Bob's arm had healed long ago. He was now a preacher of the Word of God, and had come back to the old home town and become a pastor of a little faith work. His church was growing, and his people loved him. He and his mother lived together, and great was their devotion to each other.

Mabel was married and had a family of her own. She had moved to another city and was a happy mother.

Julia had left home shortly after Bob's accident because she said her family were all too old fashioned for her. She had become famous and rich as a great practitioner and had moved to another part of the city. Seldom did she ever visit the humble cottage where her mother and brother lived, and which had been her home.

One day the newspapers were full of a terrible fire in the city where Bob lived. Several blocks of beautiful homes had been burned. Among them was the home of Miss Julia Runyon, a noted practitioner. The papers said she had been badly burned, but they thought she would live.

Bob and his mother rushed to the hospital where Julia was, and were admitted to her room for only a minute. A nurse all in white cautioned them not to try to talk to Miss Runyon. The room was dark, and it was a minute before they could make out the still form on the bed. Julia's face was completely covered with bandages, and she could not see when they came in, so the nurse said, "Miss Runyon, your mother and brother are here, but neither you nor they are to talk."

A little groan escaped Julia's lips, and she sought to turn away.

Then the nurse motioned for them to leave. Every day they called, but they were not again permitted to see Julia. The doctors, however, said that Miss Runyon was doing nicely, and she had requested that they not come any more.

So the old mother who loved Julia even though she had been so selfish and cruel, wept for her proud girl, but committed her to the Lord. Bob had not seen Julia since he was a little youngster, so he could not remember her very well, but he prayed that through this accident the Lord would bring her to Himself. In a few weeks Bob and his mother heard that Julia had left town, and she had sent a note asking them not to try to find out where she was. They had not seen her since that day in the hospital when her face was all bandaged.

Often they talked of her, and many times on their knees they prayed that they might see her again and be assured that she was a Christian.

More years passed. Bob's church was growing, and he was grateful to God for His blessing upon his work. Souls were being saved, and everyone in the church was enthusiastic for the work of the Lord. Just now all of the church members were getting ready for two weeks of evangelistic meetings before the new year. Committees were appointed to do calling work. Advertising was taken care of, and all was in readiness.

The first night Bob preached a wonderful sermon on the grace of God, and two souls were saved. Each evening proved to be full of blessing, but somehow it seemed to Bob and his mother that something was lacking. They had prayed so definitely that they would find Julia before the year was over. Only four more days of the old year were left, and this somehow seemed to dull the joy of the blessing of the meetings.

The next three days were fraught with happiness for the members of Bob's church, as they heard the soul-stirring messages and saw hearts being turned from darkness into the light. The evening of the third day after Bob had gotten home, his mother said, "Oh, I wish I could see Julia. It seems to me I could die happy if I could just see her. She never loved me very much. She never treated me kindly as you and Mabel have, Bob, but she was my first child." The little old woman was crying softly, and Bob went over and put his arm around her. Looking up at him, she said, "You will understand, won't you, Bob, why I love her so much? It seems as though one always loves the wayward one the most. Bob—do you suppose there is a chance that we may see her before the New Year comes? I don't feel as though I have much longer to live." For a moment she paused, and then said with a far-away look, "Oh, Julia, why won't you come home to your poor old mother?"

Bob gently laid his hand on the bent head, and leaning over, kissed the silver gray hair. "We may see her, mother, but you must not talk of leaving me yet. I still need you so much." Somehow he seemed like a little boy again tonight, and it made her happy to be needed. Bob con-

(Continued on page 337)

HOW TO LOOK DIFFERENT

I WONDER how many of you have seen a mountain? You know the Rocky Mountains are about fifteen miles from Denver. They are so big and go up and up into the sky. Of course, some are higher than others, but all of them are beautiful and immense.

The other day I was seated on a log, gazing at a mountain which was just before me. I saw its colored rocks, its green pine trees, its sand, its pebbles, its vines and flowers. Mica glistened from some of the rocks near by. I saw its rugged, beautiful form outlined against the sky, but I knew there was more to that mountain than I could see. I knew that under the surface there must be more rocks, more dirt, more sand, and I had been told that in the heart of that mountain there was gold. That mountain had a heart of gold, but I couldn't see it from the outside. It looked much like the other mountains. All had trees, rocks, sand, dirt, vines. But I knew all did not have gold in them.

I thought of the Scripture which tells us that God sees our hearts, but man looketh on the outward side. We are all people living in this world. Some are Christians and some are not. Do we all look alike? It's true we all have faces, arms, legs, feet, hands. We all walk, talk, laugh, eat, sleep. But are we who are saved people any different from the lost? There should be a difference, shouldn't there? And there is. We have a treasure within us. We are born again. We have Christ's abiding presence in us. We as Christians have a changed heart, a heart of gold, and this should change our whole life. We should even look different from unbelievers, for our faces should reflect His brightness. The Psalmist says, "They looked and their faces were radiant." We have every reason to be radiant and happy, for soon we will be with Jesus. What a shame that so many Christians are just like this mountain. They have a heart of gold, a redeemed soul, yet they look like the worldly people; they look like them, dress like them, and enjoy the same worldly pleasures. II Corinthians 6:17 says, "Come out from among them and be ye separate." The Lord has a better life for us. So let us not act as though we were at home in this world in which we are only to stay for a short time. Let us do the work of Him Who sent us. Looking to Him, let us reflect His glory in our faces. Let us enjoy the pleasures which He has provided. Let us reject the extreme fashions which are set by the worldly women and dress as becometh one who loves the Lord. Let us be different from the Devil's crowd, for we belong to the Lord and our faces should radiate His glory. Our hearts should be happy in His love. Our walk should be of His choosing. Our pleasures should be in accordance with His Word, and our purpose, to do His will. We will look different, feel different, and be different!

— } —
S. M. C.

ONLY two more months left before the ten dollar Scofield Bible will be given to the boy or girl who has learned the fifty-two Scripture verses, writes the best letter telling of the blessing of these verses, and gets two subscriptions for our magazine, "Grace and Truth."

Forty-two verses have already been given. There are only ten more to be memorized.

I am wondering if you would like to learn the twenty-third Psalm? Every Christian should know this beautiful Psalm. It has six verses, so in December we will only give four more.

The twenty-third Psalm is speaking about a time when Israel will be in the midst of the testings of the Tribulational period and she will be miraculously protected by the Lord. But this Psalm is also full of rich truth and comfort for every believer in Christ Jesus.

The Lord is our Shepherd. We are His sheep. He leads us on through the testings and dangers of this life. He leads us in a righteous path. He feeds us from His Word. We need fear no evil. Even death holds no terrors for us, for it only means that we will be with Him forever. "Absent from the body, present with the Lord." Can you say, "The Lord is MY Shepherd?" Have you taken Him as your Saviour? If not, why not do it now?

Learn these six verses and let them be a blessing to you. Let Jesus become more real to you each day.

THE EDITOR'S MAIL BAG

It is always a source of real rejoicing to know that the ministry of "Grace and Truth" is reaching beyond the boundary of our own United States. Many of God's children have written words of testimony concerning their enjoyment of the monthly visits of the magazine. Among these friends are numbered missionaries who are giving their very lives for the propagation of the Gospel and for the upbuilding of the saved. These servants of God look to the homeland for spiritual refreshment. Their warm expressions of appreciation make our hearts cry out to God for His enabling so that we may send them just the message they need. Here are a few of their testimonies.

A missionary in China writes:

In almost every station I have touched since my arrival in China, I have seen a copy of "Grace and Truth." And in each new place where this happens it is like coming across an old friend.

Another missionary in China gives us this word of cheer:

I am so glad to have the magazine for Bible study. I always love to read the expositions, sermons, etc., etc. It is a blessing to have such a paper. Thank God for the Editor and others who are associated with him in this great piece of work for the Lord.

And Central America is not without its representation. A brother faithfully making the Saviour known in Guatemala voices his appreciation:

Just a word to tell you how I appreciate your September Restoration Number. I passed the August Number "Music" on to two of our young people occupying places of trust and usefulness in that line.

Canada also brings encouragement to our hearts through the expressions of gratitude coming from various points. A friend living in Saskatchewan says:

For me to tell you just how much blessing the regular arrival of "Grace and Truth" means to me would be difficult. Each month I look forward to it with no little anticipation. My prayer is that the Lord may bless its ever-increasing ministry.

And from Ottawa comes this testimony:

We do so enjoy the magazine. It has been such a help to me personally. Its messages are so practical and helpful.

Another friend residing in Freeland testifies to the blessing received through the pages of the magazine:

It is needless to say how we enjoy this book. We have had our spiritual eyes opened to a good many things and we wish to thank you very kindly for the magazine.

Our hearts are made to praise God for this message which came to us from Edmonton Alta:

I look forward to the day my "Grace and Truth" arrives. I truly thank God for the day I received the first copy of your wonderful book. It showed me with such clearness that I, a guilty sinner, was justified by faith without works, and that I should rest in the finished work of Christ. God bless you.

A member of the "Family" who considers herself only a "babe in Christ" speaks of the spiritual food which comes to her with each issue of "Grace and Truth." She lives in Ottawa.

I am in receipt of my two first copies of "Grace and Truth" and realize all that I have been missing by not subscribing for it before. Being "another babe in Christ," your magazine provides me with a feast of good things and whets my appetite for more. I am sorry to have missed the previous series of "Fundamental Facts of the Faith" and wonder if there might be a possibility of being able to get the back numbers for 1935.

And now we go to India for our next testimony of blessing received through the pages of "Grace and Truth."

The September number of the Denver Bible Institute Monthly is one of the very best numbers I have read. It explained a number of things that have puzzled me. I enjoy every number of "Grace and Truth." I wouldn't willingly be without it.

A brother, greatly loved for his life and testimony, sends us this message from Scotland:

Thank you most heartily for the lovely magazine "Grace and Truth." It is truly a faithful and helpful paper, and I value it.

Here is another question. This one deals with the condition of the dead.

How do you think it is possible for a dead person to be asleep and yet be conscious?

Your problem in reconciling the passages which speak of the dead as "asleep" with other passages showing that the dead are conscious is not difficult of solution. The passages referring to the dead as sleeping are talking about the BODY, which sleeps awaiting the resurrection (I Thess. 4:13-17). The passages showing that the dead are conscious are teaching concerning the state of the SOUL, which passes from consciousness of earth life to consciousness of life in the next world, either in hades or paradise, according to whether the soul rejected or accepted the Lord Jesus Christ before death (Luke 16:19-31).

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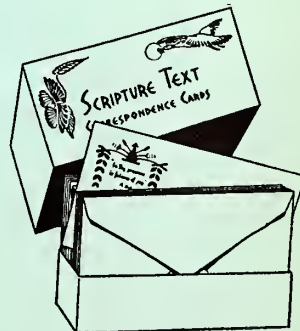
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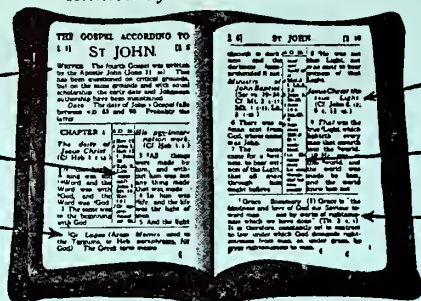
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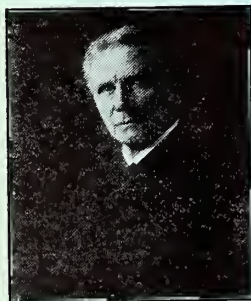
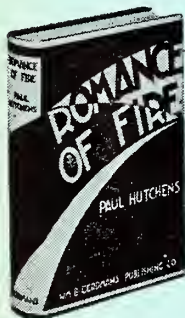
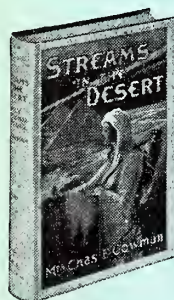
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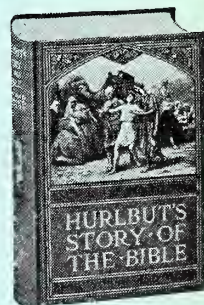
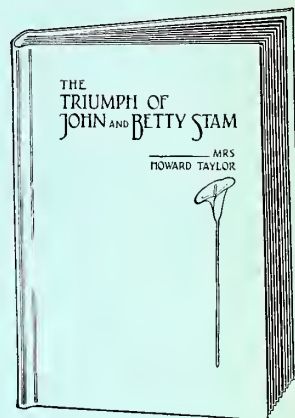
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IN THE HARVEST FIELD

Conducted by ELMER SEGER

Miss Frances Paul, missionary to Syria for several years, has recently been a very welcome visitor at D. B. I. She spoke at the Berean Fundamental Church, to the entire student body, to the women students in their evening devotions, to the workers' group, and also at a number of other occasions in and out of the school during her brief stay. Each student and worker received a gift of a stone or shell from some well known place in the Holy Land. Her visit was indeed a blessing to all.

China, stationed there with her senior worker, Miss Carrie Readshaw, of England, praises the Lord for His guidance and protection through last winter's unrest from Communists when they had to evacuate twice from the station, says, "Furlough plans are still very indefinite. It is likely though that another two years will find me there (in the States), but the Lord's return may bring a still more joyous meeting before that time."

Mr. Donald Kathan and wife (formerly Lois Hecht), former students at D. B. I., have moved to Bloomington, Illinois, where Mr. Kathan is taking over a new pastorate. They report blessing on the work, and ask prayer that God shall lead each step of the way as they seek to proclaim His matchless grace.

Mr. Lester Lehmuth, former D. B. I. student, wrote that the Lord had graciously made provision for him and that he would sail for Algiers, North Africa, on October 19. Remember him in prayer that he may be mightily used of the Lord.

Rev. and Mrs. Jesse Roy Jones of the D. B. I. Faculty left by train for Tucson, Arizona, on October 18, to assist Rev. R. S. Beal in a two weeks' evangelistic campaign under the leadership of Dr. Pratt.

Evangelist Warren L. Steeves, former pastor of the Walnut Street Baptist Church, Waterloo, Iowa, has during the last seven months conducted ten meetings in six states, and one province in Canada. He says, "The old-time fires of evangelism are burning again." A very successful meeting was held in Calvary Baptist Church, LaCrosse, Wisconsin, of which Rev. P. E. Lorentzen is the pastor. In October he was conducting a tabernacle meeting in Huntington, West Virginia.

Miss Lillian E. Daniel, D. B. I. '28, sailed for China September 12, 1929, now works in Langki, "dark Anhwei."

WHERE IS THE CLASS OF '26

John W. Bailey

*Baptist pastor on sick leave,
Denver, Colorado*

Lucille Amsden Boese

*Pastor's wife, Colo. Springs,
Colorado*

Clarence W. Brown

*American Sunday School
Union Missionary, Trinidad,
Colorado district*

Florence Taft Fowler

Supervisor of Women, D. B. I.

P. Von Stillhammer

*Chaplain, State Home for
Dependent Children, Denver,
Colorado*

Miss Helen Mae Hall and Mr. Terrell W. Butler (the latter a D. B. I. graduate, Class of '35), were united in marriage by Rev. Henry Dietz in the Ohio Avenue Congregational Church on Sunday afternoon, September 8, 1935, at 4:00 o'clock. Mrs. Dietz and Mr. Whaley of D. B. I. rendered vocal solo selections, after which a very beautiful ceremony was performed. This young couple have taken over the work of the Berean Baptist Church, Santa Fe, New Mexico, and are finding rich joy in this service for the Lord. Mr. Butler writes, "Besides our own work of Sunday School, morning and evening services, Wednesday night prayer meeting, and Thursday noon Bible class, we have Friday at Nambe Indian Pueblo, Saturday 4:30 to 5:00 radio service over KIJJ, and for three weeks have been having one night a week at a C.C.C. Camp." It appears that the Butlers have plunged right into a full program of Christian service. Praise God for their willingness.

Mr. and Mrs. Harvey Hammond, former D. B. I. students, now in Rio Hacha, Magdalena, Colombia, South America, where Rev. Ernest Fowler, D. B. I. '33, is also working, find the work exceedingly interesting though quite difficult. Besides learning Spanish, they need to learn the Goajira Indian tribal language. Pray for them, for the burden for the great need there is on their hearts. They write, "Oh, if you could only see their faces! Sin, degradation, slavery, cares, and sadness are portrayed in their eyes—the result of centuries without Christ." But how glorious it is that the good news of Christ can change those faces to gladness and joy.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT
Children's Talks by MISS ANNA BENTHIEN

First Quarter, Lesson 1

Sunday, January 5, 1936

A MOTHER'S SONG

Lesson Text: Luke 1
Devotional Reading: Luke 1:63-79

Golden Text:

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46-47).

Two weeks ago, in our Christmas lesson, we studied the birth of the Lord Jesus. But today we go back a trifle in the chronology of events and discuss several happenings of great importance just preceding the birth of our Lord. Our lesson from the first chapter of Luke falls into three divisions: (1) Zacharias' Audience with Gabriel (Luke 1:5-25); (2) Gabriel's Annunciation to Mary (Luke 1:26-38); (3) Mary's Adoration of the Lord (Luke 1:46-56).

I. ZACHARIAS' AUDIENCE WITH GABRIEL

Zacharias, according to the Scripture, was a priest of the course of Abia (vs. 5). Being one of several thousand priests, his duty of burning incense before the Lord in the temple did not come very often. We are told in Luke one that while he was executing the duties of his priestly office, some time about B.C. 6 or 7, "there appeared unto him an angel of the Lord standing on the right side of the altar of incense" (vs. 11). This was an unusual experience to befall a priest, and he was amazed. Zacharias had no need for fear, however, because this angel was Gabriel, the same angel who had appeared before Daniel, likewise with a message from God. Gabriel proceeded to give Zacharias a prophecy concerning the birth of John the Baptist who was to be the herald or forerunner of Jesus Christ. He told the priest that in spite of the fact that his wife, Elizabeth, was barren, she would bear a child, and that this child should be named John. He also gave Zacharias a glimpse into the future of this child. He told him that he would be filled with the Holy Ghost from the time of his birth, and that he would turn many to the Lord, and that he would go before Jesus Christ in the spirit and power of Elijah.

Zacharias, even though a righteous man, and walking according to the dictates of his conscience, and seeking to obey the commands and ordinances of the Lord, was not quite fully prepared to accept by faith all of the statements and promises of this angel of God. This was a mistake on the part of Zacharias. We shall see later that God did not remove His blessing from him because of this, but He did chasten him. Moses also was guilty of disobedience and unbelief, and because of his act was chastened of the Lord. The Lord had told him not to strike the rock in the wilderness a second time, and when Moses disobeyed, God took away from him the privilege of entering the promised land. Through grace He per-

mitted him to remain the leader of the children of Israel, but since God cannot countenance evil, He was forced to chasten this man for his evil deed. Likewise with Zacharias. God did not remove from him the privilege of being the father of the forerunner of Jesus, but He chastened him with dumbness. In the words of Gabriel, "Thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season" (vs. 20). Until the child was born, Zacharias was a living witness to the divine disapproval of unbelief.

How unfair the critics of the Bible have been. They have sought to tear our Bible to pieces and hold it up to ridicule by picking out the flaws and inconsistencies of the various men of God in the Bible, and using this as an argument against the integrity of God's Word and the holiness of God Himself. The same Book which records the sins of these men thoroughly denounces those things which are wrong. The Bible goes further than its critics demand. It condemns even the very thought of evil (Matt. 5:28; Proverbs 23:7).

II. GABRIEL'S ANNUNCIATION TO MARY

St. Luke is very well qualified to narrate those things concerning the virgin birth of our Lord. He had no hesitancy in believing in the supernatural birth of Jesus, and in his writings he took particular pains with the recording of these events. His reputation as a man of science is involved as well as his character as an honest historian. Of course, since he was inspired by the Holy Spirit, whatever he said concerning this would have been accurate, but the Holy Spirit had selected a man whose profession as a physician made him a more intelligent narrator of these things.

As in the interview with Zacharias, Gabriel came to Mary, who was a virgin espoused to a man whose name was Joseph, and announced to her that she would be the mother of the Lord Jesus Christ. Note the contrast. Gabriel came to a man in connection with the birth of John the Baptist, but with Jesus, he came to a woman. Why this? The answer is because Jesus was not to have a human father. How the critics have howled and raved in their antagonism to this wonderful fact. More insulting and blasphemous accusations have been made over this incident than over any other incident in the Bible. Mary silently listened to the angel's annunciation, "Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS" (vs. 31). And then showing a greater willingness than Zacharias, she said, "Behold

the handmaid of the Lord; be it unto me according to thy word" (vs. 38).

God's purpose and prophecy was not thwarted. He had ordained and prophesied that His Son should be born of the seed of the woman. These prophecies are found in the Old Testament in Genesis 3:15; Isaiah 7:14; and Jeremiah 31:22.

The question could well be raised at this point, "As believers in the Lord, living in the twentieth century in the full-orbed section of the Body Age, why do we believe in the Virgin Birth?"

First, we believe in the Virgin Birth because it is reasonable. If the Saviour had been born of a human father and a human mother, He would have been all man and not Deity. He would have been a sinful human being like ourselves, and could not have saved even one soul. God demanded a perfect sacrifice, and Jesus met this demand. "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21).

Second, we believe in the Virgin Birth because we believe in miracles. We have no hesitancy in believing the miracle of creation. We believe that God spoke and the world was formed. Mythology tells us that the world evolved, but we cannot believe this because it is not reasonable. We also believe in the miracle of the flood. We believe that the Noahic deluge is ample explanation for the presence of fossilized fish on the crest of our dry land mountains, the presence of stones and boulders upon our plains, and the thousands of inland lakes dotting our earth's surface. We believe this unhesitatingly, even in the face of the glacial theory advanced in our modern high schools and colleges. We believe in the miracle also of the resurrection. Josephus, the great historian, testifies of this fact as well as the five hundred or more brethren alluded to by the apostle Paul (I Cor. 15:6). We also believe in the miracle of regeneration, first of all because we believe our Bible, and then because we have seen it change other men's lives, and likewise we know Whom we have believed and are persuaded that He is able to keep that which we have committed to Him against that day (II Tim. 1:12).

Third, we believe in the Virgin Birth because of our faith in the integrity and reliability of the Bible. Although the Bible does not purport to be a text book on history, astronomy, paleontology, biology, or any other of the sciences, yet whenever statements are made concerning these things in the Bible, they are absolutely accurate and have never been proven to be inaccurate. We have never found a contradiction, inconsistency, or error within its pages. Let it be said that in this last statement, we are referring to the original manuscripts, and not to any of the translations, however commendable they may be.

Therefore, why should we have any hesitancy in believing the Virgin Birth?

III. MARY'S ADORATION OF THE LORD

Mary's song of adoration found in Luke 1:46-56 has been called the "Magnificat." Mary's song or Doxology shows us three specific things.

First, it shows us her consecration to God's will. Verse thirty-eight, already quoted, shows us in her own words her attitude toward the will of God. And the fact that she is willing to say the things she does concerning the Lord is proof enough that she is a consecrated woman of God.

Second, Mary's song proves her knowledge of the Scriptures. One cannot read the Scriptures consistently without being a devout believer, and one cannot be a devout believer without reading the Scriptures consistently. She studied the scrolls at her command, and had even memorized parts of them. This is proven by her quotation of parts of I Samuel 2:1-10. She had hidden the Word of God in her heart.

Third, her song testifies to her humility before God. She does not get exalted or puffed up because she has been thus favored. But rather, she says, "My soul doth magnify the Lord . . . for He hath regarded the low estate of His handmaiden" (vss. 46, 48). A good preacher

should magnify the Lord in such a way that all who hear him should be thinking about the Lord and not about His servant. This is true of Mary's song. She so thoroughly magnifies the Lord in her "magnificat," and repudiates any worship of herself, that it is perfectly astounding that a system should ever have been organized which would deify the mother of our Lord. "There is ONE Mediator between God and man, the Man Christ Jesus" (I Tim. 2:5).

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

When Harry Emerson Fosdick preached his sermon on "Shall the Fundamentalists Win?" he mentions "the many gracious and beautiful souls" who believe that the Master came into the world by a virgin birth, then says: "Side by side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the Virgin Birth is not to be accepted as a historic fact . . . Stories of miraculous generation are among the commonest traditions of antiquity. Especially is this true about the founders of great religions . . . So far from thinking that they have given up anything vital in the New Testament's attitude toward Jesus, these Christians remember that the two men who contributed most to the church's thought of the divine meaning of the Christ were Paul and John, who never even distantly allude to the Virgin Birth."

In a following General Assembly of the Presbyterian Church, the New York Presbytery was directed to take steps to prevent heretical preaching in the pulpit of the First Presbyterian Church. In closing the debate on this issue, Dr. Clarence E. McCartney, of Philadelphia, read the passage from Dr. Fosdick's sermon on the Virgin Birth, and compared it with the passage from the "Age of Reason" on the same subject, showing how the one could be substituted for the other without changing the general idea of the paragraph.

The Bible is the only authority we have today for believing in Christ. As Dr. D. J. Burrwell was speaking of this to a Union Seminary man, the latter said, "Do you mean to say that Christ and the Bible stand or fall together?" "No!" exclaimed Dr. Burrwell. "Who said anything about falling? They STAND together. Fundamentals do not fall."

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POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Upon what weakness in the lives of Christians does God especially show His divine disapproval? (Luke 1:18-20; Gen. 18:10-15; Num. 20:12; II Kings 7:2, 19-20; Matt. 14:25-31; Mark 16:14)
2. What ground do Christians have for believing the miracle of the Virgin Birth which is so disparagingly spoken against by Modernists? (II Tim. 3:16-17; Matt. 1:18-25; Luke 1:35; Gal. 4:4; Gen. 3:15; Isa. 7:14)
3. What indication do we have that Mary was familiar with the Scriptures? (Luke 1:46-55 with I Sam. 2:1-10; Ps. 126:3; 103:17; 89:13; 33:10; 89:10; 107:40-41; 107:9; 98:3; 105:6-10)
4. Since all generations call Mary blessed because she was highly favored of God, should Christians deify and worship her? (Exod. 20:3-5; I Cor. 8:5-6; Matt. 4:10; Isa. 43:10-11; Ps. 73:25; Acts 4:12; I John 5:20-21)
5. What kind of a Christian does the Lord exalt? (Luke 1:52; Ps. 147:6; Prov. 15:33; Matt. 5:5; Luke 18:14 I Peter 5:6)
6. What attitude should Christians have toward the dealing of God in their lives? (Luke 1:38; Rom. 4:20-21; I Sam. 3:18; Job 1:21; Ps. 40:7-8; Isa. 6:8; Acts 9:4-6; II Cor. 12:7-10; Phil. 2:13-14)
7. When was the coming of the Messiah first prophesied? (Gen. 3:15)
8. What prophecy concerning Jesus, uttered by Gabriel to Mary, is yet to be fulfilled? (Luke 1:32-33 with Isa. 9:6-7; Jer. 23:5-6; 33:15-17; Rev. 11:15; 22:3-5)

9. Can we have implicit confidence that the prophecies concerning Jesus' second coming will be fulfilled just as definitely as were the prophecies of His first coming? (II Tim. 3:16-17; Rom. 4:20-21; Matt. 5:18; Luke 16:17; 21:33; Isa. 40:8; II Pet. 3:3-13)

10. Does the Bible differentiate between the nature of Jesus and the nature of every other person born into this world? (Heb. 4:15; 7:26; I Pet. 2:22; II Cor. 5:21; John 8:46 with Jer. 13:23; Job 15:16; Ps. 51:5; Eph. 2:3; and Rom. 3:23)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Have you ever heard some one singing and really singing so that you knew their heart was happy? Sometimes folks sing just to be singing and occupying their time, but again you can hear some folks singing because they are happy. Today's lesson is about a mother's song. Anyone can be singing, but we are going to talk about Jesus' mother this time. Jesus' mother was Mary. She was a godly woman, and God saw fit to give to her the blessing of being the mother of the Lord Jesus, and it is because of this privilege that Mary is singing in her heart. She has a song of praise and thanksgiving. The golden text says, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46-47). This is just another way of saying that Mary was singing.

The Redeemer had been long promised, and now the Lord Jesus was to be born of Mary. Jesus was not like

other boys and girls. He had a human mother but God was His Father. Jesus could never have been the Saviour of mankind if He had had a human mother and father. That would have made Him the same as any other man. But Jesus was born of God, and had a human mother. This should in no wise cause us to think of Mary more highly than we ought to think. True, she was the mother of the Saviour, but she too needed a Saviour as did all others. Mary's song was a song of thanksgiving, but she did not thank the Lord for her perfect life. She thanked Him for giving her the privilege of being the mother of the Saviour. Mary was a humble soul. She did not place herself out of the class of sinners, but forgetting what she was, she thought of what the Saviour was, and thus praise and thanksgiving filled her heart.

Is your heart full of praise and thanksgiving to God for your Saviour? It should be, for Jesus died on the cross of Calvary in order that you might enjoy eternal life with Him. If that was all that Jesus did for you, there would be no ending to your song of praise. He has done more than save you: He has blessed you day by day in providing all that you need to walk in your Christian life, and along with your song of praise and thanksgiving for salvation, you should have praise in your heart for all of His daily blessings in your life. Truly the Christian can have a song. May your life always be a joyous life, full of praise to God for His wonderful love for you.

Rejoicing in the wonderful Saviour,

Aunt Anna

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First Quarter, Lesson 2

Sunday, January 12, 1936

A PROPHETIC VISION

Lesson Text: Luke 2:25-35

Devotional Reading: Isaiah 49:6-13

Golden Text:

"For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people" (Luke 2:30-31).

Our lesson today centers around a man named Simon who was present in the temple at the time of the offering of the baby Jesus by his mother Mary. We do not know much about this man, except what is told us in the second chapter of Luke, and we shall not take time to discuss the various traditions concerning him, the majority of which are of a spurious character. However, before studying the actual lesson, we wish to take time to discuss some of the events leading up to the meeting in the temple.

The actual birth of Jesus we shall only mention here in passing since we discussed it in our Christmas lesson three weeks ago. The fact of Jesus' birth in Bethlehem cannot be doubted nor disproved. A valuable corroboration of the place of Jesus' birth is given in a sermon by Chrysostom, an early Christian divine. In one of his sermons he asserts that at that time, probably A.D. 386, the records of the Jewish census were lying among the state papers at Rome, and might be inspected by any who desired. This, of course, only confirms the registration of Joseph and Mary in the town of Bethlehem, but it is interesting nevertheless.

Eight days after His birth, our Lord was circumcised according to the law of Moses, and formally given the name of Jesus. Thirty-three days later, Mary, according to the law found in Leviticus 12:2-6, made her offering of purification at the temple in Jerusalem. The law demanded a lamb as the offering, but in the case of poverty, a pair of turtledoves were permitted. We find in verse twenty-four of our text that Mary chose the latter offering; not because she was trying to hold anything back from the Lord, but because she, like the widow and her mite, could only give what she had. Note II Corinthians 8:9 in this connection: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Mary also offered her firstborn to the Lord. It was a well known law among the children of Israel that the firstborn should be given to the Lord. "Sanctify unto Me all the firstborn" (Exod. 13:2). This law was a reminder to Israel of the sparing of the lives of the firstborn man-child of every home in Israel just preceding the exodus from the land of Egypt. The method was to give the child to the Lord upon the altar in the temple, and then bring a ransom of five shekels in order to redeem the child back to the parent (Num. 18:16). As Jesus was being offered in the temple, Simeon came into the picture.

We shall discuss the lesson under three headings: (1) Simeon Received a Divine Promise (Luke 2:26); (2) Simeon Embraced the Messianic Fulfilment (Luke 2:27-33); (3) Simeon Uttered a Comprehensive Prophecy (Luke 2:34-35).

I. SIMEON RECEIVED A DIVINE PROMISE

Studying in verse twenty-five of our text, we find that "there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him."

The first thing that we find about this man, Simeon, is that he was a partaker of God's righteousness. In other words, he was a just man. We find in Romans 4:3 a statement concerning the righteousness of another man who also lived before the cross: "Abraham believed God, and it was counted unto him for righteousness." Reading at verse six of Romans four, we find that David "also describeth the blessedness of the man unto whom God imputeth righteousness without works." And still further, the justification of another Old Testament character is alluded to in II Peter 2:7: "And delivered just Lott . . . for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." Simeon became righteous by faith, the same as we or any of the characters in the history of the world became righteous by faith, whether we lived before or after the cross. They became righteous

by placing their faith in the coming Messiah. We become righteous by believing in the Messiah Who has already come and has gone back to glory.

Simeon was also a man of faith. We are told in verse twenty-five that he was "waiting for the consolation of Israel." He was like Isaiah in this respect. Isaiah said, "We have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." (Isaiah 25:9). Simeon walked by faith and not by sight until his eyes beheld the King in the temple. In spite of the terribly backslidden condition of the majority of the people in the nation Israel, here was a man who had not departed from the faith. He still believed in the coming of the Messiah.

We find also that Simeon received a special blessing as a reward for his faith. This reward came in the form of a divine promise given him by the Holy Ghost. Verse twenty-six says, "And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord Christ." God does not reward all men the same way, but He saw fit to promise this devout Jew the privilege of seeing the baby Jesus before he should leave this earthly body.

II. SIMEON EMBRACED THE MESSIANIC FULFILMENT

When Mary came into the temple to offer her first-born to the Lord, Simeon, by divine intuition, recognized the Child as the long looked for Messiah, and "took he Him up in his arms, and blessed God" (vs. 28).

In this portion of our text, we find the first thing concerning Simeon was that he was spirit-led. Verse twenty-seven tells us that "he came by the Spirit into the temple." We are not to construe this into a loose application, but rather, we believe that he was just as specifically led of the Spirit as was Philip in Acts 8:29 when he was led by the Spirit on his "air-ride" from Jerusalem to Gaza.

We also see that Simeon was spirit-led in that he recognized the Lord in the form of this Babe. Surely there was nothing in the appearance of the parents to lead him to believe that they were the royal parents of the King of Israel. These humble folks from the northern country were so poor that they could not even offer the customary lamb. All the mother could bring was a pair of turtledoves. However, Simeon was told by the Spirit of God that this Babe before him was the Messiah.

We find further from these verses that Simeon was occupied in the Lord. The first thing he did after taking the baby Jesus into his arms was to pray to God. We are not told in the text that he prayed, but we are told that he talked to God, and that is a phase of prayer. His first words were, "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word" (vs. 29). We are led to believe, not by any specific Scripture, but by the atmosphere of these verses, that Simeon was an aged man. He no doubt felt that his life-work, as far as this mundane sphere was concerned, was finished. But he did not want to die until the promise of the Spirit had been fulfilled. And now that the promise had been fulfilled, he wanted to depart and be with his Lord. Paul, as he neared the completion of his work, was also moved with the same impulse, "having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23). The rest of Simeon's song or prayer is given over to praising God for all His wondrous works and thanking Him for providing the long-promised and long-looked-for salvation of the children of Israel. Verse thirty-two hints at the universality of Christ's provision, indicating that salvation was for the Gentiles as well as for the Jews.

III. SIMEON UTTERED A COMPREHENSIVE PROPHECY

Verses thirty-four and thirty-five are not easy to understand at first glance, but a little careful study of them in conjunction with other Scriptures in the Bible quickly clears the atmosphere. We shall rapidly discuss the four phrases in question.

The first phrase says, "Behold, this Child is set for the fall and rising again of many in Israel" (vs. 34). The

commentators have tried to tell us that this phrase referred only to the two divisions among the Jews, that is, those who would accept and those who would reject Him. We believe that there is a deeper and more accurate explanation than this. There is no question that the expression "the fall" refers to the rejection of Jesus by the Jews, but we believe that this is the national rejection of the Kingdom. We see the attitude of the nation as a whole in the language of Luke 19:14, "We will not have this Man to reign over us." The few who did accept Him could not alter this terrible fact. The expression "rising again" refers to the future restoration of the entire nation of Israel at the beginning of the Kingdom, the seventh dispensation. Acts 3:19 will throw valuable light upon this point.

The second phrase is, "And for a sign which shall be spoken against." The sign is the Lord Jesus, and His entire life is an eloquent fulfilment of Isaiah's prophecy in Isaiah 53:3: "He is despised and rejected of men; a Man of sorrows, and acquainted with grief." The culmination of the persecution was in the crucifixion.

The third phrase: "Yea, a sword shall pierce through thy own soul also" (vs. 35). The adverb "also" is the key to the understanding of this phrase. It reverts our thoughts back to the horrible persecution of the Lord Jesus given in the preceding phrase, and prophesies that Mary, being a true mother, is to be the victim of deep anguish and sorrow because of the cruel treatment of her Son. She is not mentioned many times in the Gospels, but we find her at the foot of the cross (John 19:25), and with the disciples in the upper room (Acts 1:14). She stood faithfully by her firstborn until the very last.

The fourth phrase, "that the thoughts of many hearts may be revealed," is a direct statement that God purposes to use His Son as the Revealer of the inner condition of every man's heart, whether in belief or in unbelief. He was refused, "turned down" by those He came to save. "He came unto His own, and His own received Him not" (John 1:11). He was received by those who were willing. "But as many as received Him, to them gave He power to become the sons of God" (John 1:12). The cross of the Babe of Bethlehem and of the Son of God became the universal divider of men's hearts. The two thieves on either side of Jesus at the crucifixion represent appropriately the two classes of mankind, believers and unbelievers. Psalm one also gives the same distinction in different language—the godly and ungodly.

Thus we see that Simeon's prophecy, contained in only two verses in our King James Version, covers a wide and comprehensive field.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Christ, the Founder, Revealer, and Incarnation of the Christian religion, is not the Son of any nation or any people. He is the Son of man, and there you will find the great division between all the non-Christian religions and Christianity. Mohammed was an Arab; his book is Arabic. He teaches that God and the angels speak the Arabic tongue, and he has put the impress of the Arabic civilization upon all the countries that profess to love his name. Confucius was a Chinese gentleman, with all the virtues of a Chinese scholar, and he has indelibly fixed the whole civilization of China—its etiquette, morals, and ethics—in the mold of Chinese scholarship and Chinese ideals. Socrates was a Greek—out and out a Greek philosopher—and his philosophy and his teaching remained nationally Greek. Buddha was a great Indian ascetic, and his symbolism, his teaching, his books, his religion, bear everywhere the marks of the Indian civilization.

Now turn to Christ. He is neither occidental nor oriental; He is neither Jew nor Greek; He is the Son of man. He was a Jew in lineage, in the fulfilment of all the Old Testament prophecies, according to the eternal purpose and counsel of God; He was born of the virgin

Mary. But He was not a Jew—He was crucified because He refused to do what the Jewish leaders expected Him to do. Nor was He an oriental. Read the oriental character in the philosophies of the East, and you will find that Jesus Christ had all the virtues of the oriental, without any of the vices.

To take a single example, in the matter of patience. The patience of the East is to bear without murmuring, in silence to endure; and the patience of the West is to push through and carry on. And in Jesus Christ you have the complete unification of the ideals of oriental and occidental patience and perseverance, and so the character of Jesus Christ is truly the life and the embodiment of ideal manhood, or perfect humanity without a flaw.

—Samuel M. Zwemer

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Do Christians of today have a hope to look forward to, as did Simeon in the days gone by when he waited for the Consolation of Israel? (Tit. 2:13; I Thess. 1:10; 4:16-17; Phil. 3:20)
2. What wondrous thing will occur when believers shall see the Lord Jesus Christ face to face? (I John 3:2; Ps. 17:15; I Cor. 15:51-52; Phil. 3:21)
3. How can sin-cursed and hell-deserving men be justified before God? (Rom. 3:28; 4:1-5; 5:1; Gal. 2:16; 3:8; 3:21-24; Acts 13:39)
4. Under what conditions does God give us the desires of our hearts? (Ps. 37:4 with Isa. 58:13-14; Ps. 145:19; John 15:7; I John 5:14-15)
5. What is the outstanding characteristic of the spirit-led life? (Ps. 25:9)
6. Has God promised to guide Christians throughout their sojourn here on earth? (Ps. 23:2-3; 25:9, 12; 32:8-9; 37:23; 48:14; 73:24; 78:72; Isa. 49:10; John 10:3-4; Prov. 3:5-6)
7. Was Simeon's prophecy that Jesus would be "a sign which shall be spoken against" fulfilled? (Matt. 12:14, 24; 26:59; 27:30, 39-44; Mark 3:21; Luke 7:34; 20:20; 11:54; John 7:19-20; 10:20; 19:6, 15)
8. Will all men some day bow the knee and worship this same Jesus Who was rejected of men? (Phil. 2:9-11; Rom. 14:11; Isa. 45:23; Ps. 72:11)
9. Will the fallen nation of Israel rise again and be restored to its former prestige and glory? (Isa. 54:7-8; 62:1-7; Zeph. 3:19-20; Ezek. 39:25-29; 37:21-28; Jer. 16:14-15)
10. Is the Lord Jesus Christ the Saviour of the Jews only? (Luke 2:32; John 1:29; 3:16; Heb. 2:9; II Cor. 5:14; I Tim. 2:6; Isa. 53:5-6)

First Quarter, Lesson 3

JESUS PREPARES FOR HIS WORK

Lesson Text: Luke 3:1 to 4:15

Devotional Reading: Hebrews 2:10-18

Golden Text:

"Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Luke 4:8).

Our lesson today covers that period in Jesus' life between His being offered by His mother in the temple and His return to Galilee after the testing in the wilderness by the Devil. Luke, not attempting in any wise to give all the incidents in this period, omits the flight into Egypt. His words in Luke 2:39, "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth," would indicate that Joseph and his family returned immediately to Nazareth after the offering in the temple. But it is not necessary that this evangelist should give every detail in his account. Turning to Matthew 2:13-15 we find that "the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young Child and His mother,

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

In the second chapter of the book of Luke we read the story of the aged man, Simeon, who went to the temple and there found the Lord Jesus as the promised Redeemer. Simeon had been living by faith, and looked for the day when he should see Jesus. The Lord God had promised a Redeemer and had promised Simeon that before he would see death he should see the Lord Jesus. Although Simeon was a very old man, and perhaps not able to see as well as he did in the past, yet when the Lord Jesus was brought into the temple as a little Babe, Simeon picked up the Babe in his arms. He praised God and said, "Mine eyes have seen Thy salvation which Thou hast prepared before the face of all people" (Luke 2:30-31). Simeon had gone to worship in the temple, and it was in the temple that he found the Saviour.

It has been almost two thousand years ago that Jesus the Saviour came to this world as a little Babe, but as we go to God's temple we can still find the Saviour. Today there are many temples of so called worship which deny all that the Bible says about the Saviour, but when I say going to God's temple, I mean going to the temple where Christ is honored. There you can find the Christ just as did Simeon. The promised Redeemer came to save a world from sin, and although you cannot go into the temple of God and pick up the Babe as did Simeon, you can accept Him into your heart by faith. As you read God's Word you find that Jesus the Saviour came to seek and to save that which was lost. Are you lost in sin and wishing for some one to help you get away from its clutches? The Saviour can and will be that One to help you if you will but trust Him. He died to save you, and He wants you to believe in Him.

What a joy must have come to Simeon as he held the infant Jesus in his arms. Realizing that Jesus was the promised Redeemer, Simeon was ready to die. He had waited for the coming of the Son of God, and now he saw Him. By faith Simeon believed, and was ready to die. Death held no fear for him. As you behold Him and His wonderful love, you will never need to fear death. Death means separation. Your death will separate you from this world, but since you have put your trust in Jesus, death only ushers you into the presence of the One Who tasted death for you. His death gives to you eternal life. Is Jesus your Saviour? If He is you can thank and praise Him for His love. If He is not your Saviour, won't you trust Him as the Saviour of your life?

Yours in making Him known,

Aunt Anna

Sunday, January 19, 1936

and flee into Egypt." After the death of Herod—the king who sought to kill Jesus—God revealed to Joseph that he should not return to Palestine. The exact age of Jesus at the time of these events is not given, but it is not necessary that we should know. Our lesson today falls into three divisions: (1) Jesus' Training by Earthly Parents (Luke 2:39-52); (2) Jesus' Baptism by the "Wilderness Voice" (Luke 3:1-22); (3) Jesus' Testing by the Prince of this World (Luke 4:1-13).

I. JESUS' TRAINING BY EARTHLY PARENTS

Let us look into the life of Jesus prior to the age of twelve. Very little information is given us regarding this period. Luke 2:40 is very concise: "And the Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." It is quite fitting that Luke should speak more of the manhood or humanity of Jesus than of His deity, although he does not fail to teach the

latter. It is left for John's Gospel to magnify His deity.

The expression "and the Child grew" is a distinct reference to His humanity. Jesus Christ was born of a human mother. He had flesh and bones, and as far as His human frame was concerned, doubtless was very much like we are with one distinct exception, there were no imperfections in His body. He was not only perfect as to deity, but His human body was also perfect. One might say that He was a normal child if we used the word "normal" to mean perfection. He was a carpenter's son (Matthew 13:55), and in becoming adept at a trade or profession, was not unlike His Jewish playmates. According to Jewish custom, He was instructed in the Law at the early age of five. At the age of ten He was given additional instruction in Mishna, and thus by the age of thirteen was fully subjected to the obedience of the law. Luke concludes his remarks about this phase of Jesus' life by saying, He "waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." This seems to us a very normal treatment of Jesus' boyhood, since we are much more interested in His public ministry after the age of thirty than we are of this period of His life.

The apocryphal Gospels, which we believe to be an unfortunate and blasphemous addition to the canonical Gospels, take great pains in narrating detailed events concerning the boyhood of Jesus. They attribute to Him at the age of five or seven years, the performance of miracles for the idle amusement of His playmates, such as transforming His companions into goats, drying up streams of water by a mere word, and performing all sorts of magical and miraculous cures. Philip Schaaf, the great expositor, rightly condemns such nonsense. He says, "Here we have the falsehood and absurdity of unnatural fiction, while the New Testament presents to us the truth and beauty of a supernatural, yet most real, history which shines out only in brighter colors by the contrast of the mythical shadows" (Page 28, "Person of Christ, The Miracle of History").

At the age of twelve we find Jesus going to Jerusalem with his parents to the feast of the Passover. Verses forty-one and forty-two seem to indicate that this was His first appearance at the Passover, which is entirely in line with the Jewish custom. And when the seven days of the Passover had been fulfilled, Joseph and Mary started on the homeward journey, not realizing that Jesus was not with them. This oversight is not at all hard to understand since the Jews traveled in large companies with the adults in one group and the children in another. The mother, knowing her Son to be absolutely trustworthy, naturally expected that He was with the company. However, after a day's journey, they discovered their mistake and quickly went back to Jerusalem, and there after no little search they found Him in the temple. We need not be disturbed over their failure to find Him immediately since Josephus the historian indicates that there were well over two million souls in Jerusalem each year at the time of the Passover. Even though many had returned, there were still enough people left in the city to make it difficult for the parents to find Jesus. When they arrived at the temple, they found Jesus "sitting in the midst of the doctors, both hearing them, and asking them questions." So marvelous was His evident understanding of the Scriptures that all who heard Him were profoundly impressed. The parents were amazed to find Him in that place, and they inquired of Him as to His presence there. We give His answer in His own language: "Wist ye not that I must be about My Father's business?" (vs. 49). This incident is merely an earnest of what should be more fully revealed in His later life. The parents did not understand His saying. Jesus, although being fully God even at this time, was not yet ready to reveal His purpose, since His physical body had not yet reached maturity. He went back to Nazareth willingly (vs. 51), and was subject to His parents. Nothing more is told us of this early period except in verse fifty-two, "Jesus increased in wisdom and stature, and in favor with God and man."

Although we are not told specifically that Jesus' boyhood was sinless, yet we know that this was true, harmonizing with the teaching of such passages as I Peter 2:22 and II Corinthians 5:21. Jesus was just as perfect in His

ETERNAL VALUES

Time is an impartial yet severe test of value. Money comes and goes, stocks rise and fall, buildings are used and decay. Returns from investments in this world are at best uncertain. What a contrast then is a work which "gathereth fruit unto life eternal" (John 4:36)!

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human nature and life as He was in His divine nature. His was the model boyhood life and we cannot but believe that Mary His mother was fully aware of this fact.

II. JESUS' BAPTISM BY THE "WILDERNESS VOICE"

Before studying the actual baptism of Jesus by John the Baptist, we must get the setting of this incident. As we have studied, John the Baptist was the son of Elizabeth and Zacharias. Part of his rearing was in the home, but the rest of it was in the desert or Judean wilderness (Luke 1:80). It was while in the east of Jordan that he received the call from God (Luke 3:2) to prophesy to Israel. John selected a point near the ford of the river Jordan as the location for his evangelistic campaign. Israel had been without a prophet for lo, these many years (Ps. 74:9), and it is not to be wondered at that great multitudes came to hear him (Luke 3:7). And while this prophet was preaching and baptizing in the name of the Lord, there appeared unto him One Who was holy and without sin, and like the others before Him, presented Himself as a candidate for baptism.

John could not understand why Jesus, the Son of God, should want to be baptized by him, a mere man. But Jesus answering said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. 3:15). Jesus, in this statement was predicting His death upon the cross when He would meet all of God's demand for perfect righteousness and fulfil all of man's need for that righteousness. The baptism that He was requesting was to be a picture of His death and resurrection; death, as He was immersed in the water, and resurrection, as He came up out of the water. In His death Jesus suffered for all sin of all men. In His resurrection He provided perfect righteousness for all mankind (Rom. 4:25). In this marvelous incident we also have the first place in the Bible where all three persons of the Trinity are revealed in one place. We have Jesus, the Son, being baptized, the Holy Spirit descending upon Him in the form of a dove, and the voice of God the Father coming from heaven, saying, "This is My beloved Son in Whom I am well pleased" (Matt. 3:17).

III. JESUS' TESTING BY THE PRINCE OF THIS WORLD

By referring to our text, Luke 4:1-13, it will be discovered that we have changed the word "tempted" to "testing," in our title. There is a very specific reason for this, which reason we have discussed in a previous lesson. The best definition we have of temptation is given in James 1:14: "But every man is tempted, when he is drawn away of his own lusts, and enticed." Jesus could not and never did sin, and therefore could not be drawn away of His own lusts. Hence the translation in Luke 4:2 is incorrect, and should be rendered "test." We shall rapidly discuss the three testings of Jesus Christ.

We believe that the Devil came to Jesus Christ in person. We do not believe that he was an evil influence or ethereal substance. The Devil's first testing was to invite the Lord Jesus to transform the stones into bread that he might eat thereof. Now Jesus was not to be fooled by so subtle an argument as this. Even though He had the power, He would not perform the miracle merely for the satisfaction of the flesh. I John 2:16 teaches us that testings may be divided into three classifications: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride (vainglory) of life, is not of the Father, but is of the world." The second phrase in this verse, "the lust of the flesh," very adequately defines the first testing of the Lord by the Devil. Jesus' answer to him was, "It is written, that man shall not live by bread alone, but by every word of God." This is taken from Deuteronomy 8:3. In addition to the felling of the Devil by the Sword of the Spirit, Jesus testified to His belief in the authenticity of the Pentateuch.

The second testing by the Devil took place upon a high mountain. Here the prince of this world displayed his first picture show, but certainly not his last. He gave our Lord a panoramic view of all the kingdoms of the world, and said, "All this power will I give Thee, and the

glory of them; . . . if Thou therefore wilt worship me, all shall be Thine" (Luke 4:6-7). Referring to I John 2:16 again, we find that this testing is expressed in the words, "the lust of the eyes." Jesus again answered him with Scripture, this time quoting from Deuteronomy 6:13, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Having failed in both of these attempts, the Devil brought Jesus to Jerusalem and set Him on a pinnacle of the temple. From here he invited Him to cast Himself down to the ground, assuring Him that the angels would prevent Him from being injured. The Devil certainly was not referring to godly angels, but rather to evil spirits or demons. Again, the Prince of Life answered the prince of this world with the hammer of His Word (Jer. 23:29), quoting this time from Deuteronomy 6:16: "Thou shalt not tempt the Lord thy God." The expression "the pride (or vainglory) of life" (I John 2:16), refers directly to the testing produced by demons or evil spirits.

It is interesting to note that the Devil used this same Sword of the Spirit. Take heed, dear friend, and always use this method of defense when waylaid by the wicked one.

And thus after three vain attempts, the Devil had to accept defeat as he always does when he is met with the Sword of the Spirit. Take heed, dear friend, and always use this method of defense when waylaid by the wicked one.

It is interesting to note that the Devil used this same threefold testing with the first woman in the garden of Eden. Turning to Genesis three we find in verse one that the serpent appealed to the flesh, "Yea, hath God said, Ye shall not eat of every tree of the garden?" In verse five, he appeals to the lust of the eye, that is, the world, in these words, "Then your eyes shall be opened." And in verse four he appeals to the vainglory of life, that is, the assistance of demons, "Ye shall not surely die."

Our Lord, unlike Eve, did not fall before the onslaught of the Devil. Hebrews 4:15 tells us that He "was in all points tested like as we are, yet without sin."

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Dr. I. M. Haldeman, in his pamphlet "Could Our Lord Have Sinned?" tells of a scene witnessed in the upper part of New York state among its mountains. A bridge had been thrown across a great chasm hundreds of feet deep. One day he heard the first train approaching, and looking out saw two huge locomotives drawn up on the bridge. There was a sharp challenging whistle, then the brakes crashed down, and the two great machines came to a standstill. There they waited for fully half a day right in the center of the bridge, with their great tons of iron quivering and beating, and the bridge beneath like a great spider's web supporting them. What did it mean? They were there to demonstrate the strength of the bridge, to show that there was no weakness in it, but that it was able to bear up under the greatest test put on it, and so was worthy of the fullest trust on the part of man.

All the weight of temptation was crowded on our Lord Jesus Christ in that hour when the Devil met Him on the mount. He was tempted in all points like as we are, from animal appetites and desires, to the highest reaches of ambition for self-gratification and power . . . that we might see Him as the majestic, unbreakable bridge across the deep chasm of sin and death; and so seeing, fling ourselves without reserve and in unhesitating confidence upon Him as the one and all-supreme object of our unfaltering faith and profound adoration.

—"The Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Throughout His life, what was Jesus' testimony regarding His work here on earth? (Luke 2:49; 22:42; John 4:34; 6:38; 8:28)

2. Since God was well pleased with His beloved Son, why did He forsake Jesus on the cross of Calvary? (Isa.

53:5-6; I Pet. 2:24; II Cor. 5:21; Heb. 9:28)

3. Does the Scripture teach that children should be subject unto their parents? (Luke 2:51; I Sam. 17:20; Prov. 1:8; 6:20; 23:22; Eph. 6:1-2; Col. 3:20)

4. Did John in any wise exalt himself in his ministry? (Luke 3:4, 16; John 1:29-37; 3:27-30)

5. Since we are powerless in ourselves to overcome Satan and his tools, what provision has Christ made that we might walk in victory? (Gal. 6:14 with II Cor. 6:17; Rom. 6:6 with Rom. 13:14; Col. 2:14-15 with Eph. 6:11-12)

6. If we daily feed upon the Bread of Life, what effect will it have upon our lives? (Josh. 1:8; Deut. 17:18-20; Jer. 15:16; Ps. 1:2-3; 19:7-11; 37:31; 119:9, 11; II Tim. 3:16-17; I Pet. 2:2; John 15:3; Jas. 1:21-25)

7. Did Jesus ever yield to Satan's wicked machinations? (Luke 4:2-13; John 14:30; I John 3:5)

8. Where can we find strength and help in time of satanic onslaught? (Heb. 4:14-16)

9. When Jesus used the Word of God to silence the Devil, was He using something that was powerful? (Heb. 11:3 with Gen. 1:3, 9, 11, 14-15, 24; Heb. 1:3; Rom. 1:16; Ps. 33:6; II Pet. 3:5; Heb. 4:12; Rev. 19:11-15)

10. Of what event was John the Baptist prophesying when he described Jesus coming with a fan in His hand, purging His floor, gathering the wheat into His garner, and burning the chaff with unquenchable fire? (II Thess. 1:7-10; Mal. 3:2-3; 4:1-2; Rev. 19:11-16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

During the early childhood of Jesus, we find that the Saviour was interested in the same things that all children are interested in. He was like all other boys and girls except in one thing. That one thing was sin. Jesus never sinned. He was absolutely holy and perfect in all of His ways.

There came a time in the Saviour's life when God's plan for Him was ready to be fulfilled. In Luke 3:22-23 it says, "Thou art My beloved Son; in Thee I am well pleased. And Jesus Himself began to be about thirty

years of age." His childhood days were over, and God had a definite work for Him to do. Jesus was born as a babe, but He was born to die. The Saviour now enters into God's plan for His earthly ministry.

As soon as the Scriptures record His earthly ministry, we find that the Devil was right on the job. The Devil knew that Jesus was God, yet he was ever ready to test Him during His life on earth, seeking to get even Jesus to worship him. Every time the Devil brought a testing to Jesus, we find that Jesus rebuked him and said, "It is written." What was it that was written? When the Devil wanted Jesus to bow down and worship him, Jesus answered, "IT IS WRITTEN, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Luke 4:8). That was one thing that was written. Then the Devil wanted the Lord Jesus to cast Himself down upon the rocks and ask the Father to have His angels watch over Him. To this the Saviour answered, "AS IT IS WRITTEN, thou shalt not tempt the Lord thy God" (Luke 4:12). Another time the Devil, knowing that the Lord Jesus was all-powerful, said, "Command this stone that it be made bread." To this Jesus answered, "AS IT IS WRITTEN, man shall not live by bread alone" (Luke 4:4). Jesus' answer to all of these testings defeated the Devil.

Today the Devil is on the trail of Christians, seeking to get them to do his bidding, but if you are walking with the Lord, and answer as the Saviour did, you will find the Devil will have to leave you alone, for He has no comeback on the Word of God.

Do you find it easy to say "Yes" to the things that are wrong? It is because you are failing to let God's Word bring strength to you in the time of testing. Remember Jesus defeated the enemy at the cross of Calvary, and since you have believed on Jesus as your Saviour, you too can have the victory over sinful things if you but take Him at His word. Such promises as "I will strengthen you, yea, I will help you," "Fear not," and a host of other promises in the Bible can be your help and stay when testings come your way. Do not let the Devil fool you, but rather let the Lord guide and direct you through life. He will bless you and keep you all the way.

Yours in blood-bought victory,
Aunt Anna

First Quarter, Lesson 4

Sunday, January 26, 1935

JESUS DECLARES HIS PURPOSE

Lesson Text: Luke 4:16-30

Devotional Reading: Isaiah 61:1-3, 10-11

Golden Text:

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19).

In our lesson today we find Jesus beginning His public ministry. It is noteworthy indeed that He returns to the scenes of His childhood days to bring some of His first public utterances. "And Jesus returned in the power of the Spirit into Galilee" (Luke 4:14). We see the tender grace of our Lord manifested in this act because verse sixteen of chapter four tells us that He came to Nazareth "where He had been brought up." Jesus Christ, being fully man as well as Deity, was not one to forget those who were His first acquaintances in those early years. He desired that the people of Nazareth should be given ample opportunity to receive the deliverance that He had to offer them. Our lesson today finds Him in the synagogue on the Sabbath day in the city of Nazareth. We will discuss the lesson under three headings: (1) Jesus Teaches a Dispensational Distinction (Luke 4:16-21); (2) Jesus Prophesies His Rejection by the Nation (Luke 4:22-27); (3) Jesus Thwarts a Murderous Conspiracy (Luke 4:28-30).

I. JESUS TEACHES A DISPENSATIONAL DISTINCTION

Jesus, being a Jew, was accustomed to worship in the synagogue on the Sabbath day (vs. 16). Upon this particular Sabbath there was given to Him the scroll containing the prophecies of Isaiah, and He, standing up, began to read: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord" (Isaiah 61:1-2). And verse twenty of our text tells us that, "He closed the book, and He gave it again to the minister, and sat down." As soon as He was seated, He explained the reason for His stopping in the middle of verse two, "This day is this Scripture fulfilled in your ears" (Luke 4:21).

A glance at Isaiah 61:2 shows us that the next words would have been, had the Lord Jesus read on, "and the day of vengeance of our God." Instantly we see Jesus' purpose. He was saying to these Nazarenes that He, the carpenter's Son, was the fulfilment of the Messianic prophecies of the Old Testament. Jesus was also attempting to teach His listeners the difference between the first and second coming. The first part of Isaiah 61:2 refers to His first coming, and the last half to His second.

This same distinction is also aptly pointed out by Paul in Titus 2:11-13: "For the grace of God that bringeth salvation hath appeared to all men," referring distinctly to the first coming (vs. 11). Verse thirteen, "Looking for that blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ," is without question a reference to His second advent.

Jesus, in demonstrating to the Jews that the purposes of His first and second comings were not identical, chose to use a principle of Bible interpretation which we call the Gap Principle. He could scarcely have used a more convincing method. When He closed the book of Isaiah in the synagogue that day, He was so determined to stop just where He did that He separated the parts of a compound direct object—He dismembered a clearly defined grammatical element in order to demonstrate a scriptural fact. By this unique action He thrusts the day of vengeance out into the future and relates it to His second coming. It is a clear example where a passage concerning Israel's past is placed in immediate contact with Israel's future; the intervening centuries—which are the gap—being passed over without comment. The Gap Principle has the endorsement of Jesus.

II. JESUS PROPHECIES HIS REJECTION BY THE NATION

The key to this section of our lesson is found in Luke 4:24: "No prophet is accepted in his own country." We find that even though Jesus chose to come to His own country during the early part of His ministry, those whom He loved with a special love were the first to reject Him. Verse twenty-two is the only one which would seem to indicate a wholehearted acceptance of Him by His people, for it says that they "bare Him witness, and wondered at the gracious words which proceeded out of His mouth." But Jesus, Who is God, looketh upon the heart. He is not deceived by surface spirituality or willingness, and in verse twenty-three he tells them what they are thinking about. "Ye will surely say unto Me this proverb, Physician, heal Thyself: whatsoever we have heard done in Capernaum, do also here in Thy country." A glance at verse eighteen of this same chapter will show us that He Himself admitted that the performance of miracles was to be His type of ministry. However, He read the wicked machinations of their hearts, even as He was later to do of the Herodians (Matt. 22:18). He then established His premise which was an analysis of their hearts, "No prophet is accepted in his own country" (verse 24).

The first illustration that He selects from the Old Testament to prove His point is taken from the life of the prophet Elijah in the days of King Ahab. It will be remembered that God through Elijah caused the drought of three and one-half years to come upon the nation of Israel because of their terrible wickedness. According to Jesus' own words in verse twenty-five of our text, there were many needy people in the land of Israel in those days, but not one was willing to turn to God and ask for help. However, there was a Gentile woman in Sarepta who feared God and received help from Elijah. These Jews, being in Israel and of the chosen race, should have more readily responded to the appeal of Elijah than she. The point of our Lord's statement is that they who are closest to the means of grace are often least susceptible to its influence, while others, less favored, are more open, teachable, and responsive.

The second instance referred to the labors of Elisha and concerned Naaman the Syrian. Jesus says, in verse twenty-seven, "Many lepers were in Israel in the time of Eliseus the prophet; and none of them were cleansed, saving Naaman the Syrian." The evidence is quite clear. God had His divine hand of blessing and benediction stretched out toward Israel—"unto the Jew first"—but when His own children turned away from Him He bestowed that blessing upon those who were willing, even if they were Gentiles—"and also to the Greek" (Rom. 1:16). The willing soul may be a widow of Sarepta, a captain of the Syrian host, or a centurion in the Roman army. God is no respecter of persons, and "whosoever will, let him take the water of life freely" (Rev. 22:17).

It is quite unique that Paul the Apostle should have experienced the same type of rejection as did the Lord. Turning to Acts twenty-two we find Paul making his defense before the multitude in Jerusalem. Paul, in speaking of his earlier years, said, I was "brought up in this city at the feet of Gamaliel" (vs. 3). He continued with his defense and recounted in detail his wonderful conversion on the Damascan road, and when he arrived at the place in his testimony where God sent him to the Gentiles (Acts 22:21), his Jewish audience cried, "Away with such a fellow from the earth: for it is not fit that he should live" (vs. 22). Paul, too, found that a prophet is without honor in his own country.

How often has the truth of this same statement been borne out in our own lives. We have tried to bring the message of Jesus to our relatives or former friends and found them cold or indifferent and at times almost savage in their rejection and denunciation of Christianity.

III. JESUS THWARTS A MURDEROUS CONSPIRACY

The application of these statements to these Nazarenes was at once perceived. Instead of accepting and profiting by the truth, it infuriated them and now they, who had regarded Him with amazement only a few moments before, are filled with wrath and impelled with an irresistible mob spirit to kill this Man. They "rose up, and thrust Him out of the city, and led him unto the brow of the hill whereon the city was built, that they might cast Him down headlong" (vs. 29). This was but a fulfillment of prophecy. Psalm 2:2 says, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord." This conspiracy in its wickedness and injustice is identical with that of the Jews and Pilate prior to Jesus' crucifixion. In view of this, we raise the question, "Why did Jesus foil this plot and not the one which preceded His crucifixion?" Judging from Psalm 2:4, God must have a good deal of "fun" at man's expense. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (vs. 4). Surely God must be amused when puny man attempts to thwart His holy will. The reason the plot at Nazareth failed was because Jesus' time to die had not yet arrived. Whereas in the case of the latter plot, His work had been completed and the time for the crucifixion was at hand. Jesus says in His own words, "No man taketh it (My life) from Me, but I lay it down of Myself" (John 10:18). We are not told specifically how Jesus prevented the mob from taking His life; we are merely told that "He passing through the midst of them went His way" (vs. 30). Whether He disguised Himself, stayed their hands, or performed some other miracle matters little to us. What we are interested in is that they were powerless to take His life until it was His will.

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VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

During his visit to Canon City, Colorado, in 1899, the Governor of the state, hearing that Mr. Moody was to speak at the penitentiary on Thanksgiving day, wrote him, enclosing a pardon for a woman who had already served about three years of her ten-year sentence. Mr. Moody was glad to be the bearer of the message to the woman, who was unaware of its coming. At the close of his address, he announced that he had in his hands a pardon for one present, intending to make some further comments, but at once he saw that the strain was becoming such that he dared not go on. He called the name and asked the woman to come forward and accept the Governor's Thanksgiving gift. The woman hesitated a moment, then with a shriek, crossing her hands over her breast, she fell sobbing and laughing across the lap of the woman next to her. Again she rose, staggered, and fell at the feet of the prison matron. The excitement was so intense that the evangelist could only make a very brief application of the scene to illustrate God's offer of pardon and peace. He afterward said that if his offer of God's pardon produced such scenes he would be accused of extreme fanaticism and undue working on the emotions.

—From "The Life of D. L. Moody," by his son

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Did Jesus make complete provision for the salvation of the world, or is there something left for man to do? (John 19:30; Heb. 10:10-15; Eph. 2:8-9; Tit. 2:5)
2. Where will the believers of this age be when the "day of vengeance of our God" transpires? (I Thess. 4:16-17)
3. Upon whom will God some day take vengeance? (II Thess. 1:8; John 3:36b)
4. How may a lost sinner escape the wrath of God? (John 3:16, 18, 36; 5:24; Acts 16:31)
5. What price was Jesus willing to pay in order to provide eternal salvation for a damned and doomed race? (John 10:11, 15, 17-18; Gal. 2:20; Matt. 20:28; Eph. 5:2; Tit. 2:14)
6. Why are so many souls, like those at Nazareth, blinded to the Gospel message? (II Cor. 4:4)
7. Who instigated all the attempts to kill Jesus during His life on earth? (Gen. 3:15; Rev. 12:1-4 with Matt. 2:13, 16; Luke 4:9-13)
8. Since Jesus had power to deliver Himself from the angry mob at Nazareth, why did He submit to the mob that led Him forth to be crucified? (John 12:23-24; 12:27-28; 13:1; 17:1-5)
9. Does God promise to get the message of salvation to willing souls irrespective of nationality or location? (John 7:17; Luke 4:26-27; Acts 8:26-38; 10:1-35; John 4:6-42; Acts 16:9-10, 14-15)
10. To whom can the brokenhearted and sorrowing turn for comfort and consolation? (Matt. 11:28-30; II Cor. 1:3-4; Heb. 4:15-16; Rom. 15:5, 13; Ps. 86:17; Isa. 51:12; 66:13; II Thess. 2:16-17)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS

Miss Anna Benthien

Dear boys and girls:

It is a wonderful thing to have a purpose in life. What is your purpose in life? Is it to gain riches? Is it to be a famous man or woman? Is it to have a wonderful education so that your knowledge will be perfect? If any of these things are uppermost in your hearts today, your purpose will not be the highest that God wants it to be. All of these purposes are for gaining something for self.

The Lord Jesus had a purpose in life, but that purpose was not that He might have a life of ease with all the riches of the world. No; Jesus was rich in heaven, but gave up all the riches of glory to come down to this world to die for you. His purpose was not to be a famous man, for it is said of the Lord Jesus that He was of lowly birth. He was humble in His earthly life. Nor was His purpose to gain knowledge. He Himself was wisdom and knowledge. His purpose was to come to this earth to die for the sins of the people of this world. His was a godly purpose which meant His death on the cross of Calvary.

As we have come to know more of the Saviour, and as we see His wondrous love for us, it causes us to want every purpose in life to be for His glory and not for ours. New life is given to us in Christ when we accept Him as our personal Saviour. New motives and purposes should come into our lives with the new life. There is a Bible verse which each one should learn. "Old things have passed away, behold, all things are become new." The old desires of life should pass away, and we should love to just live for Him, not for the praise that we might get, but for the praise which will go to Him. After all, the Lord Himself has done all that needed to be done, even to the giving of strength to live for Him. May we give the praise to Him in all things.

Yours in His joy,
Aunt Anna

EARTHQUAKES!

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A SYSTEM DIVORCED FROM REASON

(Continued from page 309)

circulate literature contrary to the rules and principles of Christian Science.

(5) Christian Science is unreasonable because it is unnatural and unscientific in its teaching. Consider as proof for this proposition the two following quotations from the writings of Mrs. Eddy: "Treatises on anatomy, physiology, and health, sustained by what is called natural law, are promoters of sickness and disease." "When there are fewer doctors and LESS THOUGHT is given to sanitary subjects there will be better constitutions and less disease." It is hardly necessary to call attention to the gross inconsistencies contained in the above statements beside their appeal to the unnatural and unscientific. Consider the destitution of scientific reasoning in the following quotation from Mrs. Eddy: "When the unthinking lobster loses its claw, the claw grows again. If the science of life were understood . . . the human limb would be replaced as readily as the lobster's claw—not with an artificial limb, but the genuine one."

(6) Christian Science is unreasonable because it develops an unloving and unsympathetic attitude toward life. "What has this philosophy done for the people of India?" asks Pandita Ramabai. She continues by saying, "A tree is judged by its fruits. Americans are a people of some sympathy. Everything is real. You feel that when other people are starving, you ought to give them something to eat. But in India they do not feel any sympathy for others. In our late famine our philosophers had no feeling for the sufferers; they did not help the needy. Why should they help when they claimed that the suffering was not real, neither were the dying children real? The first result of this philosophy is the basest cruelty, for sufferers no compassion, but supreme egoism."

(7) Christian Science is unreasonable because it is anti-Christian and anti-biblical. The Bible and God make their appeal to reason, but not so Christian Science. God says in His Word, "Come now, let us REASON together" (Isa. 1:18). And the Apostle of God in I Peter 3:15 says, "Be ready always to give answer to every man that asketh you a REASON of the hope that is in you—." But Christian Science is pagan, not Christian, therefore destitute of reason. We quote again from Pandita Ramabai, a native of India, who is well qualified to substantiate this proposition. She says: "On my arrival in New York I was told that a new philosophy was being taught in the United States and that it had won many disciples. The philosophy was called Christian Science, and when I asked what its teaching was I recognized it as being the same philosophy that has been taught among my people four thousand years. It has wrecked millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion. It means just this, the philosophy of nothingness. You are to view the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist. I do not exist. The birds and the beasts that you see do not exist. When you realize that you have no per-

perfection of what is called 'Yoga,' and that gives you liberation, and you are liberated from your body, and you become like him without any personality."

In view of such an array of evidence from the writings of Mrs. Eddy and Christian Science, the system which she founded, proving the unreasonableness of its claims, we appeal to all believers in Christ to beware of this system which must of necessity be classified according to the Scriptures as "Science falsely so called: which some professing have erred concerning the faith" (I Tim. 6: 20-21).

OBSERVATIONS ON THE HOLINESS MOVEMENT

(Continued from page 311)

that such persons had "lost their sanctification" ere lapsing into these evil practices; but of what real value is a "sanctification" that leaves its possessor not one whit more to be relied upon than one who lays claim to nothing of the sort?

On the other hand, I gladly concede that both in the ranks of the religious-military society of which I was once a member, and in other holiness organizations, there are many, very many, pious, devoted men and women whose zeal for God and self-abnegation are lovely to witness, and will surely be rewarded in "that day." But let no one be blinded by this to suppose it is the holiness doctrine that has made them such. The refutation of this is the simple fact that the great majority of martyrs, missionaries, and servants of Christ who in all the Christian centuries have "loved not their lives unto the death," never dreamed of making such a claim for themselves, but daily owned their sinfulness by nature and constant need of the advocacy of Christ.

The testimonies of many who were at one time prominent in other organizations where holiness in the flesh is preached and professed fully agree with mine as to the large percentage of "backslidings" from virtue and personal purity.

Superstition and fanaticism of the grossest character find a hotbed among "holiness" advocates. Witness the present disgusting "Tongues Movement," with all its attendant delusions and insanities. An unhealthy craving for new and thrilling religious sensations, and emotional meetings of a most exciting character, readily account for these things. Because settled peace is unknown, and final salvation is supposed to depend on progress in the soul, people get to depend so much upon "blessings," and "new baptisms of the Spirit," as they call these experiences, that they readily fall a prey to the most absurd delusions. In the last few years hundreds of holiness meetings all over the world have been literally turned into pandemoniums where exhibitions worthy of a madhouse or of a collection of howling dervishes are held night after night. No wonder a heavy toll of lunacy and infidelity is the frequent result.

Now I am well aware that many holiness teachers repudiate all connection with these fanatics; but they do not seem to see that it is their doctrines that are the direct cause of the disgusting fruits I have been enumerating. Let a full Christ be preached, a finished work be proclaimed, the truth of the indwelling Spirit be scripturally taught, and all these excrescences disappear.

Perhaps the saddest thing about the movement to which I have referred is the long list of shipwrecks concerning the faith to be attributed to its unsound instruction. Large numbers of persons seek "holiness" for years only to find they have had the unattainable before them. Others profess to have received it, but are forced at last to own it was all a mistake. The result is sometimes that the mind gives way beneath the strain; but more frequently unbelief in the inspiration of the Scriptures is the logical result. It is for persons dangerously near these shoals of infidelity and darkness that I have penned these papers. God's Word remains true. He has NOT promised what He will NOT perform. It is you, dear troubled one,

who have been misled by faulty teaching as to the true nature of sanctification, and the proper effects of the indwelling Spirit of God. May God in His rich grace and mercy give every self-occupied reader to look away to Christ alone, "Who, of God, is made unto us wisdom: even righteousness, sanctification, and redemption."

SEDUCING SPIRITS

(Continued from page 312)

Demons are not satisfied to merely communicate with men; they desire to indwell men. Many instances of demon possession are recorded in the Gospels, such as the two men of the Gergesenes (Matt. 8), the blind and dumb man (Luke 11), the daughter of the Syrophenician (Mark 7), the man in the synagogue (Mark 1), and Mary Magdalene (Luke 8). And many instances of demon possession are occurring at the present time. Of course, not all that appears on the surface to be demon activity in individuals, is proof of demon possession, necessarily. Some phases of insanity present symptoms which are sometimes mistaken for proofs of demon possession; while, on the other hand, demons do doubtless take advantage of mental disorders to harass the sufferers, as in the case of the lunatic child recorded in Matthew 17:14-18. Again, some phases of old nature working (Gal. 5:19-21) can resemble demon activity. A fit of violent rage, for example, may be mistaken for an evidence of demon possession.

Demons who have not been given control may harass an individual without possessing him. But demons seek ultimately to possess and indwell human beings. Perhaps the most subtle method of demons today for achieving this end, is to impersonate the Holy Spirit. At Holiness altar meetings, in Pentecostal tarrying-rooms, and even in the quiet of private homes, scores of earnest Christians erroneously seeking for the baptism of the Holy Spirit have been deluded into receiving a demon impostor, instead, and have gone into a demon trance. Well saith the Scripture, "Beloved, believe not every spirit, but try the spirits whether they are of God" (I John 4:1). No believer need be deceived into becoming demon possessed. God's Word is sufficient to protect any believer against the demons, provided only that it be read and studied. Let any Christian in danger of demon possession take refuge in the verses, "RESIST the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you" (James 4:7-8).

Demons are not satisfied with indwelling men; they desire to receive men's worship. While the worship of demons is not so common in America (except when some demon is regarded as the Holy Spirit), demon worship is very common in missionary lands. The natives' worship of demons in such lands as Africa and China is a major obstacle to the missionaries there. The wooden idols and stone images have no power, in themselves, over the natives of heathen lands. But behind the idols are demons who dominate those poor benighted souls and hold them under the rule of awful fear, often with the native fully conscious that it is an evil spirit-being to whom he offers the sacrifice which he places before a dumb idol.

In seeking men's fellowship, in seeking to indwell and possess men, and in seeking to be worshipped by men, demons are imitators and impostors, usurping God's rightful place. It is God alone Who should indwell us, and Whom we should worship. Let us who name the name of Christ find fellowship with Him, allowing the Lord to indwell and possess us fully and increasingly according to the Written Word, and leaving no room at all in our lives for the demons. And let those who know not Christ accept Him as their Saviour and Protector from the unseen spirits. "Behold, I stand at the door, and knock," said Christ Jesus. "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20). Assuredly when Christ Jesus comes in, demons will scurry away.

In the Old Testament, God strictly forbade having anything to do with the spirits (Deut. 18:9-12). In fact, God commanded the death penalty for every character

so dangerous as a spirit medium (Exod. 22:18). Likewise, God must be sorely displeased today when any of His people dabble in spiritism. Let us take to heart the warning that some shall depart from the faith, "giving heed to seducing spirits and doctrines of demons" (I Tim. 4:1, R.V.). And let us beware not to give heed to the demons of spiritism in any way.

THE PASTOR WHO WAS NOT A PASTOR

(Continued from page 310)

from this that we who have given our hearts to the Lord Jesus are no different than what we were before the great transaction took place. If this be the case, once again we raise the question, What must we do in order to become different? The answer is, we are already different.

Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new (II Cor. 5:17).

Once again we have proved that Russellism is based on something else other than the Word of God, and when put side by side with the Word, has absolutely no foundation to stand on.

It has not been our intention to be unkind or unsympathetic toward those who are followers of Pastor Russell, for truly our hearts go out to those who have been lured away into these modern religions; and, after all, should we not base our opinions on what saith the Scriptures? Further, as Christians we are expected to expose those who do not follow after truth that we might by all means save others from being led astray.

And so we make no apologies for any comments we have made which ridicule Pastor Russell's statements in "Studies in the Scriptures," for Paul in the book of Acts is very definite in his warnings to us who are responsible for the proclamation of the Word:

Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His Own blood.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock (Acts 20:28-29).

Notice the warning of the Holy Spirit, "grievous wolves shall enter in among you, not sparing the flock." Surely this ought to be sufficient reason why children of God today should take their stand and have no scruples about denouncing anything that is contrary to the teaching of God's Word.

THE CORE OF MORMONISM

(Continued from page 313)

ter like this. "Cast into hell, into the fire that NEVER shall be quenched: Where their worm dieth not, and the fire is not quenched." It is a simple enough fact to discern that Scripture passages have been used in support of the Mormon doctrines of second chance for salvation and the temporality of hell, yet it is equally plain that the Scriptures used have been misinterpreted and twisted to support the spurious purposes of Mormon leaders. Mormonism misinterprets the Scripture.

These followers of Joseph Smith likewise propound weighty doctrines without any Scripture proof whatever. Where in the Bible is there any proof that marriages are for eternity or that there is an apostolic succession? There is no such proof. But lest the reader should question the existence of this strange Mormon invention of marriages for eternity, let him notice the very use of the phrase on page eight of "The Plan of Salvation": "Baptism for remission of sins and marriages for eternity are prominent features of duty that devolve upon man in his second

estate or during his existence upon earth." And the subject of apostolic succession is discussed in "Rays of Living Light" on page 27. "After being thus favored of the Lord, Joseph Smith received a visitation from John the Baptist, who held authority in ancient times to preach and administer baptism by immersion for the remission of sins. He came as a ministering angel, and ordained Joseph Smith and his companion, Oliver Cowdery, to that priesthood and authority. Thus endowed, these young men baptized each other, and at a later date they were ministered to by the apostles Peter, and James, and John, who ordained them to the apostleship with authority to lay hands on baptized believers and confer the gift of the Holy Ghost." Thus Mormonism proceeds with page after page of printed material, proclaiming doctrines, policies, and practices for its members, claiming divine sanction, but utterly false and without a vestige of Scripture proof for its contentions.

Further, Mormon doctrine diametrically opposes Scripture. It claims inspiration in such statements as, "No one who reads the book which is called 'The Book of Mormon' with a prayerful and unprejudiced heart will fail to be impressed with its divine origin" (R.L.L. p. 27). The Bible declares that to the Jew only was the revelation of God committed. And Joseph Smith and his satellites were not Jews, regardless of their false claims. Paul declares in Romans 3:1-2: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that UNTO THEM WERE COMMITTED THE ORACLES OF GOD." That the canon of Scripture is complete in the sixty-six books of our Bible is irrefutably demonstrable, Catholicism, Christian Science, Mormonism, and a host of others notwithstanding. Mormonism further demonstrates its disregard of Scripture in the statement, "How many personages are there in the Godhead? Two—Father and Son" (D.C. p. 56). John declares, "There are THREE that bear record in heaven, THE FATHER, THE WORD, and THE HOLY GHOST: and these THREE ARE ONE" (I John 5:7). It is clear enough that Mormon doctrine is contrary to Scripture.

We have sought to be just and fair in discussing the merits of Mormonism. But there is no use ending this discussion with the words, "Now we know Mormonism has its faults, but it has so much good that we must in no wise hinder it in its wondrous and blessed work for mankind, etc., etc., etc." Let us face the issue squarely. We have revealed Mormonism's error in only one respect—its unscripturalness. It errs outrageously in other respects as well. We have presented four ways in which it is unscriptural i.e., it does not rightly divide the Word, misinterprets Scripture, it invents doctrines without any Scripture proof whatever, and it invents doctrines directly opposed to Scripture. We have used only two of Mormonism's doctrines in demonstration of each of these four ways. We have not sought to give you the full details for each doctrine, nor the mass of Scripture easily found in refutation of such doctrines. In other words, we have not presented one-tenth of the evidence against Mormonism. And yet I say to you that the evidence presented is undeniably damning. Let the honest reader make his decision to classify Mormonism where it belongs—a false religion, deceptive, insidious, and unscriptural.

FUNDAMENTAL FACTS

(Continued from page 315)

Again the Scripture is shown to be self-interpreting and we learn that the Rock is Jesus Christ Himself. This sheds a flood of light on the type, for we see that OUR BLESSED ROCK was smitten on Calvary, and lo, there now flows from HIM water of life in sufficient abundance to give eternal salvation to all. How sad and how strange that men persist in dying of thirst in the wilderness of sin when the water of life is gushing out of the Rock, and the invitation of God is sounding forth to all, "Ho, every one that thirsteth, come, DRINK and live."

IV. THE MANNA

THERE is another incident which took place during the wilderness wanderings of Israel. There came a day when the souls of the Israelites longed for bread and God sent them bread from heaven. The manna fell from heaven in the size and shape of a seed. The people of Israel went forth in the mornings and gathered enough for the day's needs. It was delicious. They liked it and it fully satisfied the cravings of hunger which had come upon them. They were actually sustained in the wilderness by bread from heaven.

And again we face the question, "What is the meaning of this incident? Is this a type also?"

It is in the sixth chapter of John that our blessed Lord discusses this amazing occurrence and tells us the meaning of the manna which came from heaven. He says,

Verily, verily, I say unto you, he that believeth on Me hath everlasting life. I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread which cometh down from heaven, that a man may eat thereof, and not die. I AM THE LIVING BREAD WHICH CAME DOWN FROM HEAVEN (John 6:47-51).

In another place in the same chapter He says,

My Father giveth you the true Bread from heaven. For the Bread of God is He which cometh down from heaven, and giveth life unto the world (John 6:32-33).

And thus we see another remarkable type pointing directly to the Lord.

We have only tested out four of the wonderful Adumbrations or types of Scripture, but these four are an earnest and an indication of the astounding field of Bible study which lies before us, which, if properly searched, will yield spiritual treasures of unthinkable value, always pointing in one way or another to the mighty work which God hath wrought for a sin-cursed race through Jesus Christ our Lord.

The lamb in Scripture is an Adumbration of Jesus Who is the Lamb of God and Who "taketh away the sin of the world."

The High Priest who moves majestically through the pages of Old Testament history is another one of God's inspired photographs of His Son, Jesus Christ, and sets him forth as the one who faithfully and effectively intercedes for his people.

The mighty rock which stands in the midst of the howling wilderness is another Adumbration of the Christ. In the Rock we see Him as the smitten One Who gives life to all.

While in the Bread from heaven we see Him as the One Who is the satisfying Portion of His people.

The Lamb is the Lord Jesus.

The High Priest is the Lord Jesus.

The Rock is the Lord Jesus.

The Bread is the Lord Jesus.

It is one of the Fundamentals of our Faith that God has literally filled His written Word, the Bible, with Adumbrations and types of the Saviour, for God is perfectly satisfied with Him; and furthermore, God becomes perfectly satisfied with every man who believes on the ONE Who has satisfied God—even Christ. Ah, friend, believe, and thou shalt be saved!

WHY BUCHMANISM IS DANGEROUS

(Continued from page 307)

11:6), we conclude that a movement which offers fellowship to both, saved and unsaved, Jew or Gentile, apart from the exercise of faith, is a counterfeit, "another ges-

pel," and does not emanate from the Spirit of the living God.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you (II Cor. 6:14-17).

Buchmanism is dangerous because

IT EXALTS HUMAN EXPERIENCE ABOVE THE WORD OF GOD

ELIMINATE human experience from the Group Movement and you would have nothing left. Everything is based upon human experience. Human experience forms the basis for their so called conversion and fellowship. Human experience comprises the theme of their testimonies. When followers of Buchman meet for fellowship in their famous "House Parties," they do not come together for the purpose of studying God's Holy Word and to unite in prayer, but for the alone purpose of "sharing" one another's experiences. The Word of God, while not entirely eliminated, is given a very secondary place. When questioned as to the place of the Scriptures in their fellowship, Dr. Buchman, the founder, replied, "I have an unquestioning conviction that there is a blessing in reading the Bible." Later, while on a tour through South Africa, Dr. Buchman was repeatedly invited by evangelical groups of believers to speak and to take charge of devotional and prayer services, but in every instance it is reported that he invariably declined. And little wonder! How can a man, having rejected the true way of life, and now engaged in fostering and promoting a movement which magnifies and emphasizes human experience and human works, have any use or tolerance for a Book which most emphatically declares that all of man's righteousnesses are as "filthy rags"? Instead of accepting the Word of God as the basis for life and doctrine, Dr. Buchman has invented what is known as the Five "C's" for the sinner to follow. In the order as outlined by Dr. Buchman, they are as follows:

- Conviction—know that you are a sinner.
- Contrition—feel sorry for your sins.
- Confession—confess your sins.
- Conversion—turn away from your sins.
- Continuance—continue on the new way.

Let us briefly examine these famous Five "C's" in the light of God's Word. Apart from God's Word, there can be no conviction of sin. The Bible alone portrays the sinner as he is. Buchmanism virtually rejects the Bible and the working of the Holy Spirit. From whence then cometh conviction?

Apart from Calvary's bleeding Victim, there can be no contrition for sin. What incentive, apart from Christ's atoning work on Calvary, can bring contrition to the heart of the sinner? The Scriptures declare that it is the goodness of God that leadeth us to repentance (Rom. 2:4) and not the sinfulness of man. Confession apart from the finished work of Calvary is a mere fetish. The Word says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). What does confession avail if Christ be not recognized as preeminent?

True conversion, apart from the grace of God, is an impossibility. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9), Buchmanism boasts in its conversion and "changed lives."

And last of all, continuance apart from the regenerating work of the Holy Spirit, means only a continuance in sin. It is only through faith in Christ that we are made "new creatures" and it is only by faith that a man can continue

to live the victorious life. The apostle Paul declared, "The life which I now live in the flesh, I live by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. 2:20). By substituting human experience for the inspired Word of God, Buchmanism appeals to all who are seeking a salvation-by-works method of getting to heaven.

Buchmanism is dangerous because

IT EXPLOITS SIN, ELIMINATING THE NECESSITY OF THE NEW BIRTH

WHILE Buchmanism recognizes the presence and reality of sin, the method employed in dealing with sin is most unscriptural. The method of sharing individual sins as practiced in the house party meetings is indeed Satan's method of blinding hearts and minds to the sinfulness of sin. In the category of the Five "C's" as already referred to, confession is given special emphasis. Taking the familiar passage, "Confess your faults one to another" (Jas. 5:16), as a basis for their practice, Dr. Buchman and members of his cult proceed to take this passage out of its context, isolating it from the balance of Scripture, and thus carrying it to the most questionable extremes. Confession among the members of the Group Movement is not subject to censorship. The most personal and intimate sins are freely shared with other members of the group. Specific sins, oftentimes of a sensual or erotic character, are confessed in detail in the midst of mixed audiences. And what is the inevitable result of this wholesale method of confession? The repeated confession of specific sins lowers the standard of thinking, dulls the conscience, and makes sin appear less sinful. Many unregenerate souls have been led into the movement believing that this "sin-sharing method" was a salvation-by-works way of attaining righteousness.

And why not? One of its leaders emphatically declared that "the fellowship of sinners is more real than the fellowship of saints." How contrary is this method as compared with the scriptural position toward sin. Throughout God's Word we cannot find a single passage which exhorts a public confession of private sins. On the contrary the apostle Paul wrote to the Ephesian believers thus: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11-12). Finding satisfaction in exploiting their individual, personal and private sins, members of the Group Movement find no need for the atoning work of Jesus Christ. He has no place in their lives, therefore He has no part in their fellowship.

And last of all, Buchmanism is dangerous because

IT EXTOLLS THE PERSON AND CHARACTER OF ITS FOUNDER INSTEAD OF MAGNIFYING THE PERSON OF THE LORD JESUS CHRIST

IN THE book entitled, "Life Changers," by Harold Begbie, sometimes called the Bible of Buchmanism, some enlightening facts pertaining to this movement can be adduced. Dr. J. C. Brown, in commenting upon this book, gives us this striking information with reference to the prominence accorded to Dr. Buchman. He says,

The name F. B. (Dr. Frank Buchman) continually occurs, with adulation heaped upon it, but the "Name which is above every Name" (Phil. 2:9) is hardly ever seen, and then never with the title "Lord" before it. But then, this is only what is to be expected, for "no man can say that Jesus is Lord, but by the Holy Ghost." This, therefore, is just another proof that the spirit energizing the Movement is not the Holy Spirit.

In chapter seven, the conversion of an American student at Princeton University is given, and at the outset the writer states that this "is as true a document of conversion as any to be found in the pages of 'The Varieties of Religious Experience.'" But in this chapter of eleven pages, the

name F. B. occurs twelve times, the word "religion" nineteen times, while the words "religious life," "spiritual experience," and "theology" occur ten times. Against F. B.'s name are such sentences as the following: "He had been changed by F. B."; "The sudden and complete change in these men under F. B.'s influence"; "What F. B. had done for him"; "The work which F. B. was doing"; "F. B.'s spirit, he says, had prepared their atmosphere," etc. And yet in this "true document of conversion" the name of the Lord Jesus Christ is never once mentioned in any way whatsoever, nor His atoning sacrifice for sin even alluded to, and the name of God occurs but once, and once only.

While we can readily understand how that Modernists, infidels, Atheists, radicals, and all who respect the Word of God and deny the deity of the Lord Jesus Christ, can join forces with a movement that defies man and centers around man-made ideas, we are made to wonder how that Christians who profess to believe the Word of God, and who claim to love the Lord Jesus Christ, can have anything to do with Buchmanism or any of the other myriads of Satan's counterfeits. Yet many have been deceived and have followed after the way of Baal. Only to the extent that the child of God permits the Word of God to fill and dominate his life, will he be able to withstand the evil wiles of the Devil. Let us heed the admonition of the apostle John and "try the spirits whether they are of God; because many false prophets are gone out into the world" (1 John 4:1).

How can we have any fellowship with a movement that excludes faith; with a religion that exalts human experience above the divinely inspired Word of the living God; with a cult that exploits sin, denying the necessity of the New Birth; with a group that defies its founder, making Dr. Frank Buchman its god? May God give us grace to deny "ungodliness and worldly lusts," and to "live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12-13).

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THE DAYS OF YOUTH

(Continued from page 321)

tinued, "Mother, if the Lord wants us to see her, He will make it possible, and somehow I believe He will. Let us just trust Him, and take Him at His word when He says, 'Delight thyself also in the Lord, and He shall give thee the desires of thine heart.' Shall we do this, mother? You know that He has never failed one of His children yet, and He never will. He cannot, for 'He is faithful that promised.'"

"Yes, son, that is right. I do thank the Lord so much for you. Well, good night, Bob."

"Good night, mother," and with a kiss he left her.

The next evening, the last of the series of evangelistic meetings, the church was full. The choir sang the old song, "Saviour Like a Shepherd Lead Us." The Scripture reading was from the old familiar portion in John ten about the door and the sheep. Bob announced his subject: "His way leads home." Early in the evening his attention had been drawn to a little bent lady who had come in and slipped quietly into a back seat. He began his sermon and forgot about his audience. His mind was centered on the One of Whom he was preaching. As he unfolded the Word, the audience forgot about the speaker and saw only Jesus.

It seemed to Bob that tonight of all nights he must make these folks, his folks, see that Jesus died for them, and that He alone saves. His sermon was not long, but it stirred the hearts of those that listened. After the message, he prayed a simple but earnest prayer, and then said, "This Jesus is calling to you. His way leads home. Won't you come? Without any song—come. A deadly silence followed. Soon a sound was heard in the back of the room, and the little bent lady rose and made her

way to the front. Bob took her hand and said, "Do you take Jesus as your Saviour?" Without looking up, she said, "Yes, at last." Others came, and still others. Bob's heart rejoiced as he beheld souls being saved. When the meeting was over and the church was nearly vacant, Bob turned to go, only to find this little old lady at his side. Stooping to catch her words, he heard her say, "Mr. Runyon, does your mother still live?"

"Yes, my friend, but do you know my mother?"

She looked up for just an instant, and he saw that her face was all scarred. His mind went back instantly to the day in the hospital when he had gone to see Julia, and all he could see was bandages. Could it be—was it possible?—His thoughts were interrupted by her next words.

"Bob, don't you remember me?"

"Julia! Thank God!" And he had her in his arms. "Come, Julia, let's hurry home to mother. How happy she will be." He hurried her out of the church and toward home.

"Do you mean it, Bob? Do you mean it? I hardly feel as though I had the right to call her mother. I have been so cruel, so selfish. Has she forgiven me, Bob?"

"Wait and see, Julia. Here we are now, back to the old home. Does it look good, sister?"

"Oh, it is home! home!" said Julia, fighting to keep the tears back.

Bob opened the front door, and there in the light of a lamp was mother reading her Bible. She always waited up for Bob. Her strength would not permit her to go out any more, but she would wait each night to hear of the blessing of the meeting.

Looking up, she said, "Come on in, dear. I am so tired, but I am anxious to hear how the Lord blessed."

"I am coming, mother, and I have brought home with me a lady who was in the audience tonight. She asked about you, and says she knows you."

"That is nice. Come on in, my dear." Her face went white, for instantly she recognized her daughter, her child. She only uttered the one word, "Julia," and tried to rise. Instantly Julia, the proud, Julia, the haughty, was on her knees beside the mother that she had treated so wrongly. Sobbing, she said, over and over again, "Mother—mother—mother."

Mrs. Runyon had gained her composure, and wiping her tears away, smiled down at the girl that she had not seen for so many years. "But, Julia, you look so different. Get me my glasses, Bob, so that I can see her better." At this Julia shrank away. For a moment she had forgotten her scars, but her mother's remark brought it all back again.

Bob tried to ease the tension, and said, "Mother, you remember that Julia was in that fire, and when we went to see her at the hospital her face was all bandaged? The burns have left scars, mother, and that is why she looks different; but she is the same Julia, mother. She is your daughter for whom you have been praying all these years."

"Bob, you are wrong. I am not the same Julia. I am a different Julia than you have ever known. I have changed. Oh, how sorry I am, mother, that I was so selfish, so thoughtless of you and Bob and Mabel. Where is Mabel, Bob?"

"She is well and happy in her home in Omaha. She is married and has a little Julia of her own now."

"You don't mean she named a youngster of hers after me, when I hardly ever gave her a kind word in her life?" asked Julia, astonished.

"Yes, Julia," said Bob, "and sister, we are so glad you are back. Your room is still yours, and is all made up for you."

"Why, Bob, how could it be, when I haven't been home for nearly thirty years? To have my old room and have it all ready as though you were expecting me!"

"But we have been expecting you, Julia. We have been praying that you would come before the old year

was gone. Tonight is the last day, so you can see you had to come today. I put clean sheets on your bed," said Julia's mother. Then with a tired smile at Bob, she said, "Bob, I am so happy, but there is one thing more I want before we go to bed. I want to know—" she hesitated, "I want to know if Julia—"

"Mother, I am sure Julia will be glad to tell you what you want to know." Turning to Julia he said in a low tone, "Tell her of the stand you took for the Lord tonight."

Slowly Julia began. This was all so new to her, and she seemed as one in a dream. "Mother, tonight in Bob's meeting I took Jesus as my Saviour. I have known for a long time that those ideas of mine were all wrong but I was too proud to give them up. So tonight, mother, I believe as you do and as Bob does; and, oh, I am so happy, mother. I know you forgive me for all the wrong I have done you, but let me hear you say it just once."

"Child, you know I forgive you a hundred times. Now I can die happy, but," with a twinkle in her eye, she added, "somehow, Bob, since I have Julia back, I feel young again. I don't feel like dying at all. I guess—" she paused, a little chuckle was heard, and she said, pretending seriousness, "Do you suppose, Julia, the fact that I thought I was going to die could all have been in my mind?"

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THE SABBATH DAY CONTROVERSY

(Continued from page 308)

selected Sunday as the day when He would rise from the grave, but we do not need to know. His triumphant act on that day sets it aside as a memorable day, and one to be honored since we have no contrary command to do so in the Word of God.

Another reason why we worship on Sunday is because of the example of the early disciples. The following verse gives a clear instance of a Sunday service in the book of Acts. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued until midnight" (Acts 20:7). We take special note that the disciples broke bread on Sunday, and that they did this in a preaching service. The Seventh Day antagonists to this verse derisively speak of this meeting as a "Saturday night" meeting. It is true that the Jewish Sunday began at sundown Saturday night, but we are not living under Jewish reckoning of time, and so we normally begin our Sunday at midnight Saturday night. However, this does not in any wise weaken the force of the "first day" religious service conducted by Paul the Apostle.

We therefore worship on Sunday instead of Saturday, and call it our day of worship, instead of the sometimes misused expression, "The Christian Sabbath." There is no such thing as a Christian Sabbath; the Sabbath is Saturday. We now take the liberty of warning our readers of one other dangerous position held by this particular false religion.

We believe that the doctrine of salvation is far more important than the one just discussed, and feel that the real danger of the various "Isms," lies in their false teaching on such vital doctrines as the salvation of a human soul. We quote again from a Seventh Day Adventist Publication: "All who would have their names written in the book of life, should now in the remaining days of their probation afflict their souls before God for sorrow for sin and repentance" (THE GREAT CONTROVERSY by E. G. White, Page 490). Such teaching is so evidently contrary to the clear statements of the Bible that we shall answer it with direct statements from the writings of Paul. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

In the cause of Christianity and firm stand for Truth, it is one thing to disagree and stand against a certain cult

or heresy, but it is far more important that we shall know why we believe as we do. In other words, we need to be intelligent believers. The sole object of these remarks has been to enlighten the saints.

IN THE BOOK NOOK

(Continued from page 317)

efficiency of church workers. However, we must remind the authors that the writers of the Bible did not write out of their "experiences," but because God moved them to write and revealed to them the facts that they could know only through divine disclosure. For example, the biblical writer of Genesis 1 did not experience the events he recorded, but they were revealed to him; otherwise he never could have known them. The price of the booklet is 25 cents.

For an important pamphlet on "The Power of Pentecost" send 25 cents to the author, Rev. J. C. Kunzmann, D.D., 3878 43rd Ave., Seattle, Wash. What would occur in the church and for the world if the original power of Pentecost were restored among the people of God? The author tells us.

A number of booklets and tracts, all of them good and helpful, have come to hand. We list them briefly with our commendation.

"How I Came to Believe in Our Lord's Return and Why I Believe the Lord's Return Is Near," being brief testimonies by well-known Bible teachers. The Bible Institute Colportage Association, Chicago, Ill. Prices: 5 cents each; 40 cents per dozen.

"Why Modernism Is the Apostasy," by Rev. Roy L. Aldrich. General Bible Book and Tract Depot, 703 Fine Arts Building, Detroit, Mich. A keen EXPOSE. Price, \$10.

"Who Is the Christ?" by Albert Ervine. Thynne & Co., Ltd., London, E.C.4, England. This pamphlet contains the second part of the author's book entitled "Bibles Studies," which we have reviewed elsewhere in this magazine. Price 3d. (\$.06).

"This Is the Victory," by Janie Langford. Thnne & Co., Ltd., London, England. Price 4d. (\$.08). A beautiful story showing the victorious power of Christian faith.

Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., have sent us the following three booklets, which we are glad to recommend:

"The One and the Many," by R. J. Danhof, which is described as "a brief Calvinistic contribution on the American social problem." Christians generally will be interested in the author's proposed solution, whether they can agree with all he claims for Calvinism or not. Price, 25 cents.

"Home-spun," by Olive P. Katz. Here is a unique little book. It recites the familiar Mother Goose rhymes, and then draws valuable lessons from them for children. The moral reflections will also be helpful to grown-ups. Price, 40 cents.

"Beauty for Ashes," by Professor W. G. Polack. We have read with pleasure Prof. Polack's previous books, which were written in graceful prose; but we were not aware of his poetical gifts until this fine booklet came to our desk. Some would-be poets can write prose in verse form, but do not have the poetical spirit and temper. Prof. Polack has the real gift of poesy, as well as knowledge of the technique of versification, and so his poems are both pleasing and edifying. Price, 40 cents.

EASY OBJECTS

Mr. Wilder's previous book, "Talking Objects," which we reviewed in these columns last year, has had a most gratifying sale, and has done much good. Thus he has been encouraged to issue another book in the same mimeographed form, presenting sermons for children, illustrated by visible objects. These objects are easy to obtain. The materials for them may be found in almost any home. The book contains many short sermons for boys and girls

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"EASY OBJECTS," by Rev. Elmer L. Wilder, M. TH. Order of the Author, 335 East 35th Street, Los Angeles, Calif. Price, \$1.00.

THE BIBLE OF THE EXPOSITOR AND THE EVANGELIST

These two volumes of Dr. William B. Riley's work on the Bible keep up the high standard of excellence established in his previous volumes of the series. Volume 18 gives an exposition of Jonah, Micah, Nahum, Habakkuk, Zephaniah, and Haggai. A paragraph in his Foreword gives us a clear idea of Dr. Riley's purpose and method in this great work on the Bible: "Prophecy is not merely pre-written history; it is also inspired philosophy. We can but believe that the reader of this volume will find it containing both confirmation of prophetic utterances and practical suggestions as they relate to the problems of individuals, the churches, and nations." Dr. Riley's practical applications are certainly PRACTICAL enough for anybody's purpose. Volume 19 concludes his Old Testament series, and interprets and applies the prophecies of Zechariah and Malachi. Dr. Riley's style is both pithy and pellucid.

"THE BIBLE OF THE EXPOSITOR AND THE EVANGELIST" (Vols. 18 and 19), by William B. Riley, D.D. Union Gospel Press, Cleveland, Ohio. Price, \$1.15 per volume.

WHAT IS LIFE?

Although this is a book of miscellanies, which are not always clearly related or logically connected, yet it is a good book, evangelical in doctrine, packed with information, and revealing much scientific knowledge. The author, of course, does not tell us just what life is, but he does describe, in a scientific way, its varied phenomena. He shows with convincing argument that physical life is not the only known kind of life. The Christian also knows and possesses spiritual life, which is a higher kind of life. His outlook into the future is not a hopeful one as far as merely human effort goes. Either there must be a great revival of pure religion, or Christ must come in apocalyptic power to set things right in the world and establish the reign of righteousness.

"WHAT IS LIFE?" by W. J. Still. Thynne & Co., Ltd., 28-30 Whitefriar's Street, London E.C.4, England. Price, 3s. 6d. (\$.85).

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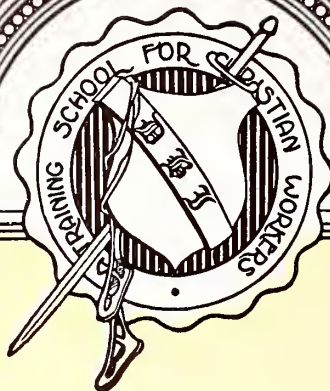
THE DENVER BIBLE INSTITUTE

A Training School for Christian Workers

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*Be not carried about
with divers and strange doc-
trines. For it is a good
thing that the heart be
established with
grace*

Heb. 13:9



GRACE AND TRUTH

*Fifteen Cents the Copy
One Dollar Fifty the Year*

First Advent Number

Clifton L. Fowler
Editor

December

1935

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"Grace and Truth"

"At the Helm"

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DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AS THE EDITOR SEES IT

Christ's First Advent

OUR magazine this month is built around our Lord's First Advent. It was this advent to earth that brought to you and me a hope of eternal life. It changed our record on the books of heaven, transformed our sin-shackled souls, and gave us heaven as a destination instead of hell. The true, vital aspect of Christmas is truly the Gospel itself. We have endeavored to be a spiritual blessing to you, our readers, in this the last issue of nineteen thirty-five.

—§—

Sunday School Lessons

OWING to ill health and heavy responsibility, the Editor is relinquishing the Sunday-school lesson expositions in "Grace and Truth." God has graciously provided one who has already shown himself to be possessed of those gifts of the Spirit needed for the performance of such a task. Rev. Ernest E. Lott has been writing the Sunday-school expositions for several months, and from many quarters have come hearty words of thanksgiving for blessing received through his testimony. We bespeak for our colaborer, as he assumes his new responsibility, the united prayers of the "Grace and Truth" family.

—§—

Scarlet Fever

A YEAR ago at this time the Denver Bible Institute was passing through one of the most terrible experiences in her history. It was the scarlet fever epidemic which closed our classes for several weeks, although the public services were not discontinued. Out of a school family of one hundred and ten we had seventy patients at one time. The marvel of God's deliverance from this experience without one death remains to this hour the ground of constant thanksgiving.

Word has just been received that the Moody Bible Institute of Chicago is even now suffering from an attack of scarlet fever. Our hearts go out to our fellow workers for Christ in deepest sympathy, and we bespeak the prayer support of all the members of the

"Grace and Truth" family for our sister school in Chicago, that God shall use the testing and sickness to bring a deeper consciousness of Himself and of His protecting love to all the members of the teaching staff and student body.

With epidemics raging at home, with earthquakes appearing in divers places, and with wars and rumors of wars upsetting the whole world's peace, the student of God's Word soon begins to realize that such convincing foreshadowings must portend the soon manifestations of prophecy's fulfilments. Well may the believer cry out—"Lord Jesus, come quickly!"

—§—

An Auto for the Congo

GOD'S provision for the Berean American Mission is indeed most marvelous. While one of our missionary groups, Mrs. Amie and Miss Johnson, were on a deputation trip in the south-land, God graciously provided a Chevrolet Carry-all. The price of the car was \$830.00, and the provision was made in a miraculous fashion. Those whom God used to make this greatly needed piece of equipment for the Congo a possibility were the Downtown Chevrolet Company, Mr. John Heidbrink, Mrs. J. A. Smith, Mr. and Mrs. C. Y. Colgan, and Dr. B. J. Heetderks. It was Dr. Heetderks whom God used at the last moment to "bridge the gap" of nearly \$200.00 and to make the car a certainty. With all our hearts we praise God and earnestly thank these consecrated Christians who by their willing and generous stewardship have provided this auto for the Congo.

—§—

Gratitude

THE Editor wishes to express to the "Grace and Truth" readers sincerest gratitude for the faithful prayers which followed him during his nearly four months summer lecture tour. Throughout the entire journey he was conscious of the undergirding of the mighty hand of God. This was the blessed product of the prayers of the saints as they rallied to the help of God's servant. Our thanksgiving to God and our gratitude to faithful Christian friends is unbounded.



Ousted

THERE is a school in Germany known as the Bavarian Forestry School. It has been a custom for some years for this school to offer a Bible as a prize for the best student. But in these swiftly moving years the Bible has become outworn and archaic. It is no longer fit to be the prize offered for the best student; consequently this year the prize was changed. No longer is the inspired Book of God given to the student who ranks at the top. The prize given this year was Adolf Hitler's autobiography entitled *My Struggle*. The Bible is ousted and the Hitler book put in its place.

This is a graphic picture of the age. The Bible is cast out. Its message to needy sinners is rejected. Our blessed and adorable Lord is displaced by the world's Hitlers, Mussolinis, and Stalins. Man is worshipping the creature instead of the Creator. Jesus said,

I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive.

— } —

Revival Campaign in Arizona

THE following letter received at the Editor's office speaks for itself.

Mr. and Mrs. Jesse Roy Jones have just concluded two weeks of service with the First Baptist Church of Tucson, Arizona, R. S. Beal, pastor.

The entire membership of the church was delighted with their work and the high spiritual plane on which the music of the revival was kept. Dr. E. B. Pratt, the evangelist, stated that he knew of no workers in the field of Gospel music who excelled them in the dignity and quality of their work.

The church is grateful to the Denver Bible Institute for releasing these workers so they could be with us at this time. The choruses which were taught will echo in the hearts of the people for a long while to come. May God bless them and their family.

(Signed) R. S. Beal, Pastor

— } —

Caution

THE United States Postal authorities have asked us to request all subscribers to discontinue sending cash in letters. Much money has been disappearing

from letters passing through the mails, consequently, it has become necessary to ask all who are remitting money by mail to send checks, bank drafts, or money orders. This request is especially important in view of the rush of new subscriptions which come in at this season of the year because so many Christians use "Grace and Truth" as a Christmas gift. By the way, what better gift could you give than a year's regular visits of "Grace and Truth" with its thrilling, spiritual uplift and its unique Bible instruction?

— } —

Penny-a-day

THE Penny-a-day campaign, which has been functioning for the past two years, closes on December thirty-first. This campaign has been mightily used of God in easing up the financial problem of dear old D. B. I., although it did not accomplish all that we had hoped for it at its inception. As a result there is yet much land to be conquered. We thank God that this campaign has been so wondrously blessed of Him that the school has been carried through the terribly difficult years of the depression and up to the present time. We bespeak the constant prayers of all the faithful friends of this great Institute of the West that God shall completely overcome every obstacle and bring us, at last, clear out of the financial problems which have so seriously hampered the successful carrying on of the work.

We wish to specially thank all the friends who have cooperated in this campaign and to ask that as far as possible, all the Penny-a-day pledges shall be paid up by midnight December, 31, 1935.

— } —

Bible Institute Colportage Association

THE good work of this organization, founded by D. L. Moody in 1894, has been brought to our attention and we take pleasure in giving them our heartiest endorsement.

The following excerpt from a letter received by the Association under date of September 10, 1935 gives us some conception of the blessing received through the distribution of the printed page.

(Continued on page 371)



To Remind You

Have you caught the meaning of the gladsome wreath
Of holly, with red berries, placed with care
Within your window? The meaning underneath
Should cause us all to breath a prayer
Of humble thankfulness to Him Who, to prepare
A home for you, and all, FIRST, bore your shame
And wore the thorny crown for you, at Calvary there,
Which stained His sinless brow—for you He came.

Is it not strange we have failed to see
The meaning of the holly with its berries red?
Emblem of gladness for YOU, for ALL, but HE
It was Who made it so; 'twas His blood shed,
Agony to joy thus turned—Oh, tenderly place it there
Within your window that all might know
We were the guilty sinners—and His the prayer
And sacrifice—What love!—God planned it so!

—S. Graham

DID JESUS MEET GOD'S DEMAND?

by THE EDITOR

THE Bible is a Book of specific and clearly defined standards. God is not slack concerning His promises, neither is He slovenly in the standards of conduct and life which He sets forth in the inspired Word. High ideals, lofty concepts, and exalted principles of living are unfailingly maintained by the Lord as He tells the amazing story of His gracious dealings with the men of the Adamic family.

Bible standards have become alarmingly unpopular. The trend of this present age is an exceedingly definite and rapid trend away from the standards of God. The Bible calls for a life of honesty, honor, and integrity. The present drift is decidedly in the other direction. The Bible forbids murder. The blood-thirsty condition of the hour is shown by the newspaper headings in our nation. The Bible calls upon the race for lives of snow-white purity. But the common conduct and conversation of the men of today is marked by corruption, filth, and outbreathing passion. The Bible calls for a spirit of submissiveness to authority. The spirit of the age is the spirit of rebellion and ungoverned revolution. The Bible bids men to worship God and believe on Christ, but the humanity of today cries out with savage venom, "We will not have this Man to reign over us." The Bible teaches humility, but man honors tyranny. The Bible endorses spirituality, but the world walks in carnality. The Bible calls for sobriety, but the greatest nation on the face of the globe votes itself into an era of debauchery, revelry, and nation-wide drunkenness. The god of this age hath blinded the eyes of them that believe not, and dragged the church of Jesus Christ into humiliating compromise with the apostasy. The result is inevitable—the Bible standards are almost taboo.

A group of passages chosen from the Word of God will quickly illustrate the beauty and loftiness of the divine standards and at the same time show how lamentably man has departed from the principles laid down by God. On contentment God says, "Be content with such things as ye have" (Hebrews 13:5), and "Let all things be done without murmurings and disputings" (Phil. 2:14). On purity God says, "Keep thyself pure" (I Tim. 5:22). On forgiveness God says, "Be ye kind one to another, tender-hearted, forgiving one another,

OUR Editor gives us the first installment of an article on a very interesting subject. A careful study of this material will give one a sound, scholarly, scriptural, conception of the mind of God with regard to His Son.

—E. E. L.

even as God for Christ's sake hath forgiven you" (Eph. 4:32). On submission to authority God says, "Obey them that have the rule over you" (Heb. 13:17). On Separation from the world God says, "Be not conformed to this world" (Rom. 12:2), and "Come out from among them, and be ye separate" (II Cor. 6:17). On humility the Bible declares, "God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5). On love the Saviour says, "If ye love Me, keep My commandments" (John 14:15). On self-control the Scripture says, "He that is slow to wrath is of great understanding" (Prov. 14:29), and "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife" (Prov. 17:1). On meekness the Word declares, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). On loyalty and steadfastness God speaks in several places, saying, "He that is faithful in that which is least is faithful also in much" (Luke 16:10), and "A faithful man who can find?" (Prov. 20:6), and "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" (Prov. 25:19), and "A faithful man shall abound with blessings" (Prov. 28:20), and "Be ye steadfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58). What an array of noble standards, and this is only an abbreviated list of the heavenly ideals for earthly living set forth in the Sacred Volume.

When God presents a standard it amounts to a demand. For when a thing is right, God expects that right thing to find expression in the life of the believer. But there has never lived a mere man who can live up to these wondrous standards—yea, demands—of God. They are too high for a fallen man to obey unless God shall supply special grace. And, wonder of wonders, that is exactly what God does. God supplies the grace through our blessed Lord, for us to actually do the otherwise impossible. Paul emphatically testifies, "I can do all things through Christ Which strengtheneth me" (Phil. 4:13). When God demands, He supplies strength to perform. It has been well said, "God's commands are His enablings." God does make some very important and loving "demands" of His people.

Since God expects specific and definite things of those who believe in Him, it is not to be wondered at



that the Bible contains the inspired record of demands which God makes of the Lord Jesus Christ Himself. If God has high standards for men who are only men, He would have still higher standards for that Man Who is truly God. If God makes lofty demands of mere humans, He would make most astounding demands of Him Who is both human and divine.

And that is exactly what He does.

The thrilling record of the demands which God makes concerning the Lord Jesus, the Messiah of God, is found in the prophecies and types of the Old Testament. There are many of these prophetic and typical demands, but we will confine ourselves in this study to a consideration of only four of them.

We first observe that

GOD DEMANDS A VIRGIN-BORN MESSIAH

IN THE third chapter of Genesis, at verse fifteen, God is speaking to the serpent. God's words, if understood rightly, spell the doom of the devil and all of his wicked works. To Satan, it must have been a terrible moment when God said to him,

I will put enmity between thee and the woman,
and between thy seed and her Seed; It shall
bruise thy head, and thou shalt bruise His heel.

It is of course impossible to know whether Satan fully understood these words; but that he understood very much of the import of this astounding prophecy is made evident by Satan's subsequent conduct as narrated in the sacred Scriptures. He at least understood this much—that God was definitely prophesying that there would come a representative of Adam's family who would overcome Satan and that this representative would be "her seed." That is to say, would be the "seed of the woman." Such language falling from the lips of Deity must be of special significance. Such unusual words could mean only one thing—the One Who was coming and Who would bruise the serpent's head would have a human mother but would not have a human father. This coming Deliverer or Messiah would be the seed of the woman but not the seed of the man. The utterances of prophets in succeeding years verify and confirm this conclusion.

It is Isaiah, the prophet of glory, prophesying in the reign of King Ahaz, who declares,

Behold, a virgin shall conceive,
and bear a Son, and shall call His
name Immanuel (Isa. 7:14).

An exceedingly unscholarly effort has been made to discredit the meaning

of the word rendered "virgin" in this passage. Those who have lent their influence to this effort have assured us that the true meaning of the Hebrew word *alma* is "a married woman." This theory, promulgated for the one purpose of destroying virgin birth truth, has been exploded by the ringing testimony of leading linguists who unhesitatingly aver that the only meaning the word *alma* has ever had is "an unmarried woman, a virgin."

Thus God's demand that the Messiah, when He comes, shall be virgin-born, becomes self-evident. God is demanding that when the Liberator of His people shall come that He shall be able to present a certain easily recognizable credential—He must be born of a virgin. He must be without a human father. He must be the seed of the woman. He must not be the seed of the man.

But this stupendous demand of God is, humanly speaking, an impossibility, hence if this demand is successfully met, it would instantly become an irrefutable demonstration that the virgin-born Saviour was Deity's wondrous expression in human form. To man, there is no such thing as a virgin-born child. So far as human experience goes, the very fact that a birth takes place is proof that a man has imparted the seed of life. And the fact that the participation of a man

has occurred becomes the incontestable proof that the virginity of the mother has been destroyed. To man's knowledge and experience no impossibility could be more sweeping nor more complete than this astounding thing which God demands in the Old Testament prophecies. He simply requires and demands that the Messiah, when He comes shall be born of a virgin.

God demands that the Lord shall be manifested in the flesh through a startling, staggering, unthinkable impossibility.

Thus, the question which now forces itself upon us and cries aloud for instant reply is, "Did Jesus meet God's demand?"

The inspired answer to this question is found in the first chapter of Matthew. In that chapter, within seven verses, the inspired writer gives five definite statements indicating that Jesus was virgin-born. The passage is describing the birth of Jesus. Let us observe the five statements which point to the fact of the virgin birth.

1. Now the birth of Jesus Christ was on this wise: . . . before they came together, she was found with child (Matt. 1:18).

(Continued on page 370)



Miss Frances Paul, a former D. B. I. student, now on furlough in America, is shown here in native Syrian dress. She is doing a splendid work for God in the Holy Land and needs your prayers.

Bethlehem—the Birthplace of the Messiah

by FRANCES PAUL

MISS Frances Paul gives to us in this sparkling narrative, a personal introduction to the "little town of Bethlehem," the birthplace of the Lord Jesus. Miss Paul recently returned from missionary work in Syria. She spent last Christmas in Bethlehem.

"Let us now go even unto Bethlehem and see—" (Luke 2:15).

WHAT countless hosts of pilgrims have through the years wended their way to this hill-top city with something in their hearts of the curiosity and awe and wonder which drew those lowly shepherds of long ago from their night vigil with their flocks. The sight they saw sent them back to their tasks with joy and gratitude in their hearts. The record says they "returned, glorifying and praising God for all the things that they had heard and seen—."

What does the pilgrim of today find of interest in the city which once cradled the Messiah of Israel, the Lord of the universe?

The Bible-lover finds much. Here Benjamin was born—Benjamin with a double name. Benjamin, "son of sorrow," and Benjamin, "son of my right hand," picturing a Messiah of suffering and humiliation and a Messiah of exaltation and glory. Here Rachel was buried "in the way to Ephrath, which is Bethlehem."

From this city (the name of which means significantly "House of Bread") went Naomi, seeking sustenance in another land—a land which lies in a glamorous blue haze beyond Jordan and in full view from these Judean hills—a land which, whatever it provided in the way of material satisfaction, robbed Naomi of all she held dear and sent her back to her own city a disappointed, hardened woman, christened by her own mocking heart "Mara"—"bitterness."

To this "House of Bread" which Naomi once left came Ruth, a loving, trusting soul who, gleaning in the fields of Boaz, found rest in the house of her husband (Ruth 1:9) and a place in God's plan of salvation for a lost world.

Here in these vales and on these hillsides a ruddy lad led out his father's flocks into green pastures and beside still waters. Hither came Samuel, God-guided,



This beautiful picture of Bethlehem was taken by Miss Paul while in Syria as a missionary. A fine enlargement of this scene may be purchased from the Institute Book Nook for \$.50 postpaid, address—2047 Glenarm Place.

to anoint Jesse's youngest son, called from his shepherd's task.

And finally, here in the nearby fields, the startled shepherds heard the angelic announcement of a Saviour born. And here in a rude manger—O miracle of love and grace—lay the Word of God made flesh!

And now having said this much of Bethlehem's past history, shall we not continue briefly down to the present time?

It was here that Herod's bloody massacre of young children fulfilled "that spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" (Matthew 2:17).

Here in 330 A.D. Constantine the Great erected over the traditional spot of the nativity, a site which authorities do not doubt, a huge basilica which, through varying vicissitudes, has survived to the present day, and is, perhaps, the oldest Christian church in existence. Its mosaics, but recently uncovered, stand out with startling freshness and beauty. Here in an underground cave lived and labored the saintly Jerome, to whom we are indebted for the Vulgate translation of the

(Continued on page 369)



THE FELLOWSHIP OF THE CROSS

by R. S. BEAL

OUR Lord's first advent did much for us. It not only brought us salvation, but many other blessings far beyond human comprehension. In this issue Beal again brings us a study, this time on a new angle of fellowship, "The Fellowship of the Cross." His knowledge of the Word has enabled him to give us this most refreshing article on a subject of common interest and need.

THE word fellowship, as found in Scripture, is one of the richest words in the vocabulary of Christian faith, and is expressive of one of the sweetest experiences of the Christian life. Not only are the people of God called upon to obey their Master and to follow in His steps, but they are invited to enjoy the privilege of communion with Him. In his first epistle, the apostle John declares in unmistakable language "that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ."

Peter, James, and John were partners in the fishing business until the Lord called them to a greater task. They were bound together in a common cause. This is the underlying thought in fellowship, partners in business. Fellowship then is partnership. The Old Testament likewise affords a fine illustration of the meaning of fellowship. The curtains which sheltered the tabernacle of wilderness days were "coupled together one to another," five curtains were coupled to five. This linking is fellowship; coupled together with Him. Some one has well said that fellowship is riding in the boat with other fellows, and Christian fellowship is taking on Christ as the Pilot. It is the relationship of mutual entertainment and of mutual affection, since "we love Him because He first loved us."

THE fellowship of the cross is, first and foremost, a fellowship of salvation. The believer shares in the victory of Calvary, and is a partner to all that was accomplished there in his behalf. As regeneration is the only perfect adjustment between the Creator and His creatures, so the cross is the only meeting place between God and man. This instrument of shame looms large upon the pages of the Word of God. Its crimson tide flows forth until every leaf of the Sacred Volume is colored by it. It is preeminent in the Christian life.

Man enters into the partnership of Calvary by faith, and faith alone. All the sweeping and far-reaching glories of the cross are appropriated by the soul exactly as God has indicated, "for by grace are ye saved through faith." The Divine member of the firm requires neither a deposit of holiness nor a payment of character. His assets are a reward of faith. All the enrichment of heaven and the exaltation of God belong to him that believeth with the heart. Let us thank God and take courage that we have been drawn nigh to Him and into an eternal partnership by the blood of the cross. In the language of Paul let us say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

THE fellowship of the cross is a fellowship of saints. Christianity is not a solitary system. It was ordained of the Father for partnership. The cross of our Lord proves to be the tie that binds. It is the bond of an eternal relationship which unites His people in a blessed communion and a common interest. It is not without its significance that we should read of the early church, "And all that believed were together, and had all things common." Common is the root word for fellowship. So real was the new relationship that those saints gladly and willingly shared all they had with one another.

I do not believe we will fully understand, this side of glory, how that one Christian is necessary to another. When Paul reached Troas to preach Christ's Gospel, he had no rest in his spirit because he found not Titus his brother. He took his leave of that place, though a great door of opportunity was opened to him, and traveled on to Macedonia, and while he was pressed within and without, God comforted him by the coming of Titus. Towering as Paul was in his Christian experience, he felt the need of true Christian companionship. Someone has reminded us that the name Titus means honorable. The soul longs for fellowship with honest and honorable folk and with those who have an eye singled on the truth.

God is calling upon us to share one another's burdens and so fulfil the law of Christ. The sorrows, the joys, the problems, and the trials of life which belong to another, I am to take to myself as a faithful member of an eternal partnership. What could be more practical and vital than the recognition of this truth? Self-interest immediately spoils the common interest, and as a Christian, life is to be lived in the name of Christ, for others.

(Continued on page 368)

THE WISE MEN AND WISE MEN

by CHARLES L. HOLGATE

*H*OLGATE, a graduate of the Denver Bible Institute, class of '35, has written for us a clear, cogent discussion of this Christmas thought, "The Wise Men and Wise Men." It is full of life, sparkle, and the Gospel.

SOME nineteen hundred years ago an interesting and precious testimony was given in Palestine, then recorded in the Bible by Holy Spirit inspiration. The Christ-child was born! Lowly shepherds, faithfully tending their flocks on the hills of Judea, were summoned by angelic voice to witness the event. They viewed the Babe with great adoration, then hastened on to proclaim the glad tidings throughout the whole country side: "Christ the King is born!" In so doing, this little group of Jewish believers became a prophetic type of the nation Israel acclaiming Christ King at the time of His Second Advent; but the testimony is not yet complete, for lo, the gentiles, too, are to be partakers of Christ's Kingdom on earth in that last dispensation. We see in the record a group of Wise Men—Magi, astronomers, gentiles from the East, perhaps from Persia, who traveled camel-back guided by a brightly beaming star. Thus laden with gifts symbolizing Kingdom truth, these gentiles paid homage to royal Deity, and became a prophetic type of the gentile world as it hailed Christ King and entered the Kingdom on Jewish ground—faith.

Having caught a brief glimpse of the dispensational character of Christ's First Advent, let us ponder a few thoughts concerning the individual application of the truths clustering about His mission to earth.

THE WISE MEN

THE two words "wise" and "men" are the English translation of the Greek word "magos" which means "scientist" (oriental). These men, then, were Magi, not magicians (sorcerers); they were scientists, not wizards; they were astronomers, not astrologers. Their adventure upon that starlight night was practical and certain, for the God of heaven was guiding them.

When we view the account of the Wise Men, we are in the midst of an interesting observation, for it is a rare occurrence for the learned men, and especially the scientists of any day or age, to go in search of Jesus Christ. It seems as though Satan, in a last futile effort to abolish even a trace of such a possibility, has capitalized upon the account by use of Christmas plays

which put the accent upon the gifts and givers, and recognize the truth of the perfect Infant only by use of a rubber doll reclining peacefully in an apple box on one corner of the stage. Such a blasphemous condition is easily explained when we realize that Satan has so enshrouded the account of the Wise Men in fiction and drama by the very ministers of the Gospel, that the average American family believes the account of the Wise Men only as an allegory.

God forbid that such a thing should continue in Fundamental circles! There is a message here too precious to be lost by any such foolishness.

The Wise Men in journeying from the East were seeking two things: a place and a Person. They found the place that they sought, and they found also the Person for Whom they were seeking. As to the place they sought, there should have been no confusion, for as the shepherds were directed by a celestial being, the wise men were being guided by a celestial body. They followed the lead of the star until it stood over Jerusalem. Then they inquired of Herod:

Where is He Which is born King of the Jews?
For we have seen His star in the East and are
come to worship Him (Matt. 2:1-2).

King Herod immediately made diligent inquiry among the "brainier" men of his kingdom as to the birth and whereabouts of the Christ-child. His thoughts were perhaps in harmony with those of the Wise Men, that Jerusalem was the place in which the great King would be born, reared, and would reign. And why not? It was "the city of peace." Jewish seers and sages had peered into the future for centuries, proclaiming the truth that at some time Christ would reign upon His throne at Jerusalem. But, alas, the Scriptures were consulted and it was ascertained that Christ was to be born in "Bethlehem of Judea." Thus upon leaving the "city of peace," the celestial guide again preceded the Wise Men and became stationary over the little town of Bethlehem, which is situated upon the hills of Judea.

"Bethlehem" means the "house of bread." It was in this place that the Person, sought by the Wise Men, was found. They had been seeking Christ Who was to be King; but they found Jesus, Who was the Saviour.

For unto you is born this day in the city of David a Saviour, Which is Christ the Lord (Luke 2:11).

What an experience for the aristocratic representatives of the East! They came laden with rich gifts. All of the attire and appearance of dignity accompanied



them. It has been customary, from the remotest past, for favor-seekers—those wishing position, promotion, or prestige—to bribe in some subtle manner, the one who is able to grant such favors. Surprises were in order for these men on that night. The King was not in Jerusalem, but in Bethlehem. He was not in a palace, but in a barn. He was not surrounded with luxury, but with poverty. We quote a few lines from *Manger to Throne*, by Rev. T. DeWitt Talmage, page 168:

But while heaven was all aglow with joy, the Son of God was not yet raised from the straw in the manger where His mother had laid Him, covered with coarse linen; nor was the poor mother yet ministered to in her needs. For her there was neither comfort nor privacy. A better adapted place hath the eaglet in the Eyrie; hath the whelp in the lion's lair. The exile of heaven lieth down upon the straw; the first night out from the palace of heaven, spent in an outhouse. One hour after laying aside the robes of heaven, dressed in a wrapper of course linen. One would have supposed that Christ would have had a more gradual descent, coming from heaven first to a half-way world of great magnitude, then to Caesar's palace, then to a merchant's mansion in Galilee, then to a private home in Bethany, then to a fisherman's hut, and last of all to a stable. No! No! It was one leap from the top to the bottom!

It was indeed a great jump, for the barn in which Christ was born was one of the hundreds of caves or grottos in and about Bethlehem, cut in soft limestone some ten feet below the surface of the ground, making it dark and dreary. Nevertheless, on this particular night Bethlehem was in no uncertain sense "the house of bread"—living Bread. Christ said, "I am the Bread of Life." The world was, and is full of starving men, women, and children hungering after riches, pleasures, honor, and some are well satisfied with a bare existence. The Wise Men were among the wealthy who were "starving"; but they came to the "house of bread" and were satisfied by Him Who satisfies the longing heart.

WISE MEN

WISE men, today, as in those days of long ago, are seeking a place and a Person. It is extremely important that both be sought. To leave one or the other out opens the door to fanaticism, Modernism, and Atheism.

The place for which wise men are seeking today is:

... a place called Golgotha, that is to say, a place of a skull (Matt. 27:33).

No man needs to seek the geographical location of the place; but all men need to seek the spiritual application of that place. Yes, indeed, the "city of peace" still beckons the man who seeks Jesus as Saviour. Peace is a result of salvation, and since the result does not precede the cause, it becomes necessary to enter the "house of bread" before the "city of peace."

The place called "Golgotha" is situated just outside the city of Jerusalem by way of the Damascus gate on the north side of the city. A heavily traveled thoroughfare runs from the Damascus gate, just below the skull-like hill, for some one hundred and seventy-five

miles east to the ancient city of Damascus. The city is known in history as one of war and commerce. Thus when the wise man or woman leaves the city of war, strife, turmoil, and industry and goes to the "city of peace" he must needs pass Golgotha. God has so ordained that the place of the death of His Son should be prominent and not obscured from the eyes of those who seek that city.

While the geographic location of the place bears an interesting testimony, the Scripture also makes clear and plain the way of salvation as being a way or place of peace.

I will both lay me down in peace, and sleep;
for Thou, Lord only makest me dwell in safety
(Ps. 4:8).

And wise men not only seek the place of Calvary but they seek the person of Jesus Christ. Not as example, for that is Modernism; but as Saviour. Those who seek the place and overlook the Person are our present day fanatics who delight in what they call the "blessings of the cross," which consist of the demon experiences of supernatural baptisms and mysterious bickerings and such like. Those who accept the Person, but deny the place are Atheists of the first water.

People of today are accepting anything and everything in preference to the Person of Jesus Christ. The correct attitude is:

Sir, we would see Jesus (John 12:21).

Now is the time for all wise men to make the journey to find the Saviour. He can be found in but few homes anymore. Most churches are a closed door to the Man of Calvary. They need all of their time to debate the questions of temperance, disarmament, birth control, etc.

He was cradled in a manger;
His own angels sang the hymn
Of rejoicing at His coming,
Yet there was no room for Him.
Oh, my brothers, are we wiser,
Are we better now than they?
Have we any room for Jesus
In the life we live today?
Not much room for our Lord Jesus
Has there been, or will there be;
Room for Pilate and for Herod—
Not for Him of Calvary.
Room for pleasures—doors wide open,
'And for business—but for Him
Only here and there a manger,
Like to that of Bethlehem.

(Anon)

The love letter from heaven—the Bible—is the place in which the Person is to be found:

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

There have been Wise Men! There are wise men! Will you not join the group of truly wise men now?

THE PRINCE OF PEACE

by RALPH E. OBITTS

THIS is a delightful study of our Lord from a distinctly Christmas angle. Obitts' word study on the Hebrew word for peace is instructive and calculated to enrich and inspire one's soul. The Prince of Heaven would like to be the Prince of Peace in every man's heart.

HUNDREDS of years before the First Advent of Christ, Isaiah prophesied His advent in these words: "Unto us a Child is born, unto us a Son is given: . . . and His name shall be called . . . The Prince of Peace" (Isa. 9:6). And it was an echo of these words which the shepherds heard from the herald angels near Bethlehem, saying, "Unto you is born this day in the city of David a Saviour, Which is Christ the Lord . . . Glory to God in the highest, and on earth peace . . ." (Luke 2:11, 14).

The good news about the Saviour is called the Gospel of peace (Rom. 10:15). It is expressed thus: "While we were yet sinners, Christ died for us . . . when we were enemies, we were reconciled to God by the death of His Son . . . we have peace with God through our Lord Jesus Christ" (Rom. 5:8, 10, and 1). Peace with God, then, is ours through the Saviour. As the Scripture says, He "made peace through the blood of His cross" (Col. 1:20). Thus it is clear that great significance lies in the Saviour's title, The Prince of Peace; "He is our peace" (Eph. 2:14).

"There is no peace, saith my God, to the wicked" (Isa 57:21). But peace with God has been made available to anyone who will accept the Saviour, The Prince of Peace. And this peace includes safety, security, spiritual health, and rest for every believing soul. According to Gesenius' Hebrew Lexicon, the word for "peace" (*shalom*) in the original Old Testament means, primarily, peace from the angle of safety and security. Peace is associated with safety in Psalm 4:8, where the Psalmist says, "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me to dwell in safety." What eternal safety and absolute security belongs to the soul who has found peace with God through the Saviour!

The word for peace (*shalom*) also means health and rest. Peace is associated with health in Isaiah 53:5: "The chastisement of our peace was upon Him; and with His stripes we are healed." And again in Jeremiah 33:6: "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." The sin-sick soul that comes to the Saviour to find peace with God is always made whole, and is given spiritual health. Peace is associated with rest in such a passage as Isaiah 32:18: "And My

people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." When the Saviour looked upon the multitude burdened with their load of sin and sorely in need of that peace with God which He alone can give, He said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

An interesting double occurrence of the word *shalom* is found in Isaiah 26:3, 4: "Thou wilt keep him in peace, peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is a rock of ages" (R.V. margin). The Rock of Ages, cleft for our salvation, is in reality the Prince of Peace Who made our peace with God.

FROM recent developments relative to the return of the Jews to Palestine, it seems that the time may be near at hand when the Prince of Peace shall reign over the earth for a thousand years. The millennium will be characterized by unprecedented peace, for the "wolf also shall dwell with the lamb, and . . . the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. 11:6). "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4; Micah 4:3). During the millennium the center of the world politically, commercially, and religiously, shall be Jerusalem—the city whose very name means that it is a city of peace. The name Jerusalem came from the ancient name Salem (or Shalem, a form of *shalom*), meaning, "Peace." And the reason why the millennium will be a time of peace is this: The Prince of Peace shall be the Ruler.

It is not surprising, then, to find that in the title, Prince of Peace, the word Prince means Ruler. In the Scriptures as translated by the Jewish Publication Society, we find the following at Isaiah 9:5: "For a child is born to us, a son is given unto us; and the government is upon his shoulder; and his name is called . . . sar-shalom (that is . . . the ruler of peace)."

As in the millennial Kingdom, so also in the life of a believer, when The Prince of Peace is allowed to

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Fundamental Facts of the Faith

No. 12--Separation

by THE EDITOR



A FOUL bolt upon Christian society, and a great curse upon Christian life today is the failure of church and individual alike to recognize the importance of the truth of Christian separation from worldliness. In this article, President Fowler carefully analyzes the scriptural fact of separation and the result upon the life. We trust that this study will cause many to consider anew the scriptural command of God to live the "separated life." —H. J. J.



PERHAPS there is no truth of Scripture which is more unpopular than the truth of Separation from the world.

Scriptural Separation from the world is not asceticism, in spite of the fact that it has been thus disparagingly dubbed by its enemies.

Separation from the world does not mean to shut myself up so that I do not contact my fellow beings. Separation from the world does not mean climbing to the top of a very small but lofty tower and having my meals sent up.

Separation from the world does not mean isolating myself from human life, nor closing my eyes to human need, nor failing to participate in a worthy human endeavor. Separation from the world does not mean becoming *abnormal*.

Separation from the world is the recognition of biblical normalcy in a world which has drifted very far into that which is *TO GOD* decidedly abnormal.

Separation from the world is separation *from worldliness* and separation *unto the Lord Jesus Christ*.

The Scripture has a great deal to say about Separation, and approaches the subject from many different angles. No matter what a man practices, there cannot be very much disagreement concerning what the Bible says on the subject.

We first investigate

THE COMMAND TO SEPARATE

THE command of God's Word has always been the same.

It is in Romans 12:1-2 that the divinely inspired marching orders on this subject appear:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And **BE NOT CONFORMED TO THIS WORLD**: but be ye transformed by the renewing of your mind.

The command in this passage is certainly clear-cut.

Be not conformed to this world.

And inasmuch as the passage opens with the words "*I beseech you therefore, brethren*," it becomes instantly plain that God is speaking to believers. And to believers His indubitable instruction is,

Be not conformed to this world.

The idea in the word "conformed" is to *fit*, the way a glove fits the hand. God is simply saying to His people that they are not to fit in with the world. It may seem a little hard to *say it and to face it*, but as sure as God's Word is true He is letting us believers know that in this present evil world we Christians are *misfits*. The command is clear; do not conform to or fit into this world and its worldliness.

The apostle John is discussing this subject and speaks just as clearly as Paul in the passage we have just studied. John says,

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him (John 2:15).

And when the apostle Paul wrote to the Corinthian believers on this subject, his words had both snap and authority in them. He said,

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? . . . wherefore come out from among them, and be ye separate saith the Lord (II Corinthians 6:14-17).

The command is startlingly clear. The believer is told by the Lord to *separate* from unbelievers, from unrighteousness, from the children of darkness, from the followers of Belial, and from infidels. It would be hard to make the command more specific.

And when the great Apostle saw that it was going to be necessary to speak of this subject to the Ephesian church, he did not indulge in a lengthy discussion but went quickly and emphatically to the very heart of the truth. He starts out by naming some of the terrible things which belong to worldliness.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Be not ye therefore partakers with them.

For ye were sometime darkness, but now are ye light in the Lord: walk as children of light;

(For the fruit of the Spirit is in all goodness and righteousness and truth;)

And have no fellowship with the unfruitful works of darkness, but rather reprove them (Eph. 5:3-9, 11).

Certainly God has made His command so plain that we are without excuse.

In Romans it is,

Be not conformed to this world.

In John it is,

Love not the world nor the things in the world.

In Corinthians it is,

Come out from among them and be ye separate.

In Ephesians it is,

Have no fellowship with the unfruitful works of darkness.

Second we consider

THE SCOPE OF SEPARATION

THE scope of Separation is that which is involved in what God commands us to separate from. Since He orders Separation from the world, the scope of Separation is all that is included in worldliness.

The scope of worldliness, as presented by God's Word, is far-reaching and includes sin in whatsoever form it may appear, whether individualistic or collective.

In I John 2:16 the Holy Spirit in three master strokes gives us the awful inclusiveness of worldliness. He says,

For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

What an array! What an outstanding sweep! All of the horrid lusts of the flesh, all of the wretched wickedness of the eyes as they seek forbidden scenes, and all of the hideous or glamorous manifestations of the thing which goes by such names as pride, bigotry, conceit, arrogance, hauteur, and imperiousness. All of these things, and all that they imply are included by God in His meaning of worldliness, and are included by God in His command to the believer to separate from the world.

There are many other scriptural statements which give us insight into that which is included in worldli-

ness. Such a passage is found in Ephesians 2:2-3:

In time past ye walked according to the course of this world, . . . fulfilling the desires of the flesh and of the mind.

What an uncovering of sin. The Bible openly declares that the world is fulfilling (that is, committing) the corrupt desires of the flesh and of the mind.

In order to discover just what the Bible means by the desires of the flesh and the mind we turn to such a passage as Galatians 5:19-21:

The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and SUCH LIKE!

Here indeed we find a category which discloses to us the sweep of worldliness, for we now begin to see clearly that worldliness is a general term which includes all the carnal, wicked, and fleshly things which the fallen sons of Adam want to do for their pleasure.

In the light of these clear passages it does not take very deep thinking to quickly discover what are the worldly things in this present hour of sin and driftedness from God.

The things the great majorities are doing for so called *recreation* and so called pleasure classify themselves as fleshly and wicked in view of these scriptures. The names of these things are familiar. The multitudes are seeking the excitement and pleasure of gambling. The multitudes are thronging the gates of the show, movie or legitimate, which is heralded as suggestive and unclean. The multitudes are going wild after the modern dance with all its debasing intimacy, immodesty, and sensuality. The multitudes are training themselves in high-toned and aristocratic gormandizing, and accompanying their feasts with the abominable evidence that America no longer has any conscience on the liquor question.

But someone strongly introduces an objection, saying, "The Bible is not opposed to the use of liquor. Does not Paul say,

Use a little wine for thy stomach's sake and thine often infirmities (I Tim. 5:23)?"

Yes indeed the Bible is opposed, and vigorously opposed, to wines and liquors being used as a beverage. The Scripture being a marvelously balanced Book permits the use of wine for medicinal purposes, but note the language:

Take a LITTLE WINE for thy stomach's sake and thy frequent illnesses (Darby Trans.).

The quantity is a "LITTLE"; the purpose is to cure illness. In this day and hour when men go after strong drink, the quantity is enough to float a ship and the purpose is to celebrate. God's inspired expression on this point is exceedingly clear.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise (Proverbs 20:1).

(Continued on page 368)

THE EDITOR'S MAIL BAG

The pastor, the Bible teacher, the Sunday-school teacher, the leader in Young People's work, and the layman join the housewife in an enthusiastic "boost" for "Grace and Truth." With grateful hearts we thank God for the privilege of sending forth His message through the printed page, and we also thank the many friends who have cheered our hearts with their words of encouragement and their faithfulness in spreading the testimony far and near. For the enjoyment of the other members of the Family we pass on these testimonies of helpfulness and cheer.

Although unable to do much more than to give a "boost" for "Grace and Truth," a shut-in residing in sunny Arizona has succeeded in getting several subscribers for the magazine. One of the members of her club writes to her from Pennsylvania, saying,

I surely enjoyed "Grace and Truth" this month, too. I lent my copy to our pastor as he is at present giving a course on "Personal Evangelism."

From Illinois comes this word concerning the far-reaching testimony each month of one copy of the magazine:

You may be interested to know that after reading "Grace and Truth" myself, I have been passing it on to a minister who is our Director in the Scripture League—a group of the Lord's people who are seeking to evangelize by means of Bible classes, Sunday afternoon services, and the giving out of the Scripture. Mr. — enjoys the paper as much as I do.

Praise God! the testimony is passing from hand to hand, spreading the message of the Saviour Whom we love. May the good work continue to His glory.

Daily instructing young life in one of Arizona's high schools and at the same time bearing a faithful and consistent testimony for the Saviour, this instructor takes time to speak a word for "Grace and Truth."

"Grace and Truth" is always a source of great blessing and helpfulness to me.

A pastor giving forth the Word in Missouri writes:

I enjoyed the last number, as I do every number. There is a place in my reading each month that is filled by the messages from the pages of "Grace and Truth" that can be filled by no other publication that comes to my desk. May the Lord continue to bless you in every way, is the prayer of a Christian brother in the work of the Lord.

Montana sends its testimony through a layman, greatly beloved for his faithfulness to the Word and his eagerness to make it known:

You have been saying many things that make our hearts burn within us through "Grace and

Truth." The Sunday School Lesson notes seem to me truly scriptural, and for that reason, most satisfying and helpful.

A housewife living in Michigan expresses her appreciation of the magazine:

I received my "Grace and Truth" yesterday. I cannot tell you how glad I was to see it. It was like meeting a dear friend. I can praise the Lord every day that I have "Grace and Truth" in my home. I depend on it for my Bible help to grow in grace and knowledge of my Lord and Saviour Jesus Christ.

Another busy housewife speaks, this time from Colorado:

"Grace and Truth" is a real blessing to me both in my personal life and in my teaching. I know it is a real testimony going out each month and I thank God for the work you are doing through its pages.

A Bible teacher who stands unflinchingly for the faith once for all delivered, says, concerning his first contact with the magazine:

I have just laid down a copy of "Grace and Truth" and am pleased to say that the impression made upon me is that the magazine has a vital message and that Christ is central in it all.

The President of a Bible Institute in Texas honors us with the following:

I greatly appreciate your most excellent journal, "Grace and Truth." I appreciate it more than any journal that comes to my desk.

And a layman, vitally interested in Young People's work, writes a word of commendation concerning the "Days of Youth" page of "Grace and Truth."

I find the stories for young people to be a great help in conducting Young People's meetings at our mission. I have used these stories for several months past in illustrating some scriptural truth, and I find that the children enjoy them. Continue the good work and may God add His blessing to it.

And a member of the "Family" living in New Jersey sends this message with the renewal of her subscription:

I wish to renew my subscription to "Grace and Truth" for the third year. Without "Grace and Truth" I feel there would be a lack in my spiritual menu which could not be supplied by any other publication. It is such a blessing to me, especially the Sunday-school lesson helps.

IN THE HARVEST FIELD

Conducted by ELMER SEGER

Mr. and Mrs. Max Kronquest (Mrs. Kronquest formerly Vanita Hecht) former D. B. I. students, consecrated, aggressive Christian workers writing from "Svea Dal" Parsonage, Brady Island, Nebraska, report that November 3 was "a very blessed day, and it seemed as though the windows of heaven were opened and blessings were showered down upon us and our people." Here is what happened: After morning church service about 125 folks gathered to surprise the Kronquests by holding a reception for them at the parsonage. A sumptuous feast was provided. At two thirty an installation service was held at the church. Four fundamental ministers, men who boldly upheld the old Faith and the Old Book, had a part in the service. One of them very beautifully rendered a piano solo, "Abide with Me." Mr. Kronquest gave the closing message. A lunch was served in the evening. The people again surprised this zealous young couple by a food shower in the evening, which they discovered after the people had left. The central theme of this welcome report from Mr. and Mrs. Kronquest is, "How good is the God we adore."

Ivan Pulis, '34, and Henry Dahl, '35, burdened of the Lord for work in neglected districts, have been faithfully giving forth the Gospel in needy places in Montana throughout this summer and fall. Serving the Lord with eternity's values in view, not seeking any earthly prestige or gain, they write, "Offerings are just about enough to buy gas and a loaf of bread when we fail to get invited out for meals." Numerous avenues of testimony have been opened up to them in and around Fort Peck and Baker, Montana. Perhaps there are others in the state who would like to invite these fine young men to conduct services in their community.

Ralph Morningstar, '35, Elkhart, Indiana, planning to return to D. B. I. for his life work, preaching every Sunday and conducting the Tuesday night prayer meeting in one church, conducting prayer meetings Wednesday nights in another church, seizing every opportunity to talk with men in the factory where he works during the day, is finding it all to be valuable experience and a rich blessing to be so occupied for his Lord and Saviour.

Henry Jansen, '33, and his wife, formerly Maria Marki, former

student of D. B. I., Coleman Texas, living in a "house on wheels," seeking to build up a Sunday-school, register a thanksgiving for the Lord's blessing, and seek our prayers for direction and continued blessing on their efforts.

Ernest Fowler, '33, Riohacha, Colombia, South America, co-laborers Mr. and Mrs. Harvey Hammond, former D. B. I. students, Mr. and Mrs. Thompson, Miss Reber, reports the party faces difficult language problems, mainly that of learning new tribal languages for each tribe, bespeaks our prayers for the work.

Rev. Walter R. Gorsage, '24, pastor Baptist Church, Tempe, Arizona, formerly at Winslow, Arizona, had Rev. and Mrs. Jesse Roy Jones at Tempe, November 4-17 for an evangelistic campaign.

Charles Holgate, '35, Bozeman, Montana, 1935 summer industrial supervisor at D. B. I., plan of life work Extension Department D. B. I., is in the field, beginning sacrificial labors for Christ.

Norman Renn, '34, pastor Baptist Church, Holyoke, Colorado, ordained September 17 in his father's church, Plainfield, Indiana, his father leading the examination, licensed in the same church summer of '32, with his faithful helpmeet (formerly Maude Cooper, Moody and D. B. I. student), is laboring earnestly in the field in which the Lord has privileged him to serve.

Joe Edwards, '35, and wife, Oakland, California, teaching a Bible class in a Christian home, covet our prayers for their ministry. They write enthusiastically of missionary interest (evidenced in their pledging a day-a-month in support of a B. A. M. missionary), deep interest in Bible study, and zeal for the Lord's work.

Amanda Johnson, B. A. M. missionary under appointment, took an air express to Chicago the latter part of October to be at the bedside of her mother during a critical illness following an automobile accident. Miss Johnson's mother recovered splendidly against almost overwhelming odds. God in faithfulness answered the prayers of the saints on her behalf.

WHERE IS THE CLASS OF '25?

Leland Beaupre
Denver, Colorado
James Brewster
Pastor, Charleston, Arkansas
William S. Kell
Bible Teacher, Upper Darby,
Pennsylvania
Margaret Wishard Peterson
Los Angeles, California
Nila Davenport Skivington
Missionary, Inland So. America
Missionary Union
Stanley Skivington
Missionary, Inland So. America
Missionary Union
Anna Thorell
Missionary, Orinoco River
Mission, South America



IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER

THE EDUCATIONAL PHILOSOPHY OF HERMAN BAVINCK

Our leader this month is a very important work. Dr. Herman Bavinck was a profound Dutch theologian, philosopher, and educator. He is almost as well known throughout the world as is Dr. Abraham Kuyper, who was also a great theologian as well as a great statesman of the Netherlands. A thorough analysis of the present work is impossible in consideration of the space at our command. People who desire to do some tall thinking should get this book. Dr. Bavinck's plowshare always went deep. We commend the book to our readers. It is gratifying to know that so profound a thinker always upheld the philosophy of Christian Theism in the face of the materialistic philosophy of the day. He believed in a personal God, Who is the Creator, Preserver, and Redeemer of the universe, and he rightly argued that this was the only philosophy which assigns an adequate cause for all the diversified phenomena of the cosmos and its marvelous unity. He also believed in the dualistic psychology—that is, that man is composed of two real elements, soul and body. Do not fail to get and read this challenging book—but do not expect it to be light reading.

"THE EDUCATIONAL PHILOSOPHY OF HERMAN BAVINCK," by Prof. Cornelius Jaarsma, Ph.D. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Mich. Price, \$2.50.

— f —

GENERAL EVANGELINE BOOTH

After all, biography, which recites facts, is more interesting than fictitious romance. This is especially true of the present book, which is written in a graceful style. The author describes the founding of the Salvation Army by General William Booth, the father of Evangeline, who is now the General of the Salvation Army in the United States. She is a woman of varied gifts, and is endowed with statesmanlike abilities. Although she is the daughter of General Booth, she had to pass through the various ranks of the Salvation Army, and had to serve her apprenticeship, before she rose to her present high office. The reader of this book will find a very interesting career described in a most interesting way.

"GENERAL EVANGELINE BOOTH," by P. Whitwell Wilson. Fleming H. Revell Company, 158 Fifth Ave., New York. Price, \$1.00.

— f —

BIBLE HISTORY REFERENCES (VOL. II)

Some months ago we reviewed in these columns Volume I by the same author. In a soundly evangelical way it dealt with the Old Testament history. The present volume treats the New Testament history in the same evangelical and thoroughgoing way. The book is admirably adapted as a textbook for parish schools, vacation schools, Sunday-schools, and catechetical classes. By the use of

this manual teachers will be able to employ the right method of teaching the historical events recorded in the New Testament, which, the author holds, recites true history, not fiction or allegory. At the same time the New Testament history is linked up with general history as far as it is known. We are glad to give this book our hearty endorsement—a volume that is good for other people as well as for Lutherans.

"BIBLE HISTORY REFERENCES," (Vol. II), by Rev. P. Rupprecht. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. Price, \$2.75.

— f —

THE KESWICK CONVENTION (1935)

It is a pity that we could not all attend the latest Keswick Convention in person, to hear at first-hand the inspiring addresses delivered then and there. The next best thing, however, for all of us is to get this book and read them, for all of them are printed, with the various speakers' personal revisions, between the lids of this well-made book. Here you can read them and ponder their messages at your leisure. Perhaps that will even have its advantages. The book is finely illustrated with a number of photographs showing the faces of persons who had a part of the rich program. Through this book the reader will become acquainted with many of the religious leaders of Great Britain and other countries.

"THE KESWICK CONVENTION (1935)," published by authority of the Council. Pickering & Inglis, London, Glasgow, and Edinburgh. Prices: paper bound, 2s.6d. (\$60); cloth-bound, 4s. (\$96).

— f —

THE REVELATION OF ST. JOHN

Dr. Abraham Kuyper, the author of this book in the Dutch language (here smoothly done into English), was a great man in at least three respects—a statesman, a theologian, and a religious leader of his native country, the Netherlands. One wonders how he could command the time to make such a deep and scholarly study of that mysterious book, the the Apocalypse of St. John. In our brief space we can only indicate his manner of interpretation. He takes the futuristic view. The seven churches of Asia Minor were real churches, but they were also symbolical of all Christian churches from the ascension of Christ to the final consummation. From Chapter IV on to the end of the book, the signs of the Second Coming of Christ and the end of the world are set forth by various symbols in an apocalyptic way. Whatever may be the views of the reader, he will surely be interested in the learned author's treatment of the last book of the Bible. The work is profound, but very interesting.

"THE REVELATION OF ST. JOHN," by Abraham Kuyper, D.D., LL.D. Translated by John H. deVries, D.D. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$2.50.

"I GO A-FISHING"

A book of sermons by the late John McNeil is certainly worth reading. Perhaps hearing them would have been more impressive, but the next best thing is to read them and take time to ponder and apply them. They are characterized as "studies of Scripture incidents and parables." That is just what they are. The great preacher's special forte was to choose an incident in the Bible, analyze it acutely, and make a practical application of it to everyday life and experience. Such sermons, when incorporated into the life, will tend to make whole-souled Bible Christians.

"I GO A-FISHING," Sermons by John McNeil. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, one shilling. (\$24).

THE MAN WHO SAID HE WOULD

There is always something "sui generis" about Dr. Biederwolf's sermons. They are "different." That helps to make them worth while. With all his originality, he is thoroughly loyal to the Holy Scriptures, of which he makes constant use. He never uses a text merely as a pretext, but bases his sermons directly on the biblical passages selected, and gives an exposition of them and then applies them. He makes many literary and historical references derived from a variety of sources, showing that he is a wide reader. Thus his sermons are educative as well as spiritually uplifting.

"THE MAN WHO SAID HE WOULD, and Other Sermons," by William E. Biederwolf, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.

FOUR GIRLS AND A FORTUNE

If you enjoy a Christian story which is wholesome both ethically and spiritually, this is the story to get and read. For the most part, it moves along quietly. Still, it recites three or four quite exciting events, and depicts some severe struggles of conscience. But what did the four sisters do with the generous fortune which they so unexpectedly inherited? Well, that is the interesting part of the plot of the story which you must discover by reading it, which we hope you will do.

"FOUR GIRLS AND A FORTUNE," by Esther E. Enock. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 2s (\$48).

BE OF GOOD CHEER

Yes, why not heed the admonition, "Be of good cheer"? Five times our Lord uttered these encouraging words. And here we have Dr. Herbert Bieber repeating the words, and giving many good reasons why we should heed them. In the Greek New Testament only one word is used to express the idea, and that is the word "tharseo." Dr. Bieber coins a new word in English and translates it "cheerio," which makes a very euphonious word. In these sermons the author makes wise use of the various circumstances in which Christ said to the people, "Tharseo (Cheerio)," and then shows the many ways in which they can be used to brace up and deepen the Christian life. How wonderfully the Gospel of Christ can be articulated into human need! This fact is skillfully impressed in these palpitating sermons.

"BE OF GOOD CHEER," by Herbert W. Bieber, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Prices: paper-bound, 60 cents; cloth-bound, \$1.00.

JUST GOING TO

The author is a successful preacher to boys and girls. He affectionately dedicates his book to his junior congregation in Jersey City, N. J. He does not "talk down" to his young folks, but uses language that is easily understood by all, whether little or big. He employs many objects from which he derives many useful lessons. In one sermon he makes use of a dandelion and magnifying glass. The title of the book refers to people who are "just going

to do" things, but never get them done. These are model talks to junior congregations.

"JUST GOING TO: STORIES FOR JUNIORS," by Rev. Alfred J. Sadler, M.A. Fleming H. Revell Co., New York, N. Y. Price, \$1.50.

A TUDOR HEROINE

In the days of the Tudors in England in the sixteenth century, especially during the reign of Queen Mary, there was much persecution of those who professed the Protestant faith and opposed Catholic doctrines and practices. This interesting story is located in those trying times. There were a number of heroes and heroines in those testing days who figure in this tale, but only one of them suffered martyrdom. There is other tragedy, besides martyrdom in the story, which moves along in an interesting way. In one case the agonies of a smiting conscience for wrong-doing are keenly depicted. It is a case almost like that of Jean Valjean in Victor Hugo's great story, "Les Miserables."

"A TUDOR HEROINE," by Beth J. Coombe Harris. John Ritchie, Ltd., Sturrock Street, Kilmarnock, Scotland.

MODERN DISCOVERIES WHICH HELP US TO BELIEVE

Here is a book of "many infallible proofs." While the author's specialties are geology and paleontology, he proves himself conversant with all the other branches of physical science, such as chemistry, physics, biology, and astronomy. More than that, he has been a diligent student of the Bible, and is at home in the field of biblical criticism. Thus he knows whereof he affirms in his defense of the Bible against all sorts of contestants. He has kept up with the progress that has been made in archaeology, and cites many of the foremost explorers in that realm. It is a pleasure to read after him, for he commands a lucid style which is the result of clear thinking. His book will certainly accomplish its purpose, which is to "help us to believe" the Bible to be God's holy and inspired Word. We regret to say, however, that we must differ from Professor Price in his view that the souls of believers do not pass at once to heaven at death, but must wait for the resurrection of the body at the last day. His book would have had much wider influence if he had omitted that section, and also some remarks about the Old Testament Sabbath. But do not let these faults keep you from reading his effective apologetic for the Christian faith.

"MODERN DISCOVERIES WHICH HELP US TO BELIEVE," by Professor George McCready Price, M.A. Fleming H. Revell Co., New York, N. Y. Price, \$1.50.

HOPELESS—YET THERE IS HOPE

With argument piled upon argument, quotations from numerous sources, and many appeals to the Holy Scriptures, Dr. Gaebelein endeavors to show that all human efforts to preserve civilization in the world are doomed to fail. "Ichabod" has been stamped upon all these attempts in the past, and the future is dark. He paints almost as sad a picture of world conditions as Oswald Spengler did in his famous "The Decline of the West" some years ago. Dr. Gaebelein becomes really eloquent at times in his portrayals. Thus for Part I of his revealing book. "Yet there is hope," as we learn from Part II. As might be expected from our author, who is a firm biblical believer, that hope will be realized only through the Second Coming of our Lord to take rule over the earth. This hope is connected with the restoration of Israel. A vivid historical sketch of the rise and present status of Zionism is given in one of the chapters. Dr. Gaebelein has certainly a vast fund of information on world conditions and world movements at hand, and knows how to describe them in graphic language.

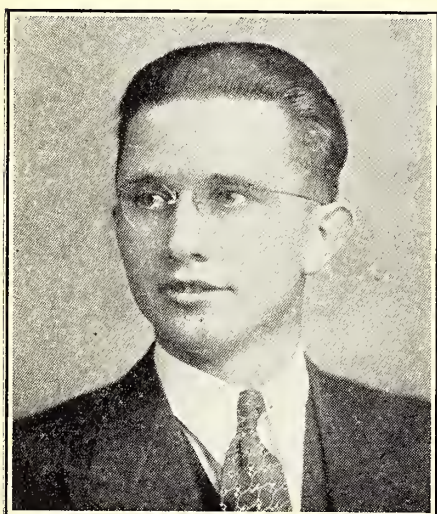
"HOPELESS—YET THERE IS HOPE," by Arno C. Gaebelein, D.D. Publication Office "Our Hope," 456 Fourth Ave., New York, N. Y. Price, \$1.00.



The Berean American Mission

The Foreign Missions Department of the Denver Bible Institute

ELMER SEGER, *Secretary*



Mr. Jansen						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2			
		8		10		
				24		

Miss Whitchurch						
SUN	MON	TUE	WED	THU	FRI	SAT
		1			4	
			9		11	
		15				19
	21			24		

Help build the calendars.
Blank spaces are days not yet taken.



TESTIMONY OF MR. JANSEN

I HAVE the blessed privilege of being the son of Christian parents and of having been brought up in a Christian home. I learned to trust the Lord Jesus as my personal Saviour in my early youth. In brief, my testimony is, "Since Jesus goes with me, I'll go." It was upon this basis that, during a prayer time at the age of eighteen, I yielded my life to the Lord Jesus. "For He hath said, I will never leave thee, nor forsake thee." How glad I am that I can commit my soul, my life, my all to Him Who knows the end from the beginning and Who knows me, and, best of all, loves me. Having finished the course at the Denver Bible Institute, I am looking forward to great things from Him in His field of service for me.

TESTIMONY OF MISS WHITCHURCH

I WAS born at Council Grove, Kansas, moved to Leoti, Kansas, where I had my grade and high school work. I was converted at the age of nine and was very happy in my Christian experience until I was in high school and came under the influence of those who teach sin eradication. My Christian experience then was a very unhappy one until I saw clearly the truth of the believer's security. My call to the foreign field came while a Senior at the Moody Bible Institute. While in nurse's training in Denver I was led to volunteer for service in the Belgian Congo under the Berean American Mission.

ACCEPTED CANDIDATES

THE B. A. M. makes a distinction between applicants, accepted candidates, and missionaries under appointment. There have been a number of other applications, and there are now four accepted candidates from this group. The pictures and pledge calendars of two of them appear on this page now. Mr. Jansen and Miss Whitchurch are already well started in getting their support pledged. Two who have just recently been accepted as candidates are Mr. Irving Lindquist, brother of Dean C. Reuben Lindquist, and his fiancée, Miss Helen Watson, both of Denver. We know our readers will be eager to see all four pledge calendars quickly filled.

NEW B. A. M. CAR

A NEW 1935 Chevrolet Suburban Carry-all is now the property of B. A. M. It is so constructed that it can be used for an ambulance, for hauling passengers, or as a truck, so it is sure to be very useful in the Congo. It is indeed a splendid testimony, too, for the King of kings. Of special interest will be the manner in which this car was provided. A sales garage offered its profits as a donation, and offered a good price on the old car. Then donations large and small came from those interested living in Oklahoma and Montana, with the result that within one week's time sufficient money was raised to completely pay for this beautiful and practical new car. Let us praise God for His faithfulness in providing this necessary and useful article of equipment for B. A. M. missionaries in the Congo.

BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

PAUL'S MANNER OF LIFE

Scripture Reading

I Pet. 2:11-25

I Thess. 1:6

I Tim. 4:12

Paul's life was:

I. A LIFE OF GODLY PURPOSE AND PATIENCE

II Tim. 3:10

I Cor. 15:58

Jas. 1:4

Eph. 6:13

II. A LIFE OF HUMILITY AND SERVICE

Acts 20:18-20

II Cor. 4:7-11

II Cor. 11:23-31

III. A LIFE OF HONOR AND FEARLESSNESS

II Cor. 1:17-18

IV. A LIFE OF SELF-SACRIFICE AND LOVE

II Cor. 12:15

II Tim. 2:10

V. A LIFE OF ABSOLUTE BROKENNESS

II Cor. 12:9-10

VI. A LIFE OF CHRIST-CENTEREDNESS

Phil. 1:21

I Cor. 2:2

Gal. 6:17

—C. L. F.

THE NEW BIRTH

John 3:1-7

I. THE NEW BIRTH NECESSARY

A. The natural man is blind spiritually

I Cor. 2:14

B. The need is universal

Gal. 6:15

II. THE NEW BIRTH DEFINED

A. Negative

Not water baptism

Titus 3:5

Not anything man can do

Eph. 2:9

B. Positive

A divine work of grace

Eph. 2:8

The passing from death into life

John 5:24

III. THE NEW BIRTH EXPERIENCED

A. Through the Word

Eph. 1:13

B. Instantly upon believing

Eph. 1:13

—R. M.

WHAT DOES CHRISTMAS MEAN?

Reading:

Matt. 2:1-2

Luke 2:1-18

I. TO THE JEW

A. The Coming of the Messiah

B. The Coming of the Lamb of God

C. The Coming of their King

Isa. 9:6-7

Matt. 27:37

II. TO THE WORLD

A. The Coming of a Saviour

Luke 2:11

B. The Coming of the Prince of Peace

Isaiah 9:6

Luke 2:14

III. TO THE BELIEVER

A. A Seeking after Christ

Matt. 2:1-2

B. A Time of Joy

Matt. 2:10

C. A Time of Worship

Matt. 2:11

D. A Time of Giving—"Unto Him"

Matt. 2:11

1. Consecration

2. Separation

3. Yieldedness

E. A Time of Praise and Thanksgiving

Luke 2:20

F. A looking forward to the Coming Glory

Isaiah 60:1-9

—C. R. L.

THE MESSAGE OF THE BOOK

I. THE OLD TESTAMENT—Someone is coming

Gen. 3:15

Isa. 7:14

Isa. 9:6

God's message to Adam

II. THE GOSPELS—Someone has come

Matt. 2:5-23

John 1:29

God's message in the star

III. ACTS, EPISTLES, REVELATION—Someone is coming again

Rev. 22:12

God's message through the resurrection

—M.

THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON AND MISS ANNA BENTHIEN

THE DIFFERENCE MARY MADE

THE Christmas table seemed to groan under its weight. Steam issued from the snowy white mashed potatoes as the butter melted and made a yellow pool in the top of the pile. The dressing was loaded with nuts and celery. Mushrooms were floating in the hot gravy. The crackle of the brown turkey could be heard and little streams of hot, juicy broth trickled down its sides. Spicy pickles, stuffed olives, crisp celery, radishes, and sparkling red jelly—all were there. Plum pudding, pie, ice cream—nothing was forgotten. Father, mother, Joe—but no one stood behind the fourth chair. One was empty.

The tree in the adjoining room glistened with tinsel and lights. Gifts for a little boy were seen protruding from the tree, but there were no dolls, no little girl's playthings. There was a wagon for Joe, books, a horn, and, yes, a train, but though the tree glistened and sparkled, yet it seemed sad, something was missing. It longed for the yellow haired doll that was hidden under its boughs last Christmas. It regretted that nowhere on or underneath it was there any gift for little Mary.

Dinner began and Mr. Wainer was making witty remarks to keep Mrs. Wainer from remembering. Joe quickly brushed a tear away so that mother wouldn't see it, and exclaimed with delight at receiving the gizzard, besides the big drum stick. Joe loved gizzards. They were all trying so hard to be happy and carefree, when father pushed his chair from the table and half rose. His face was white and the smile had entirely disappeared. Looking in the direction of his frightened stare, mother let out a little cry, and dropped her fork full of turkey. Joe looked and seemed to get cold and stiff all over. Pressed hard against the windowpane was a tiny white face framed in golden curls. Tear drops had left the cheeks a little smeared and the nose was red with the cold. The child looked so much like their little Mary who had just a year ago today gone home to be with Jesus, that all were startled.

"Father," said mother, regaining her composure first, "go bring her in, it is so cold, the child must be frozen. She seems to be all alone and looks hungry."

Mr. Wainer was out of the door in a hurry and soon re-entered with the shivering child in his arms. She was crying softly as she clung to him, and kept repeating, "Dorothy said you would want me."

"Why, child," said mother, taking her from Mr. Wainer, "how did you happen to be out there on such a cold night? Where did you come from?"

"From—from that car," said Mary, pointing to a black car with drawn curtains, across the street.

As Mr. and Mrs. Wainer looked up, the car started off in a hurry and turned the corner before they could get a good look at it.

"Why," said Father, "this looks funny. Tell me little girl, how did you happen to get out of the car, and who was in it?"

"They—they made me get out," said Mary starting to cry. "Dorothy shoved me—me—ou—out," she said between sobs. "She doesn't want me anymore and—and she told me to come over and—and look in your window. Now she is g-g-gone."

"Who is Dorothy?" asked Mrs. Wainer, drawing the child closer to her.

"She is my m-mother," said the little child, crying anew.

"Oh! Oh!" said Mrs. Wainer, and her heart went out to the child. "How cruel, how could she? Are you sure it was your mother who did that?" Then without waiting for the sobbing child to answer, she looked at her husband and said, "Think of that, Bill, could any mother be so heartless? She is so dainty and pretty. She looks something like—like our—our little Mary did, doesn't she, father?"

"Oh!" said Joe, jumping up and down, "let's keep her. Her mother doesn't want her, but we do, see, we have Mary's place all set at the table, and Mary's bed. Oh! mother—daddy, let's keep her."

"Dear, there is much more to keeping her than just saying we will. Surely her mother will come back for her. There must be some mistake. No one would desert so lovely a child."

The child who had heard the conversation looked up and said, "No lady, mother won't come back. She said she didn't want me, and she hoped you would see me in the window. She wanted you to keep me. She told the man with her that you had lots of money."

"Oh! The heartless wretch."

"Mother," said Mr. Wainer slowly, "you know this is Christmas. We said we were not going to give each other a gift this year because our little Mary wasn't here, but it looks to me as though the Lord Himself has sent us a gift. Shall we accept this gift as from Him and keep her?"

"Bill, I would be so happy. She is such a darling and so much like Mary. See, she has a little curl here in front of her ear, just like Mary had." Smiling down at the child who had stopped crying, and who was getting drowsy, she kissed the little yellow curl. "The Lord must have sent her to fill the aching in our hearts." Turning to Joe who was standing at her knee, she said, "Joe, how would you like to have this little girl for your sister?"

"Mother," said Joe, seriously, "I would like to have her, the best in the world. Mary is now with Jesus and I need her—but—but what would we call her, mother?"

"Why," said father, "we have forgotten to ask her name. What is your name, dear?"

"Mary," said the little girl, as she lifted her face with a tired smile.

"Mary!!!" said father and mother and Joe, as they looked at one another with amazement. Then with a smile mother said, "Bless your heart, Mary, you shall be my own little girl. Would you like to be my little girl, Mary?"

Mary nodded her head yes, but her eyes were fastened upon the table loaded with its good things. Mrs. Wainer following her glance jumped up and said, "We have forgotten all about our Christmas dinner. Come ho!! everybody."

"Let's eat," broke in father, and he seemed years younger as he stepped around to his place at the table.

Mary was set in the other Mary's place, and it was a happy group that were now assembled around the loaded table.

Father bowed his head as did mother and Joe, and little Mary, seeing the others, lowered her curly head, closed one eye, and squinted with the other to see what this new family of hers was going to do.

Mr. Wainer thanked the Lord for His goodness—for what Christmas meant. Then he thanked the Lord for giving them Mary to be their little girl.

What a meal they had! While Mrs. Wainer was clearing up the dishes, father stole into Mary's room and gently lifted some of his daughter's playthings from the closet shelf, wrapped them in bright paper, and labeled them, "For our new Mary." Placing them on the tree he came out and told Mrs. Wainer what he had done.

The kitchen was again clear. The gifts had been given out and the two children who had already become friends, were sitting on the floor in the front room, looking at their gifts once more before going to bed. The lights were low, and Mr. and Mrs. Wainer stood in the darkened doorway looking at the peaceful scene.

Tears glistened in mother's eyes as she looked at her little Joe and Mary. Father slipped his arm around her waist and said, "Mother, this reminds me of that night almost two thousand years ago, when a Babe was born in a manger. That Babe brought light and happiness to this dark earth. Today, Christmas day, when we are celebrating the birthday of that Child, Mary came and brought light and happiness to our home. I believe Jesus sent her, mother."

"Yes, father, and I was just thinking, our little Mary was weak and sick. Perhaps she would have been an invalid if she had lived. I was just thinking how good the Lord is. He took her before she had to suffer, and now He has given us another Mary who seems strong and healthy. He never takes anything from us but what He gives us something in return. His will is best."

"How true that is, dear. Are you happy tonight, mother?"

"Yes, Bill, happy to have you. You have always been so good to me, Bill. Happy to have my child, I mean my two children, and happy in my Saviour. A verse has been coming to me over and over again this evening, "The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord."

"Amen," said father. "And with this gift which the Lord has given us, come more responsibilities. It will mean more work, mother dear."

"Yes," said mother with a smile, "but it will be more work for the Lord, which is always a pleasure."

"Mrs. Wainer felt a tugging at her skirt and looking down saw little Mary with arms held out wanting to be lifted. Stooping over, Mrs. Wainer caught the little child to her and the aching void in her heart seemed satisfied.

"Lady," said Mary, "I'm sleepy."

"Well, darling, you shall be put to bed right away, but Mary, wouldn't you like to call me mother?"

"Oh, I'd love to. Dorothy never would let me call her mother." Then after a moment's thoughtful silence she slowly twined her arms around Mrs. Wainer's neck and said in her ear, "Mother, I love you, and Joe has been telling me that this is Jesus' birthday. I love Him too."

Later that night Mr. and Mrs. Wainer softly went into Mary's room and stood looking down at the fair child who had been so cruelly deserted by her mother. In her arms she had the doll which had belonged to the other Mary.

Quietly mother said, "Bill, she is the Lord's gift to us. Let's raise her for His service. Let's begin tonight to pray that someday she will go into Christian work, wherever the Lord wants her."

"Yes, mother," said father, thoughtfully, and what about Joe? Should we not also give him to the Lord?

After a moment's hesitation Mrs. Wainer said, "Bill, I have known all the time that we should, and tonight I am willing to give him back to the Lord for His service. Let's pray that the Lord will use both of them in a mighty way."

TICK TOCK

Tick, tick, tick-a-tick tock, tick, tick, tick-a-tick tock. On, on, goes the clock. Pendulum swinging back and forth. The hands going round and round. Counting off the minutes, counting off the hours, day and night, night and day, the old clock keeps right on the job. It is giving time to whoever looks. It never gets tired, it never gives up, it never stops—as long as everything is right inside.

Just so should we Christians be. Going on and on, doing the Lord's will, following wherever He leads, happy in His plan, studying His Word, talking with Him in prayer, telling others of Him till life does end. We should be giving ourselves to others, giving steadily, giving always. And we will as long as everything is right inside.

Inside the clock is a big mainspring that has to be wound. Most clocks need winding every day. If the clock is not wound the hands are still, there is no tick, the clock is useless. Inside our bodies is a heart that needs to be fed. If it is not fed we have no testimony; we are still and our lives are useless. Every day we should feed on God's Word and on the Lord Jesus Who is "the Bread of life." The winding of the spring gives the clock action, life. The feeding on God's Word, and on the Lord Jesus gives us action, life. In turn we give out the Truth.

Let us be like the wound clock, alive, ticking, and giving. Let us be Christians who are well fed, alive, and giving to others.

S. M. C.

Dear S. M. C. Members:

December is here and that means examinations. Forty-eight Bible verses have been given and here are the remaining four: Proverbs 11:30; Proverbs 15:3; Proverbs 17:22; Proverbs 16:18. Before you can take the examination you must send us your pastor's name and address, and we will then send him the complete list of memory verses. As soon as he receives the list from us you may take your examination, then write us your letter telling us the way you learned your Scripture verses and the blessing you received from hiding them in your heart. Also send in the two subscriptions for the magazine "Grace and Truth" if you have not already done so.

All examinations must be taken before January 15. The beautiful \$10.00 Scofield Bible is waiting for the one who gets the highest grade in the examination, writes the best letter, and sends in two subscriptions. Will the winner of this beautiful copy of God's Word be you?

In His precious name,

Hazel Johnson



LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT
Children's Talks by MISS ANNA BENTHIEN

First Quarter, Lesson 5

Sunday, February 2, 1935

JESUS ENLISTS HELPERS

Lesson Text: Luke 5:1-11, 27-28
Devotional Reading: Isaiah 62:6-12

Golden Text:

"They forsook all, and followed Him" (Luke 5:11).

Today's lesson on the subject of discipleship is not at all hard to adapt to the various ages in the Sunday-school. There should be no hesitancy on our part in encouraging even the little folks to follow the Lord and thus be "fishers of men." The three headings under which we will discuss this lesson are: (1) A Seaside Sermon (Luke 5:1-3); (2) A Marine Miracle (Luke 5:4-9); (3) A Sweeping Surrender (Luke 5:10-11, 27-28).

I. A SEASIDE SERMON

In the first few verses of the fifth chapter of the Gospel according to Luke, we find the Lord Jesus in the opening days of His public ministry. A careful study of His earthly experiences will disclose the fact that most of His ministry and miracles occurred in the vicinity of the Sea of Galilee; thus it is easy to see why some have called the Sea of Galilee the most sacred body of water in the world.

The Sea of Galilee, called Lake Gennesaret in Luke 5:1, is an inland lake of fresh water about fifteen miles long and seven miles broad, with the River Jordan flowing through it. It is several hundred feet below the level of the Mediterranean Sea. It is referred to in our Bible as early as Numbers 34:11, when it was used as one of the boundaries of early Palestine. It has always abounded with fish, there being some four thousand fishing vessels plying on its crest in our Lord's day. Little wonder, then, that our Lord should have found Peter, James, and John busy at the trade of fishing.

At certain times during our Lord's ministry upon this earth, He enjoyed something which resembled popularity, but which in reality, was curiosity on the part of the people. The multitudes reached the proportion of five thousand people at one time. On one occasion "there gathered together an innumerable multitude of people, inasmuch that they trode one upon another" (Luke 12:1). Also, in Luke 5:1 we are told that "the people pressed upon Him." The clamorous multitude was evidently so thick that Jesus had to secure a boat and push away from the shore so that He could have a more commanding view of His audience. Note in verse three that our Lord had to borrow a boat. "Birds of the air have nests; but the Son of man hath not where to lay His head" (Luke 9:58).

Verse one of our text tells us that the people came to hear the Word of God. Whether they realized Who they were listening to or not, we cannot tell, but in reality they were listening to God's Word from God Himself. Preachers simply QUOTE God's Word. Jesus SPOKE God's Word. Jesus did not have to use outside authorities. His

method was to declare, "Verily, I say unto you." Even as the Son of God taught these who desired to know His Word, we have a promise which is written for us: "If any man will do His will, he shall know of the doctrine" (John 7:17). In essence, this means all willing souls shall hear the Gospel. If John 7:17 means what it says, then no willing soul will be forgotten.

II. A MARINE MIRACLE

Jesus Christ gives a wonderful example, in this lesson, of appreciation for a personal favor. Our text gives no record of any bargain having been struck between Peter, the owner of the boat, and the Lord Jesus. However, the Lord did not forget Peter's kindness and, when He had left speaking, He said unto Simon, "Launch out into the deep, and let down your net for a draught" (verse 4).

There has been some controversy among the various theologians as to whether or not this incident is harmonious with that found in Matthew four, verses 18 to 20. Because of the absence of Andrew in Luke five, we are led to believe that this incident occurred subsequent to the one in Matthew four, thus Peter would already have been acquainted with the Lord and this would account for his willingness to obey Him in letting down his net in the daytime. This procedure was exactly opposite to that followed by the Galilean fishermen. They fished at night because the fish, feeding near the surface, were much easier to catch in a net. Note Peter's answer to the Lord. "And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net" (verse 5). Peter, being an expert fisherman, knew that humanly it was mere folly to try to fish under such circumstances, but he also knew that the ways of this Man were past finding out, and so he was willing to obey Him.

The reward Peter received for obedience was to find his net so full of fishes that he had to call to James and John for immediate help. And the number of fishes was so great that they filled both the boats to the sinking point.

Peter was so thoroughly amazed and taken aback by this display of divine power that he was filled with the realization of his own unworthiness. Peter, in this, could sympathize with Isaiah when he was permitted to see the Lord sitting upon a throne. The effect upon Isaiah was, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King" (Isaiah 6:5). Peter's reaction was to fall at Jesus' feet and say, "Depart from me; for I am a sinful man, O Lord" (Mark 5:8).

III. A SWEEPING SURRENDER

Our Lord does not do things or perform miracles without a purpose. The motive back of this marine miracle was to lay a foundation for a call to discipleship. We find Jesus' call in the words, "Fear not; from henceforth thou shalt catch men" (verse 10). Surely it was not easy for these men to make a decision at this time. If Jesus had asked them to follow Him earlier in the morning, while they were despondent over their fruitless night of fishing, they might have impulsively said, "Yes." But now we find them with a stupendous catch of fish—no doubt the envy of their fellow fishermen—and fully aware of the intrinsic value of their cargo. They probably pondered the question, "Why should we change occupations to follow this Man, when we are doing so remarkably well in our present one?" But no, we find from our text that if there was any hesitancy or drawing back, it did not last very long, for "when they had brought their ships to land, they forsook all, and followed Him" (verse 11).

Another beautiful example of yieldedness to the Lord is found in the same chapter, in verses twenty-seven and twenty-eight. This time the willing soul happened to be a publican, one who collected taxes and was the most despised of all people. However, the Lord could not be hindered by any such social barrier. He said unto Levi, for this was the publican's name, "Follow Me." This man left all, rose up and followed Jesus. This disciple is more familiarly known to us as Matthew, the author of the first Gospel.

Jesus did not call idle men to leave all and follow Him. To an idle man, leaving all would not involve much. But these fishermen and Matthew were prosperous business men, and to leave all was a test of their sincerity. In the hour of the testing they did not fail. They chose service with the King of heaven. We too are called to follow Him, the Head of the Church, and to yield all in His service.

Nothing held back from Thee, Jesus my King!
All to Thine altar, so gladly I bring!
All for Thy service, yes, all to be Thine!
All for Thy glory, O Saviour Divine.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

As this lesson in reality speaks of the call to service, it may not be amiss to illustrate it with the substance of what Howard W. Pope, then superintendent of men in the Moody Bible Institute, said some years ago of some students there. The same has been true, no doubt, of students in the Denver Bible Institute and all similar schools.

"I am constantly surprised to learn of the sacrifices which students have made to come here. One man walked eighty miles and slept two nights in barns on the way. He arrived with fifty cents in his pocket, and graduated last term as president of his class. Another gave up his position as foreman in a shipyard at a salary of \$2,500 a year. A very successful manufacturer sold out his business in order to devote his life to Christian work. A lawyer in middle life, who was drawing \$3,000 a year as counsel for one firm alone, gave up his practice to come here. He is now a successful pastor. Another lawyer forty years old is contemplating the same step. A man who had made \$100,000 in real estate forsook the business, preferring to secure title to mansions in the skies.

"It costs some people as much to live here as it does others to come. As soon as the atmosphere of the school is sensed, the standard of character and conduct begins to rise. Many begin to write letters of apology or confession to people they have wronged. One student has paid back over \$2,000 of gambling debts; another gave his note for \$2,000 for an obligation he might have avoided; a third paid \$1,000 to a neighbor whose hay had been burned by a fire which started on his farm. This very day a new student has brought me \$30 which he says is tithe money of which he had robbed the Lord. These men are able to pray and preach with a power unknown before."

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What works of righteousness must a lost sinner do in order to be saved? (Eph. 2:8-9; Tit. 3:5)
2. What seven corrupt fruits are the object of God's special hatred? (Prov. 6:16-19)
3. What are some of the good fruits which we may expect to find in the lives of those who obey their Lord and Saviour Jesus Christ? (Gal. 5:22-23; Col. 3:12-17)
4. Why is it possible for eternally saved souls to bear corrupt fruit as well as good fruit? (Rom. 7:18-23; 8:5-7; Gal. 5:16-23)
5. Do the thoughts of our hearts have any influence over our actions? (Luke 6:45; Matt. 15:11, 19; Prov. 23:7; 4:23; Matt. 12:35)
6. What admonitions are given to Christians who seek to deal with backsliders? (I Cor. 10:12; Gal. 6:1-5 with Prov. 16:18; Rom. 15:1; Jude 20-23; II Thess. 3:15; II Tim. 2:24-26)
7. Does God approve of the spirit of gossip and fault-finding which is so common among Christians? (Eph. 4:31-32; I Tim. 5:13; Tit. 3:2; Jas. 1:19, 26; 4:11; Prov. 11:13; I Pet. 2:1; 4:15; II Pet. 2:10-13; Col. 4:6; Eph. 4:29)
8. Who alone can bring spiritual sight and light to sin-blinded and sin-darkened souls? (John 1:9; 12:46; 8:12; Eph. 1:17-18; Ps. 27:1; Mal. 4:2; Rev. 21:23; 22:5)
9. What indicates the extent to which a Christian loves His Lord and Master? (John 14:15, 21; I John 5:2-3; Deut. 5:10; 7:9)
10. Are there any circumstances under which a person who has built his foundation upon the Rock, Christ Jesus, may lose his security and be cast into hell? (Rom. 8:35-39; John 10:28-29)

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AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Have you ever gone to a lake and watched the people as they are fishing? Sometimes it seems easy for them to catch the fish, but sometimes they will fish all day and not catch one fish. Fishing for fish is an uncertain thing.

As we read our Bibles, we find a story of how Peter, the fisherman, went fishing. The story is found in Luke 5:1-11. Peter fished all night, but caught no fish. After he left his boat and went to shore, he began to wash the nets, deciding the task was at its end. The Saviour came along as Peter was washing the nets, and told Peter to take the boat from the land and to sail out into the deep waters, and there to let the nets down. Fish are not usually caught in the deep waters, but when Jesus told Peter to let the nets down, Peter obeyed the Lord's command. Peter knew that when Jesus spoke and asked him to do the unusual thing, He would see to it that His plans would work out. And so it was, when Peter let the nets down his faith was rewarded, for the nets were full.

How true this incident is in the story of Peter going fishing. But did you know that in connection with the fishermen, Jesus told them all to follow Him and He would make them fishers of men? Today Jesus wants us to go out fishing for souls. He wants us to bring the message of salvation to everyone possible. Sometimes we might go fishing a long time before we come to someone who is willing to hear of Jesus and His love. Sometimes we have to go out into the deeps of the sea of life in order to make a catch, but if Jesus sends us there, we are sure to be rewarded as was Peter. What a privilege is ours to go out and tell others of the Saviour! Do not wait until a more convenient time, but be ready to make a catch for the Lord. One soul won for Jesus is worth more than all the riches this world can offer.

Yours in soul-winning for Jesus,

Aunt Anna



First Quarter, Lesson 6

Sunday, February 9, 1936

JESUS INSISTS ON RIGHTEOUSNESS

Lesson Text: Luke 6:39-49

Devotional Reading: Proverbs 3:13-18

Golden Text:

"And why call ye Me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

Our lesson today, from Luke six, centers around a parable that the Lord spoke to His disciples. In discussing the lesson we discover that points one and three deal with both the saved and unsaved, whereas, point two deals with the saved only. The three headings which form the outline for today's lesson are: (1) Two Kinds of Vision (Luke 6:39-42); (2) Two Classes of Men (Luke 6:43-46); (3) Two Types of Foundations (Luke 6:47-49).

I. TWO KINDS OF VISION

A glance at this portion of our lesson will show us that we are on very familiar ground. Almost everyone has at some time or other heard the story of the beam and the mote. Even Shakespeare used the illustration in one of his plays, "Love's Labour's Lost."

The first thought alluded to by the Saviour is found in verse thirty-nine. "Can the blind lead the blind? shall they not both fall into the ditch?" Ancient Palestine was full of pits, uncovered wells, and ditches into which the blind could easily fall. It is certainly bad enough to be blind, but it is much worse to be led by someone who is likewise blind, and no better able to lead than the one being led. The result is bound to be fatal to both. Since our Lord's parables have a dispensational application, this becomes a very clear example of the Antichrist and his followers leading men in the Great Tribulation to accept that which they hope will give them eternal life. The fact of the Antichrist being a deceiver is brought out in Revelation 13:14: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."

Our text also implies the ultimate destruction of both the Antichrist and those that he deceives. Look at Revelation 19:20: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Those who accepted the Antichrist are the ones who received the mark of 666 referred to in Revelation 13:16-18.

Now the Scripture goes on to reveal two different kinds of vision; one with the eye impaired by a beam, and the other impaired by a mote. Moffatt translates "beam" and "mote," "PLANK" and "SPLINTER." The Greek word translated "mote" means any small dry bark. The illustration used in verse thirty-nine concerning one man's leading another, the vision of both being impaired, is still carried further. This time, the one being blind to his own condition, seeks to correct that which he sees in his brother's eye.

There are those who are false teachers, who try to lead men into a closer knowledge of spiritual things. Paul speaks of such as "evil men and seducers" who shall "wax worse and worse, deceiving, and being deceived" (II Tim. 3:13). No doubt these false teachers see a need in the hearts of men of having the mote of sin removed, but they do not have the correct remedy. They themselves need the remedy before they can pass it on to others. They need to have the beam removed. The beam that needs removing may be a denial of any Scripture, a perversion of the grace of God, or a rejection of any of the fundamental doctrines of the Word.

By way of application, we find still another line of thought in this parable. The one referred to as a hypocrite in verse forty-two is exhorted to cast the beam out of his own eye first and then he will see more clearly how to pull the mote from his brother's eye. In connection with Christians, this is especially true. The teacher can lead his pupils no farther than he has gone himself. Paul carries this same thought to us in Galatians 6:1 where he

says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Surely it is the duty of the stronger to help the weaker. Isaiah 35:3 exhorts us to strengthen the weak hands. However, it is incumbent upon us to first look into the mirror of God's righteousness and find out what manner of men we are. "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). Consider Him, consider thy brother, and consider thyself.

II. TWO CLASSES OF MEN

The two kinds of men referred to in this portion and illustrated by the two kinds of trees, are saved men. As in I Corinthians 3:11-15, we find the record of two men both having their foundations on the Rock, Christ Jesus, but the superstructure constructed by them being vastly different, so in the case of these two kinds of trees, one brings forth corrupt fruit, the other good. One yields thorns, the other figs. One produces brambles, the other grapes.

In the Corinthian passage, the one produces wood, hay, and stubble, and the other gold, silver, and precious stones. The one is destroyed by fire and the other refined. The one who has corrupt works shall still receive a place in heaven because his foundation is in the Lord Jesus, "He himself shall be saved; yet so as by fire" (I Corinthians 3:15). However, he shall suffer a loss of rewards: "If any man's work shall be burned, he shall suffer loss" (I Corinthians 3:15). The one with good work shall receive a reward in heaven in proportion to his work: "If any man's work abide which he hath built thereupon, he shall receive a reward" (I Corinthians 3:14).

Other passages teaching rewards for faithful Christians are John 14:1-3 and Revelation 22:12. "By their fruits ye shall know them" is just as true today as when it was written. God Himself does not judge our salvation by our works. He can look into our hearts and know whether or not we have made that decision which identifies us with our Saviour. But with men it is different. They cannot look into our hearts, they must look on the outward appearance and oftentimes judge the sincerity of our Christianity by the things we do and say.

You are writing each day a letter to men,
Take care the writing is true.
'Tis the only gospel some men will read,
That gospel according to you.

And then comes our Lord's searching question, "And why call ye Me, Lord, Lord, and do not the things which I say?" (vs. 46). The only logical thing for a Christian to do is to obey his Lord.

III. TWO KINDS OF FOUNDATIONS

This parable has its interpretation in the Great Tribulation, but it has a wonderful application in any dispensation.

The first foundation referred to is that of rock. "He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock" (vs. 48). In the Great Tribulation there is to be a great number of people who refuse to accept the false salvation offered by the Antichrist, and will consequently be killed (Rev. 13:15). These martyrs are seen before the throne of God in Revelation 7:9-10. The reason they rejected the Antichrist was because they had placed their faith in Jesus Christ the true and only Rock. Jesus boldly declares, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me" (John 14:6).

And now verse forty-nine reveals to us another man who built his house on a foundation of earth, referred to in Matthew seven as sand. This man placed his faith in the satanic counterfeit of Revelation thirteen and received



the mark of the Beast. He is like the man referred to in the opening paragraphs of this lesson.

Many are the ways by which men have sought to gain eternal life, but Jesus is the only Way. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Those who listen to Satan and reject the way of the Lord are following Proverbs 14:12: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Nearly every one is familiar with Leonardo da Vinci's famous painting, "The Last Supper." Like every other of these great masterpieces, the artist spent years in the painting of it, choosing his models only after careful study, and using only those who best portrayed the character he was painting.

He sought long for one who could satisfy his conception of the beauty and majesty of the face of Jesus, when he met Pietro Bandinelli, a choir boy in the cathedral of Milan. The beauty of the young man's face spoke truly of the beauty of his soul and character. With an artist's skill, Da Vinci transferred to the canvas the dignity and majesty of that face, as it fitted into his conception of the face of Christ. One looking today upon the picture is impressed with its nobility and tenderness.

Years passed as he painted on his canvas, one by one, the disciples. Realizing that, next to the face of Jesus, the hardest one to find would be one to portray as the traitor, Judas; he sought through the years of his painting for that face. At last he found a face so marked by sin and evil that he finished the canvas with this man as the model. As he was dismissing the degraded wretch, the man said to Da Vinci, "You have painted me before. I am Pietro Bandinelli."

Not a trace of the face he had first painted could the great artist see in the man before him, sin had so marred the countenance. But it was true that the face he had just used as the model for the face of Judas, he had once used as the model for the face of Christ. Bandinelli had fallen in with evil companions and gone the downward road of dissipation and sin with them, and sin had left its indelible stamp upon him. The face that had portrayed the beautiful character of his young manhood, as faithfully portrayed the evil of his later years.

It seems strange that twice Da Vinci should have chosen the same man, of all those whom he met in the great city of Milan, for his model. But might it not have been in the purpose of God, that this great picture should carry this striking lesson down through the years? God's Word puts such an emphasis on the marring of a life by sin; and always its marks are upon the soul, seen of God, even though not so strikingly revealed to man by the outward evidences.

—"Young People's Delight"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is it unreasonable for God to call men to forsake all in order that they may give their lives for the furtherance of His cause? (Rom. 12:1-2; I Cor. 6:19, 20; Eph. 2:4-10; Ps. 116: 12-14)

2. What means has God chosen to use in getting the message of eternal salvation to lost sinners? (II Cor. 5:18-20; I Cor. 1:17-21; Rom. 10:13-15)

3. Does God use willing souls from any walk of life in the proclamation of His matchless grace? (Matt. 4:18-22; Luke 5:8-11, 27-28; Acts 9:1-16; Exod. 3:1-10; I Sam. 16:1-13 with Ps. 78:70-71; Dan. 1:1-17)

4. What are "fishers of men" admonished to particularly heed? (I Tim. 4:16)

5. Are the virtues of patience and perseverance indispensable in "fishing" for men? (Gal. 6:9; I Cor. 15:58; II Tim. 4:2)

HAPPY INDEED

are the people who have heard the words of God's Holy Book.

The gift of a year's subscription to "Grace and Truth" will bring happiness through the teaching of the Word of God.

6. Is soul-winning a lowly or exalted task in the sight of God? (Dan. 12:2-3; Prov. 11:30; Jas. 5:20)

7. How may Christians be kept steady in their desire and determination to wholly follow the Lord in spite of any obstacles they may encounter along the way? (Heb. 12:1-3; 11:27; II Cor. 4:17-18; Isa. 26:3)

8. In enlisting helpers, does God look for those who are strong in themselves or for those whose sufficiency is found in Jesus Christ their Lord? (II Tim. 2:1; II Cor. 12:7-10; 3:5; John 15:5 with Phil. 4:13)

9. Is there any place in the consecrated Christian life for the gratification of selfish desires, plans, and purposes? (II Cor. 5:14-15; Matt. 16:24-26; Rom. 14:7-9; I Cor. 10:33; Phil. 1:20-21; Isa. 53:13-14; Luke 14:26-27; I Pet. 4:1, 2)

10. What is the chief qualification for soul-winning? (II Cor. 12:15; I Pet. 1:22; Rom. 9:1-3; Phil. 2:19-20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

It is a sad sight to see a blind man going down the street without someone to guide his steps aright. He is so helpless. But what a difference it makes when you know there is another man leading the blind man. You do feel sorry for the blind man, but you are glad someone who can see is with him. Now, for a moment, think of seeing a blind man leading a blind man. The one who is leading has no clearer sight than the one who is being led!

The Bible counts a man who does not know the Saviour as one who is blind in sin. He cannot see clearly, and he needs a guide to show him the way in which he should go. But the man in sin cannot lead another man, for again we would have the same picture of a blind man leading a blind man. The blind cannot go alone, nor can he lead another. There is just one solution for him, and that is for the Saviour to take him by the hand and lead him in the paths of righteousness.

Many times one of God's own children will drift into sin, and by his sin he will lead another in the same path. How much better it would be for the child of God to be walking in God's path of righteousness and lead a soul in the right path. That indeed is God's thought for each one of His children.

In Luke 6:45 we read these words: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." Always remember that in whatever you do, someone is sure to follow your steps. If you live an evil life and continue to do sinful things, you are sure to lead someone in that path. If you are living for the Saviour, and seek in everything you do to honor Him, then someone is sure to follow your example. The path that you take will be determined by the thoughts of your heart. What are you thinking about? Are you wanting to please your Lord and Saviour? Then that is where your life will lead. If you are thinking of your likes and desires, then that will be the thing which will be outstanding to those that will follow in your steps.

How we ought to keep close to the Saviour, so that others will only follow Him. Every child of God is a living Bible which someone is going to read. How are you living your life? May the Lord teach you to live for Him only.

Yours in witnessing for Him,
Aunt Anna



JESUS HELPS A DOUBTER

Lesson Text: Luke 7:19-28
Devotional Reading: Isaiah 35:5-10

Golden Text:

"I believe; help Thou mine unbelief" (Mark 9:24).

The doubter referred to in the heading of today's lesson is John the Baptist. We feel that the word "doubter" used here in connection with John the Baptist is a trifle strong and that it is more complimentary to say of John that he was over-anxious concerning the coming King. As Lange puts it, "It is rather a question not of secret unbelief, but of increasing impatience. As he languishes in prison, in vain does he wait for a speedy and public declaration of the Lord in respect to His Messianic dignity." This lesson lends itself admirably to the following handling: (1) Jesus Meets John's Embassy (Luke 7:19-20); (2) Jesus Answers John's Question (Luke 7:21-23); (3) Jesus Testifies to John's Witness (Luke 7:24-28).

I. JESUS MEETS JOHN'S EMBASSY

John was another one of God's servants who had to suffer outrages at the hands of those who opposed God's people. In Mark six we find the reason for his imprisonment. He had warned the king of a public moral sin. Herod the king had married his brother's wife. Of course Herod and his wife Herodias did not like John's rebuke and but for fear would instantly have put him to death. Instead, they put him in prison, and in today's lesson we find him awaiting the inevitable martyrdom that was to be his privilege. John, in this striking example of courage, reminds us of Moses who took his stand "not fearing the wrath of the king" (Heb. 11:27).

As John lay there in prison he thought much of that One Whom he had been privileged to baptize in the river Jordan. His disciples, having free access to him, must have brought many reports of the quiet ministry of Jesus Christ. Instead of being regarded as a king with great show of power, this Man was "despised and rejected of men; a man of sorrows and acquainted with grief" (Isa. 53:3), and John, in his dingy prison, being forced to get everything by hearsay, became over-anxious. He began to wonder if perhaps after all this Man was only a resurrected Moses or Elijah or perhaps even the voice of one crying in the wilderness, and that he, John, had been mistaken. There is no doubt in our mind, that if John could have looked upon the face of Jesus or had seen some of His wonderful works, these questions never would have come into his mind. A further proof of John's sincerity is that before abandoning his former beliefs and hopes, he wished to hear the answer from the lips of that One Whom he thought to be the Messiah.

II. JESUS ANSWERS JOHN'S QUESTION

The two messengers faithfully dispatched their commission. "When the men were come unto Him, they said, John the Baptist has sent us unto Thee, saying, Art Thou He that should come? or look we for another?" (Luke 7:20). These two disciples were not followers of Jesus, but of the imprisoned John the Baptist. In Bible days it was not an uncommon thing for a prophet or a priest to have one or more disciples, that is, those who spent their time in working with and for a leader. John had several of these disciples and we know that at least two of them did not forsake him when he went to prison.

Jesus proceeds to answer John's question. Our Lord does not always do things in just the way that we would plan them. Some have thought that His answer to these disciples was a trifle hard and unsympathetic. But such is not the case. Our Lord knew a great deal more about the proper answer to give John's embassy than we do. He knew that these men could relate what they saw much better than what they heard. They could forget words, but they could not forget the miracles that Jesus permitted them to see. Furthermore, Jesus Who sees into the hearts of men, knew that John's knowledge of the Scriptures would be sufficient for him to make the connection

between what these men saw and the Old Testament prophecies.

The method that Jesus used was to give these men a marvelous display of divine miracles. "In that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight" (vs. 21). And then He simply said to these messengers, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached" (vs. 22). In the light of the old adage, "Actions speak louder than words," Jesus could not have possibly used any more eloquent method of answering John's question.

It is not difficult to imagine John's reaction as he anxiously waited there in prison for the answer to his question. The men returned and began to narrate the things they saw, telling of how the sick, the maimed, and the blind were healed instantly, and even the dead raised from their graves. They told of miracles the like of which they had never seen before, and which even their own leader, John the Baptist, was unable to perform. These men may or may not have realized the meaning of the things which they were relating, but as they unfolded them to John, his mind went back to the various prophecies in the Old Testament with which he was very familiar. Possibly the first prophecy he remembered was Isaiah 61:1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." For truly the things that the Lord had been doing were a fulfilment of this Scripture pertaining to His First Advent.

But John was able, we doubt not, to go even deeper than this in his thinking. He knew from such passages as Isaiah 29:18-19, 35:5-6, and 42:6-7 that the coming Kingdom for which all Israel looked and waited was to be characterized by signs, miracles, and healings. Notice Isaiah 35:5-6: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." John also knew that even a Kingdom offer would carry these same manifestations, and so the whole matter was cleared up to him. This Man was the Messiah and He was offering to the nation Israel the Kingdom. However, the nation did not receive the Kingdom because the acceptance must be universal and national, and Israel had not yet reached that place. So instead of the Kingdom, God saw fit to give the gentiles that parenthetical dispensation called the Church, which is His Body. And thus this becomes the true explanation of the book of Acts. The book of Acts is transitional, that is, the Kingdom which was to have been, is passing out and the Body, which might not have been, is coming in.

III. JESUS TESTIFIES TO JOHN'S WITNESS

After the departure of John's disciples, Jesus proceeded to give a short discourse to the multitude concerning this forerunner. He raised three questions, the first of which was, "What went ye out into the wilderness for to see? A reed shaken with the wind?" (vs. 24). Jesus did not see fit to answer this question, but it was hardly necessary. He was referring to John's preaching at the river Jordan in the early days of his ministry. It was there that the Pharisees and Sadducees and like hypocrites had tried to turn the purpose of this man of God, and had sought to ensnare him with catch questions. But, were they able to move him? His answer to them was, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Luke 3:7). John was not unstable like water (Gen. 49:4), neither was he moved about like waves on the sea (James 1:6), nor was he carried about like clouds in a

tempest (II Pet. 2:17). He was a reed not shaken by the wind. He was "steadfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58).

Our Lord's next question is found in verse twenty-five: "But what went ye out for to see? a man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts." John was a poor man. His raiment was camel's hair and skins. This doubtless is a fulfilment of II Kings 1:8. In this passage we have a reference to the raiment of Elijah, and since John was to have been Elijah, as we shall see later on in our lesson, the clothing of the two men was very similar. Furthermore, poverty has become in the Scripture a type of humility, and certainly John was well qualified. Even our Lord had no beauty that men should desire Him, nor a place to call His own. Perhaps our Saviour was also trying to teach this thought: that if John were a coward he would have been a courtier and would have fawned upon Herod and Herodias with flattery. Yes, he had been in palaces, but only to counsel and to reprove.

Our Lord's third question is, "But what went ye out for to see? a prophet?" And then He answers, "Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee" (vss. 26-27).

And from Matthew 11:14 we add some more to our Lord's answer: "And if ye will receive it, this is Elias, which was for to come." A glance at Malachi 4:5 will show us that if the Jews had accepted the Kingdom, then Elijah would have been resurrected and John the Baptist, through a miracle that you and I cannot understand, would not only have been the voice of one crying in the wilderness, but Elijah as well. Understand it? No. Explain it? Impossible. Believe it? Unhesitatingly.

And thus our Lord's discussion shows us the high esteem in which he held this man, John the Baptist, called by some, a doubter.

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A thrilling story of help for an injured man occurred last year as vast numbers of sympathetic listeners heard the details by radio. One of Admiral Byrd's men in the Antarctic Expedition injured his back, and there were no doctors at hand. But radio communication was one of the news events and safeguards of this heroic adventure, and a ship from New Zealand was soon on its way, carrying a doctor to the patient. Meantime, those who listened in heard a medical student who was with the expedition describe in accurate pathological detail the exact symptoms and condition of the sufferer, while a group of four physicians some 10,000 miles away in a New York Columbia studio, listened intently and made notes on the patient's condition, in order that they might reply by radio and prescribe his exact treatment pending the arrival of the physician from New Zealand.

What a modern parable in action was this! An injured and suffering man; a friend to note and report his exact need; sympathetic and competent listening ears to receive the report; then skilled counsel telling how the injured man should be cared for. So the Great Physician listens to every case of need flashed to Him by the radio of prayer, and instantly He answers in unerring knowledge and skill. We have a Physician who is "touched with the feeling of our infirmities . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

— "Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Did John the Baptist suffer persecution because of his unflinching stand for the truth? (Mark 6:17-18)
2. What did Jesus say concerning the life and work of John the Baptist? What did others say? (Luke 7:24-28; John 5:33, 35; Mark 6:20; 11:32; John 10:41)
3. What fact concerning the first coming of Jesus made it difficult for the Jews to recognize Him as the long-looked for Messiah? (Isa. 53:2-4, 7)
4. What means did Jesus use to prove His Messiahship? (Acts 2:22; John 5:36; Luke 7:20-22 with Isa. 35:5-6; John 6:14)
5. Are we justified in looking for signs and miracles in this age? (II Cor. 5:7)
6. When will miracles and signs again be manifested? (Matt. 24:14-24, 29-31; Isa. 29:18-19; 35:4-6)
7. Should Christians permit persecution to silence their testimony for their Lord and Saviour Jesus Christ? (II Tim. 1:12; Acts 5:40-42; 21:13; Rom. 9:33 with 1:16; Phil. 1:20; I Pet. 4:12-16; Dan. 6:7-11; I Thess. 3:3)
8. Are pride-filled Christians qualified for the highly exalted task of proclaiming the unsearchable riches of Christ? (I Pet. 5:5-6; Jas. 4:10; Matt. 23:12; Prov. 15:33; Isa. 57:15; Dan. 4:37; I Tim. 3:6)
9. What does God require of Christians in the performance of their God-appointed tasks? (I Cor. 4:2; 7:24; Num. 12:7; Prov. 13:17; Col. 4:17)
10. What did John the Baptist believe concerning the salvation of lost souls? (John 3:26-36)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

So often when we think of a doubter, we think of Thomas who doubted that the Lord was risen from the dead, and of how the Lord let Thomas touch Him and see that He was real. Thomas was a doubter indeed, but the lesson today does not concern Thomas. The doubter this time was a man named John. He is better known to you boys and girls as John the Baptist, who prepared the way for the coming of the Lord.

But even John who had faith in presenting Jesus as the Lamb of God only a short time before, began to doubt. Because of his preaching he was cast into prison and while there he became discouraged. When his disciples told him concerning a prophet who was doing wonderful things, he began to wonder whether the prophet was Jesus or someone else. So he sent his disciples to Jesus and asked the question, "Art Thou He that should come or look we for another?" Notice that John did not ask the disciples this question, but he sent directly to Jesus to have his doubt and question answered. His question was answered by the Saviour, and the doubt was taken away from his mind.

It is not unusual that questions will come to our minds, but when they come we should take them to the Saviour. He has the solution for your every problem, and your doubts and questions will be answered. Too often when we have doubts, we go to the wrong source to get them answered, and that is why we continue to have them.

The Saviour can solve every problem,
The tangles of life can undo;
There is nothing too hard for Jesus,
There is nothing that He cannot do.

Yours in fullest trust in the Saviour,
Aunt Anna

First Quarter, Lesson 8

Sunday, February 23, 1936

PEOPLE BEFORE PROPERTY

Lesson Text: Luke 8:26-37

Devotional Reading: Colossians 1:9-18

Golden Text:

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to

the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:13).



Perhaps the more appropriate title for today's lesson would be "The Demoniac of Gadara," since we will discuss and handle the lesson from this angle. Our lesson, divided into three sections, is as follows: (1) Jesus Acknowledged by the Demoniac (Luke 8:26-28); (2) Jesus Obeyed by the Demon (Luke 8:29-36); (3) Jesus Rejected by the People (Luke 8:37-39).

I. JESUS ACKNOWLEDGED BY THE DEMONIAK

In reading our text we discover from verse twenty-six that the country of the Gadarenes is near Galilee. These people, sometimes referred to as the Gergesenes, lived in the country immediately east of the Sea of Galilee, the banks of which rose very sharply from the lake. The vicinity of this eastern bank of the Sea of Galilee forms the setting for today's lesson.

The Lord Jesus and His disciples, arriving at the eastern shore of the lake, disembarked and immediately were met by a madman; that is, a maniac possessed of demons. Verse twenty-seven tells us something about this man. He had been possessed of the demons for many a day, was naked, and lived in the tombs in that part of the country. Verse twenty-nine adds some further details. He, at one time, had been bound with chains and fetters, but through superhuman strength given him by the demons, was able to break these bands and was driven of the devils into the wilderness.

There is no question in our minds but that this meeting of the demoniac with the Lord was quite different from his meeting with others. Usually he would have run away, or else would have inflicted great bodily injury upon those whom he met. This is not at all unusual with demon possessed people. But "when he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with thee, Jesus, Thou Son of God Most High? I beseech Thee, torment me not" (vs. 28).

The question has arisen among scholars as to whether the man himself or the demons were speaking to the Lord. There is no need, however, to waste words or time over this particular question. Let it be said that this man was so fully under the control and dominance of the demons that whatever he did or said was as though the demons were doing it themselves. This much we know, the man's vocal organs and faculties were being used to speak the words. The poor man, so helpless in the grip of the unclean spirits, was hardly in a position to think or reason, but the spirits admitted to him that the One before him was the Lord Jesus Christ, the God of heaven, in the form of human flesh. That is why we have this acknowledgment by the demoniac. He calls Jesus by name and credits Him with being the Son of God, as well as recognizing His divine power over even the most difficult of circumstances.

Man, in normal possession of his faculties and senses, does not respond nearly so quickly with an acknowledgment of the divinity of the Lord Jesus Christ. Everywhere we turn we meet men who are too busy, or too highly educated, to believe in "that superstition called, 'Christianity,'" or to accept the Christ of the Bible. Men today are called upon to accept Jesus by FAITH and they refuse, but it would be no different if our Lord Jesus were here in person and they could SEE Him. We have but to take a glance at His public ministry to find the countless number of times that He was rejected by those to whom He sought to reveal Himself. Man would be much more honest if he would say, "Yes, I believe that Jesus is the Christ, the Son of the living God, but I refuse to accept Him as my personal Saviour. I will not give Him my allegiance." God loves a straight-shooter, not the one who beats around the bush, hedges, pussy-foots, or straddles the fence.

II. JESUS OBEYED BY THE DEMONS

Jesus Christ the Son of God is the Creator of all things. We find the confirmation of this statement in Colossians 1:16: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him." If there is any question as to the antecedent of the pronoun "Him," we have but to glance at verse thirteen of this same chap-

ter to find that "HIS dear Son" is the One Who created everything in the universe. We know, from Genesis one, that He created space, that is, the heavens; and that He created matter, that is, the various planets, stars, asteroids, satellites, and our own earth revolving and moving with clock-like accuracy and regularity in the heavens. In regard to this phase of creation, the science of astronomy has given us some marvelous revelations in the last few months. The largest telescope in the world, which is two hundred inches wide, now being erected at Palomar Mountain in Southern California, is expected to push back inter-stellar space four hundred million light years, and in this is expected to be revealed one hundred thirty-five million more universes (not planets, but universes) like our own. The comment was cleverly made by one scientist, that if there ever had been a hope of seeing the rim of creation, it had now been exploded. Note that Jesus created all of these things, and all puny man can do is devise means and ways of looking at what He has created.

Jesus also created those three forms of life known as angels, men, and demons. We must never make the mistake of confusing any one of these three parts of His creation.

The angels fall into two groups; those who remained true to God and are still in His favor and presence, and those who fell with Satan, and are now detained in Tartarus.

Men, distinctly different from angels, have as their progenitor, Adam. The Bible is a special revelation of God to man, and not to angels. Therefore, the salvation and hope of an eternal home offered in the Bible is for man exclusively. God has other methods of speaking to angels.

As to demons, these, at the present time, are the lowest order of God's creation. That is, there are no good demons, such as there are good angels. The demons, we presume, were created perfect, since God is a perfect Being, but they sinned. They also are divided into two classes; the more powerful demons, spoken of in the book of the Revelation, chapter sixteen, verse fourteen; and then the less harmful, or playful demons, referred to and expelled so many times by the Lord Jesus. Let us not forget that these latter demons are just as real and active today and just as able to enter bodies of human beings when a human being wills so, as in the days of our Lord.

Jesus did not bring about a creation over which he could have no power. Even though the demons sinned, still they recognized His supreme authority and many times testified to His divinity (Matthew 8:29; Mark 1:23, 24; Luke 8:28; Acts 19:15). We are told in James 2:19 that "the demons also believed, and trembled." But this belief is not to be confused with the belief spoken of in Acts 16:31. This belief is only an acknowledgment. The demons hate the Lord, but they are forced to recognize His sovereign power, and even in our text, entreat the Lord to be kind unto them.

Those who are so unfortunate as to be possessed of demons manifest different and varied characteristics. The man in today's lesson was exceedingly strong. Matthew nine gives the case of a demoniac who was dumb; Luke nine, of a child being possessed of demons; Matthew twelve, of a man possessed of demons, who was blind; and Acts sixteen tells us of a woman, possessed of a demon, who made her owners much money by telling fortunes. These are only a few of the characteristics and are not necessarily an indication that demons are present.

The Lord, having complete control over His creation, was able to exorcise these demons in our lesson. We find that at their request He sent them into a herd of approximately two thousand swine which were feeding on the hillside, and they rushed pell-mell into the sea. In Luke eleven, Jesus is charged with casting out demons through the power of Beelzebub, that is, Satan. Our Lord easily answers this charge by saying that the demons are Satan's friends, and that if Satan were to cast out demons, then his kingdom would be divided, and a house divided against itself cannot stand. Therefore, the power used must be opposite to that of Satan, which, of course, is God's. Men of God, even today, can exorcise demons through prayer, preaching,

and oft repeating of the name of the Lord Jesus Christ. It has been proven many times that the demons hate the name of the Lord Jesus and will not tarry long where His name is being spoken and worshipped.

III. JESUS REJECTED BY THE PEOPLE

Those who tended the swine quickly ran into the city and told what they had seen. They seemed to care little that this man was released from a terrible impediment, but rather were more concerned over the loss of the swine that dashed into the sea. Instead of falling at the feet of Jesus and crying for mercy, and asking for their poor sinful souls to be saved, verse thirty-seven tells us that they "besought Him to depart from them." What a striking revelation of the heart of man. These people found the need of their souls and a vivid demonstration of the power of God, but yet they besought Him to depart from them.

Not so with the man who was healed. He asked the Lord to take him with Him, but the Lord had other plans, and encouraged him to return to his own house and spread abroad the tidings of what God had done for him. And verse thirty-nine shows us the picture of a man whose mouth would not be stopped by even his own people who rejected the Lord. "And he went his way, and published throughout the whole city how great things Jesus had done for him."

Here we have a photograph of the true condition of the world. The majority are rejecting the Lord and only a few are willing to believe in Him and tell others about Him. Just as there is rejoicing in heaven among the angels over the salvation of a soul, so in the heart of God there is sorrow when His creation, that is, man, turns away from Him. As Jesus stood on the Mount of Olives, He said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, AND YE WOULD NOT" (Luke 13:34).

VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

As a medical man, I have come in contact with many a case of demon possession in China. I will tell you of one case. One day in 1895 a mandarin servant told me that his master, a retired literary chancellor, had sent a request that I go and heal his son who was grievously troubled with the devil, and for twenty years had been a demoniac. Of course I said that I could not heal him, that no doctor in the world could; but that I had a better message than that; the Lord Jesus Christ was able to heal such cases; He did when He was here, and He would today. But I told him there was one difficulty in the case. It would not be proper for me to invite the Lord of Glory to come to his master's house while he and his family were still worshipping other gods (I did not say false gods, for they were not sufficiently advanced to know that). If they were willing to put away all these gods and other paraphernalia so that the house might be clean, I would come tomorrow morning with one of the Chinese Christians, and pray that the Lord Jesus Christ would condescend to come down and heal the master's son.

He went home with the message and that night came back to say that the conditions were gladly agreed to. In the morning I took with me a beloved Chinese brother and went to that mandarin's home. I need not say that we grasped the opportunity to preach the Gospel to the family, or to be more exact, the men—the law barred the women. I hope they were listening behind the curtains. We made the way of life as clear as possible to people who had never heard it, then we were taken to see the patient. The previous day he had struck his wife with his open hand and broken two of her bones. Before going in, my friend and I committed ourselves to the keeping of Him Who is able to control a strong man.

The room was absolutely empty except for a mat on the floor and a comfort with which the man wrapped himself at night. I sat down on the mat by his side, and told him the good news that I had come so far to bring. I told him quite simply of what Jesus did as He went about Galilee, and that He was just the same today. Then

I said, "Would you like the Lord Jesus Christ to heal you?" He said, "Of course." Kneeling down in that empty room and telling the man to kneel, the evangelist and I prayed for him; then laying our hands on his head, I said, "In the Name of the Lord Jesus Christ I command thee to come out of the man," and he was instantly healed. His whole appearance was changed, and the haunted look left his eyes. I said to the father, "You see the Lord has come and has worked His work of grace, and your son is healed. Don't you want to set him at liberty?" He said, "I am afraid." I asked him to give me the key. I unlocked the chain and it fell to the floor, and the man stood before me as sound as I am myself. —Dr. Howard Taylor

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Do the demons acknowledge the deity of Jesus Christ? (Luke 8:28; Mark 3:11; Luke 4:41)
2. Was the substitutionary atonement of Jesus Christ on the cross of Calvary for angels, demons, or men? (Heb. 2:9, 16; John 3:16; 1:29; 12:32; I Tim. 2:5-6; I John 2:2)
3. What is the most powerful name in all the world? (Matt. 1:21; Acts 4:12; Prov. 18:10)
4. Since Jesus has wrought so marvelously on our behalf, should we not be telling others about Him? (Ps. 107:1-2)
5. What is the most effective weapon for Christians to use in meeting the attacks of the adversary of their souls, the devil? (I Pet. 5:8 with Eph. 6:10, 16; Matt. 4:1-11)
6. Since God has given Jesus Christ the preeminence in creation and salvation, what place should He have in the love and worship of Christians? (Matt. 22:37; Exod. 20:3-5)
7. Why can we speak of Satan and all the wicked spirits in the heavenlies as our defeated enemies? (Heb. 2:14-15; Col. 2:14-15)
8. Is Jesus able and willing to save any who will believe on His name, regardless of the extent to which they have served sin and Satan? (Isa. 53:5-6; I Pet. 2:24; Rev. 22:17; John 6:37; 3:16; Acts 2:21; Rom. 10:13; II Pet. 3:9)
9. Where is great rejoicing when a soul turns to the Lord? (Luke 15:7, 10)
10. Is there victory in the Lord Jesus Christ over the strongholds of sin in the lives of Christians? (II Cor. 10:3-5; I Cor. 15:57; Rom. 8:37; I John 5:4; Rom. 7:18-25)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Today's lesson tells us of a man who had evil spirits within him, and who in himself was helpless. He could not change his condition. The Saviour commanded the evil spirits to leave, and they left. The man was changed, but not by anything which he had done, but changed by the Lord Jesus.

This is a story which turns our hearts and minds to the wonderful miracle which the Lord performs with every soul who is dead in sin. Sin has its chains about the soul and the soul is helpless. It cannot help itself. But when Jesus comes to dwell within the heart, there comes a change into that life. The Bible says, "Old things have passed away, behold, all things are become new." The sinful habits which once held the life have now lost their hold upon that life. It was not by what that individual had done, but by what the Lord had done for him. When Jesus died on the cross of Calvary, he defeated the devil. When a soul accepts Jesus as Saviour, from that time on the devil cannot hold that life. Jesus has saved him from the penalty of sin, and he is safe for all eternity.

Those of us who have been saved from the awful hold of sin in our lives should praise and thank our Saviour for His wonderful love. Because of His love for us, we yearn to serve Him. Let us tell every one we meet of that wonderful Saviour. He died to save us! Let us live to serve and please Him!

Yours in the service of the King,

Aunt Anna



THE PRINCE OF PEACE

(Continued from page 349)

rule, peace ensues. "The kingdom of God is . . . peace" (Rom. 14:17). This is "THE PEACE OF GOD" spoken of in Philippians 4:7. It includes happiness, prosperity of soul, tranquillity, and the friendship of God (—phases of the meaning of SHALOM, peace). Peace is associated with happiness in such Scripture phrases as "peace and joy" (Rom. 14:17), and "joy and peace" (Rom. 15:13); in fact, the fruit of the Spirit is "joy, peace" and so on (Gal. 5:22). Peace is associated with spiritual prosperity in Job 22:21, which reads, "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Peace is associated with tranquillity in such a passage as John 14:27, where the Saviour said, "Peace I leave with you, My peace I give unto you . . . Let not your heart be troubled, neither let it be afraid." And peace is associated with the friendship of God in Luke 2:14. When the angels proclaimed, "on earth peace, good will toward men," they thereby implied that God is not man's enemy, but man's Friend. (Satan is man's enemy.) To really know the peace of God means to be, like Abraham, "the friend of God" (Jas. 2:23). And this is the privilege of every believer. For Christ Himself said, "Ye are My friends, if ye do whatsoever I command you" (John 15:14). Why should we not let Him be the Ruler of our lives, and thus experience His friendship and joy—and the peace of God?

It is interesting to find The Prince of Peace considered from a different viewpoint in the seventh chapter of Hebrews. There we find Him as a Priest after the order of the King of Peace (Melchisedec, Heb. 7:2). As such, He offered up Himself for our sins (Heb. 7:27), making PEACE WITH GOD. And in the midst of the chapter we find that He ever liveth to make intercession for us (Heb. 7:25), providing for us THE PEACE OF GOD.

AT THE First Advent when the Prince of Peace, so long foretold, came down to the lowly manger in Bethlehem, there appeared a "multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth PEACE, good will toward men" (Luke 2:13-14). Thanks be unto God that our precious Saviour was willing to come down to this peaceless world of sinners! And thank God that He made our peace with God through the blood of His cross! Let us give ourselves to Him afresh to let Him be more fully our Ruler; even as the Word says in Colossians 3:15, "Let the peace of God rule in your hearts."

"Now the Lord of peace Himself give you peace always" (II Thess. 3:16); "and the God of peace shall be with you" (Phil. 4:9)—for was it not God Himself Who came down to earth at the First Advent?—"The everlasting Father, The Prince of Peace."

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THE FELLOWSHIP OF THE CROSS

(Continued from page 346)

THE fellowship of the cross is a fellowship of suffering. Calvary to the child of God is not a synonym for ease. It points to a daily life of self-sacrifice and self-denial. Perhaps this feature of our partnership is not so pleasant to contemplate, yet it is the loftiest privilege known to Christianity. Writing to the saints at Philippi, Paul said, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." We are not called on to suffer to make the atonement of Christ more effectual. That atonement was sufficient in that it fully satisfied God in behalf of the believing sinner. God is quoted in the Old Testament as saying, "When I see the blood, I will pass over you." And in the New we read, "The blood of Jesus Christ His Son cleanseth us from all sin." In salvation, "Calvary covers it all." The suffering of this holy partnership is the response of a heart which is grateful to its Redeemer,

Paul's ambition was to know the glorious power of Christ's resurrection and to have fellowship with His sufferings. He wanted to be able to put his heart up against the great throbbing and bleeding heart of his Saviour and sense what He was passing through for him. Of God it is said that His soul was shortened for the misery of Israel. He so entered into the sufferings of His people that He felt Himself in a straight—like His people. Surely in "all their affliction, He was afflicted." As God has blended His nature to our sufferings, so should we be willing to fuse ourselves into all His sufferings, ever ready to risk our lives for Him.

THE fellowship of the cross is a fellowship of service. While the cross is the heavenly magnet that draws, it is also the mighty motive which thrusts men forth into the field so white and so ready for the harvest. That voice of vocal velvet which said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest" also said, "Go ye into all the world and preach the Gospel to every creature." There is a "come" for salvation and there is a "go" for service. Under the shadow of Calvary the Master said, "As My Father hath sent Me, even so send I you." How can we partake of the fruits of His sacrifice without the desire to share them with others? The vision of the cross has kindled in the hearts of the people of God the desire to further this Gospel unto the uttermost part of the earth.

May there be a holy hush for a moment until we catch the echo of the Spirit's words saying, "God is faithful by Whom ye were called unto the fellowship of His Son, Jesus Christ our Lord." In this sacred partnership, Jesus has laid His all at our feet; His love, His righteousness, His inheritance, His life, yes, Himself. Nothing has He withheld.

Have we reciprocated by laying all at His feet? Have we placed our failures and our sins there? And more, have we yielded to Him our love, our time, our equipment, our body, yes, our all? How wonderful to contemplate that the sum total of our gifts belong to both alike! How precious this fellowship! Can we dare have any personal interests apart from this sacred relationship? I beseech you just now to walk in unbroken communion with Him through the hours of this day and through all the days.

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FUNDAMENTAL FACTS

(Continued from page 351)

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink (Isa. 5:22).

Be not among wine bibbers . . . The drunkard and the glutton shall come to poverty (Proverbs 23:20-21).

Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; that go to seek mixed wine (Prov. 23:29-30).

It is in Hosea 4:11 that we find the impressive statement,

Wine and new wine take away the heart.

No wonder Paul says to the Ephesian believers,

Be not drunk with wine, wherein is riot (Ephesians 5:18).

And to the Roman believers he gives the added exhortation,

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, and in strife and envying (Rom. 13:13).

Thus we see that when the Bible gives us the scope of Separation it simply indicates that Separation for the Christian is to be from every form of worldliness, and worldliness includes every lust of the flesh and of the eyes and the diabolical pride of life.

REASON FOR SEPARATION

THE Scriptures give the one ground and reason for Separation in Hebrews 13:12-13.

Wherefore, Jesus also, that He might sanctify the people with His own blood, suffered without the gate.

Let us go forth therefore, unto Him without the camp, bearing His reproach.

What a graphic setting forth of Separation truth, and what a blessed reason is offered for us to be thus separated. The reason is, Jesus GAVE US THE EXAMPLE. He was separated from sinners in all His life and then in His death He suffered outside the gate; beautiful symbol of the completeness of His Separation from all that was worldly, fleshly, carnal, or vile.

Let us then, as the Scriptures so earnestly appeal, go forth unto Him without the camp, bearing His reproach.

The COMMAND concerning Separation is,

Be not conformed to this world.

The SCOPE of Separation is,

Separation from worldliness, which involves Separation from all known sin of the flesh and of the mind.

The REASON for Separation is,

The marvelous example of sacrifice of our blessed Lord and Saviour Jesus Christ.

If there is a man or woman who has been drifting downward, downward, with this awful age of wickedness and corruption, awake! Look unto Jesus. Turn right about—even now as you read these words, and let Him have His way with you.

"Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalm 1:1).

But walk as children of light, heeding the word which says,

Be not conformed to this world (Romans 12:2).

"Wherefore come out from among them, and be ye separate . . . and touch not the unclean thing" (II Corinthians 6:17).

BETHLEHEM—BIRTHPLACE OF THE MESSIAH

(Continued from page 345)

Bible, and here to this day is his tomb. Here on Christmas Day in 1101 was crowned Baldwin of Crusader fame. A Byzantine emperor of the twelfth century decorated the walls of this church with costly gilded mosaics, and overlaid the roof with lead. The latter was especially appreciated by the Turks of the seventeenth century who found it useful for bullets.

As early as the sixth century Bethlehem was a flourishing town with many churches and monestaries. It was partially destroyed by the Arabs in the time of the Crusades. It suffered disaster again in the thirteenth century and again in the fifteenth. It has many times been the cause of conflict between Christians and Moslems, but in 1834 the Moslem quarter was destroyed by order of Ibrihim Pasha, and since then it has been known as a Christian village, although to this present day its population, variously estimated from six to ten thousand, includes several hundred Moslem inhabitants.

The Bethlehem of today is a prosperous town. Its women are famous for their beauty, and they wear with ease and grace the characteristic peasant costume of their village which harks back to medieval times. Its inhabitants are an intelligent and enterprising people who claim Crusader blood. Many of their young men, having prospered in business ventures in other lands, return to their native village to build good homes and live in peace and quietness their lives of simple comfort. Beside their pas-

Missionary Subscriptions

WHAT SHALL WE DO ABOUT THEM?

Once more, at this Christmas season, "Grace and Truth" wishes to bring your attention to the need of our missionaries in the far-flung fields of service. A great number of missionary gift subscriptions have already expired and many more are expiring with the present issue. However, we have not discontinued a single subscription, for we are trusting God to burden your hearts to fully meet the need, thereby making such discontinuance unnecessary.

We make this urgent appeal to you because we fully believe that the Christian missionary of today needs the message of "Grace and Truth."

Our hearts are burdened that our God shall make it possible for us to send "Grace and Truth" regularly, during the coming year, to many new missionaries.

REMEMBER—when you give a subscription to "Grace and Truth," you BRING joy and happiness to the fundamental missionary the year round; you provide a never ending source of Christian fellowship which is so vital to the all-alone missionary.

Also, it is well to remember that "Grace and Truth" always, without variation, brings to the reader careful, accurate, and scriptural interpretation. "Grace and Truth" maintains that which is all-important—permanent fundamental qualities from month to month and year to year.

Indeed, "Grace and Truth" is a necessary part of the fundamental missionary's yearly equipment.

Will you not join us in this endeavor to reach, during the coming year, many more missionaries with the monthly messages of "Grace and Truth." Regular rates prevail on all missionary subscriptions: single subscriptions, \$1.50 per year; in clubs of five or more, \$1.00 per year.

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toral and agricultural pursuits, the citizens of Bethlehem enjoy quite a large trade in various souvenir articles which find their way into the homes of travelers from every land, their hand-carved articles in mother of pearl being their chief specialty.

And there is real charm in this simple, sunny, hilltop town. From every approach it is inviting and attractive. An atmosphere of joy and content broods over it and smiling fields and terraced hillsides in all directions greet the eye. But if ever Bethlehem casts its spell over the traveler, it is Christmas eve.

"Let US now go even unto Bethlehem!"

With Jerusalem behind us only a few miles, we descend a slight hill, turn to our left, and there on a curving ridge before us lies the city of David and of David's greater Son. It loses none of its lure for the traveler by night. Rather is its beauty enhanced. Its white stone houses stand compactly together, wrapped in a soft blanket blur of misty moonlight and set with warm twinkling lights below and cool sharp bright stars above. Did Joseph and Mary see it thus, I wonder? I trow not. Yet something of the same scene must have met their eyes, for the city has always stood here thus. Filled with bustle and stir no doubt its streets were that night, but with caravans of a different sort than ours. Cheered perhaps



they were by the flickering lights of simple oil lamps and yet they found small welcome in them after all.

A fine new road circles still farther to the left and up the hill below David's well to the Church of the Nativity. But let us take the old road to the right along narrow winding streets paved with cobblestones, through high walls on either side, and under a low vault to the market place which adjoins the court of the church built over the manger.

Nor are we alone. Crowds of pilgrims from the four corners of the earth throng the streets of this Christmas town. Crowds pass to and fro through this old church which is many churches in one. (It is jointly owned by Greeks, Latins, Armenians.) Crowds of priests robed in crimson and purple and gold lace sing and chant masses in the Latin chapel until three o'clock in the morning when they solemnly march down to the manger and place there a wax bambino. Crowds worship before its various altars hung about with silver lamps, ancient pictures, and tall tapers. Crowds press and push their way down a narrow circular stairway to a manger grotto. Crowds pray before altars there and prostrate themselves to kiss a silver star in the floor bearing these words, "Hic de Virgine Maria Jesus Christus natus est." They kneel also before a marble manger. (The real one they tell us was taken to Rome in the eighth century.)

But stay. Who is this figure, uniformed and armed, unostentatiously but nevertheless surely, here on guard beside the manger of the Prince of Peace? He is a Moslem soldier on guard twenty-four hours of the day lest riot and bloodshed break out between the followers of the holy Nazarene. Is it possible? Yes, they tell us—all too sadly possible. Blood has even flowed here in this manger chapel. The air is stifling and hot. It smells of candle grease and sickening incense. We make our way outside into the cool fresh air. We wonder sadly, yet we know without wondering, what this poor Moslem thinks of Christianity. He thinks of it what he sees lived before him. And thus the world—even the very village where Christ was born—waits for the Messiah.

Finally we turn our steps eastward down a cobblestoned street—out of the city of Bethlehem—out through a tiny village known sometimes as the Village of the Shepherds—out to a quiet spot called the Shepherds' Fields. No altars here, no priests, no gleaming robes, no costly lamps, no marble manger, no silver star—oh, yes, MILIONS of them in the bright sky above. But Christmas is here in the quiet of the Judean hillsides, in the stone enclosure suggesting a sheepfold, in the song within our hearts. We sing those precious old Christmas carols. "O little town of Bethlehem, How still we see thee lie." And there it lies on the hill beyond. "Hark, the Herald Angels Sing"—and one can all but hear the angelic host burst forth with praise. "Silent Night, Holy Night"—it is a night holy with the reminders it has brought of His great love. It is a holy night wherever a soul looks up to God in praise.

"Thanks be unto God for His unspeakable Gift."

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DID JESUS MEET GOD'S DEMAND?

(Continued from page 344)

2. Found with child of the Holy Ghost (Matt. 1:18).
3. That which is conceived in her is of the Holy Ghost (Matt. 1:20).
4. A virgin shall be with child (Matt. 1:23).
5. And (Joseph, her husband) knew her not till she had brought forth her first born (Matt. 1:25).

The information submitted by Matthew is overwhelming. He gives the positive information that the seed of life had not sprung from any man, but from the Holy Spirit, the third Person of the Trinity. He specifically teaches that this event is the fulfilment of the passage in Isaiah 7:14, which predicted the virgin would conceive. And to conclude, he carries the information in the case to a

point which makes attempted refutation an absurdity. He categorically declares that Joseph and Mary did not come together in the marital relationship until after the birth of the blessed Lord Jesus.

The testimony of Scripture leads to but one conclusion, and that conclusion is inescapable. Jesus was born of a virgin. Jesus did not have a human father. His mother had not known a man. Mary's virginity was unsullied!! In fashion most wondrous Jesus met, despite modernistic scorn, cavil, and skepticism, this appallingly difficult demand of God. He was virgin-born.

Second, we observe that

GOD DEMANDS A PERFECT MESSIAH

WHEN we turn to the divine instructions concerning the sacrifices of ancient Israel, we find that the laws concerning these sacrifices are most exacting. And the significant thing about the laws of the offerings is that they were in every instance the typical setting forth of some unveiling which God was granting pertaining to the coming Messiah.

One of the most striking of the laws relative to the offerings of Israel is the many times repeated instruction that the animals brought to Jewish altars to be offered thereon must be "without blemish." That this particular detail was of importance to the mind of God is shown by the insistence with which He tells those who serve at the altar that the offerings must invariably be "without blemish." A few of the instances will serve to show the accent which God places upon this requirement.

Your lamb shall be without blemish (Exodus 12:5).

Two rams without blemish (Exodus 29:1).

Let him offer a male without blemish (Lev. 1:3).

He shall bring it a male without blemish (Lev. 1:10).

He shall offer it without blemish (Lev. 3:1).

Of the goats, a male without blemish (Lev. 4:23).

One ewe lamb of the first year without blemish (Lev. 14:10).

Without blemish . . . without blemish . . . without blemish (Numbers 6:14).

Lambs of the first year without blemish (Num. 29:2).

A kid of the goats without blemish (Ezekiel 43:22).

These, and many more passages of a similar sort, reveal with utmost clarity the fact that God is demanding that when the Messiah comes Who shall fulfil all these types He must be absolutely "without blemish." In other words, God is demanding a perfect man.

And again we are confronted with the humanly impossible, for there is no man, of all of Adam's seed, who is capable of perfection. "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God" (Rom. 3:10-11).

As surely as the divine demand for a virgin birth was outside the reach of human strength and power, just so truly is this demand for PERFECTION utterly beyond man's ability. Man's total depravity makes the demand for perfection as difficult of attainment as the demand that the Messiah be born without a human father.

If the Lord Jesus meets this demand it will be another demonstration of His deity. Can He meet it? Will He meet it? Did Jesus meet God's demand for utter and absolute perfection?

There can be no question or doubt as to the inspired answer to this inquiry.

One of the answers of inspiration is found in Hebrews 7:26:

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners.

The New Testament declares He met God's demand. Another statement which shows how fully He met the demand for perfection is found in Hebrews 9:14:

Christ . . . offered Himself without spot to God.

It would seem that the Holy Spirit was determined for us to see clearly that Jesus had met God's demand. A further setting forth of the truth is found in I Peter 1:19:

... the precious blood of Christ, as of a lamb without blemish and without spot.

The demonstration is complete. In answer to our query, "Did Jesus meet God's demand for perfection?" the New Testament writers declare, He was holy. He was undefiled. He was separate from sinners—yea, He was without spot. Hence, He could present Himself as a lamb without blemish. No wonder the record gives us the amazing information that His perfection was so palpable and manifest that God the Father Himself could not withhold His own testimony, and cried aloud from the heavens, "This is My beloved Son, in Whom I am well pleased" (Matthew 3:17).

The question concerning God's demand for a perfect Man to be the Saviour of His people is answered. Jesus met God's demand. The humanly impossible is gloriously accomplished. Our Lord and Saviour Jesus Christ not only met the demand to furnish a virgin birth, but in most blessed fashion He presents to God and to man the one and only perfect member of the race of Adam.

Thus we have seen two mighty miracles performed and two divine demands quickly and majestically met despite the fact of their absolute human impossibility.

TO BE CONTINUED

IN THE BOOK NOOK

(Continued from page 355)

THE MODERN FLOOD THEORY OF GEOLOGY

What is known as Catastrophism in geology is strongly advocated by Professor Price in his latest book. He believes that the great cataclysm which happened to our earth was the Noachian Deluge, and that it accounts very largely for the fossil remains and other evidences of catastrophe. The author cites many proofs for his view. The promiscuous character of the various fossiliferous strata of the earth argues directly against the popular doctrine of uniformitarianism. Nowhere do these strata occur in the complete serial order laid down by the advocates of evolution; indeed, in many places and over large areas this order is reversed. Professor Price also gives many proofs of the doctrine that there was once a mild and practically uniform temperature all over the surface of the earth. When the great cataclysm occurred, many animals and plants of a tropical character were suddenly caught in the ice of the polar regions and were preserved until the present time in cold storage. We believe that our author makes out a strong case, and gives crushing blows to the theory of evolution.

"THE MODERN FLOOD THEORY OF GEOLOGY," by Professor George McCready Price, M.A. Fleming H. Revell Co., 158 Fifth Avenue, New York, New York. Price, \$1.25.

THE SHEPHERD KING

So far as we know, the author of this engaging story has ventured into a new field for fictitious portrayal. In the sub-title he calls his story "A Romance of Abraham and the Ancient Near East." That describes it exactly. Who are the chief persons who figure in this moving tale? They are Abraham, Sarah, Hagar, and Lot. The author proves himself conversant with the times and circumstances in which these persons lived. There is really a good deal of research displayed in the book. However, there are no wearisome academic descriptions, but plenty of movement to keep the reader alert. Whether the author has depicted Sarah as she really was, his portrayal of her is intensely interesting. Hagar is also a well-depicted character, and has some exciting adventures. We only wish the ending of the story had been made more satisfactory. But it will take another story to finish the romance of Abraham and his associates.

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"THE SHEPHERD KING," by John Clover Monsma. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$2.00.

THE CHALLENGE OF MATTHEW'S GOSPEL

This book consists of practical dissertations on various passages of the Gospel of Matthew. It is not written in a very felicitous style, and some of the interpretations may be questioned; yet we have found it edifying, trenchant in analysis, and spurring to the Christian life. Sin is severely rebuked, and the narrow way of the Christian life-course is clearly described.

"THE CHALLENGE OF MATTHEW'S GOSPEL," by Rev. C. A. DeBruin. Zondervan Publishing House, 543 Eastern Avenue, S.E., Grand Rapids, Mich. Price, \$1.50.

AS THE EDITOR SEES IT

(Continued from page 342)

Rev. Gilberto Candelas, a native evangelist of Porto Rico, writes:

There have been 140 conversions already. The owners of stores do not sell rum. Fighting has stopped. A chapel is going to be built in three months. The Romish priest lost his people who are converted to Christ. I thank you for the help you brought by your literature. The Lord is using it in confirming and bringing up Christian workers. A glorious revival goes on in all our fields here.

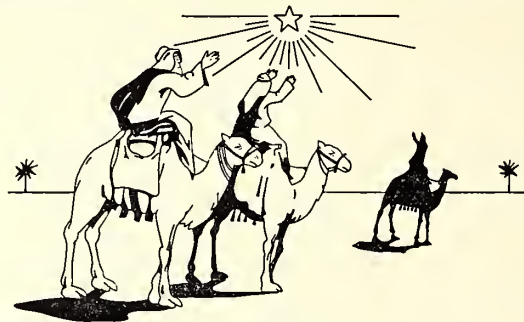
Another important phase of this distribution of Gospel literature is that conducted in the mountain schools of the south. Since July first of this year teachers of 2,373 mountain schools have requested and received Colportage literature free of charge. 68,934 copies of the Horton Edition of the Gospel of John have been distributed in these same schools. 4,679 copies of the Pocket Treasury and 1,181 New Testaments have been earned by the pupils of these schools during the current school term by memorizing assigned portions of God's Word. The memorizing of the Scripture strikes us as a very valuable piece of work, especially in the light of what the Psalmist said: "Thy Word have I hid in my heart that I might not sin against Thee."

This association sells some of its literature both wholesale and retail but gives away vast quantities for free distribution. The past fiscal year has seen 3,735,620 such copies sent to prisons, hospitals, lumber camps, CCC camps, fire stations, lodging houses, mountain and pioneer schools, Alaska, Latin America, Philippine Islands, India, and other needy places.

This organization deserves the encouragement and help of God's people all over our land. Pray for them. Not many of these days are so aggressively combating the forces of the "Prince of this world."

The Joy of Giving

will be yours when your Christmas gift includes a year's subscription to "Grace and Truth."



"Grace and Truth" is a gift which centers around the Giver of all perfect gifts, the Lord Jesus Christ.

Let your gift be one which will bring the truths of God's Word into the homes of your friends, and thus acquaint them with the Giver of all perfect gifts. He is the One Who brought glad tidings into this world about two thousand years ago and is still able to cheer the hearts of all who know Him.

Make Him known by giving gift subscriptions of the magazine which will each month in the year set Him forth in all His beauty and majesty.

By sending "Grace and Truth" to at least five of your friends, you can take advantage of the reduced club subscription rate of only \$1.00.

"Grace and Truth"

A Bible Study Magazine

2047 Glenarm Place

Denver, Colorado

What Does Christmas Mean to You?



A time of feasting?

A time of visiting loved ones at home?

A time of remembering others with
cards and lovely gifts?

It may mean all of that, but to Christians the day celebrated in commemoration of the birth of their Saviour should mean infinitely more.

Let your heart's gratitude for God's unspeakable Gift find expression in the giving of your heart to Him first of all in adoration and worship, and then in the giving of your means toward the proclamation of the Glad Tidings of great joy. Has Jesus your Saviour meant much to you? Make it possible for others to know Him too.

During this Christmas season, the Denver Bible Institute bespeaks your earnest prayers and your generous gifts as it carries on the blessed task of telling the story of Jesus and His love.

"He that hath a bountiful eye shall be blessed"—Prov. 22:8.

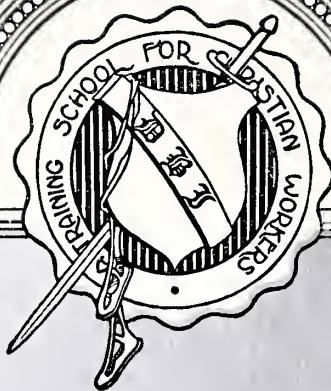
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*And the Word was made
flesh, and dwelt among us,
and we beheld His glory,
the glory as of the only
begotten of the Father,
full of grace and truth.*

John 1:14







